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NEW AND CONCISE

# BIBLE DICTIONARY:

EMBRACING SOME

SPECIAL FEATURES.

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PART I.

A — JOEL, BOOK OF.

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## PREFATORY NOTE.

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THE principal object in bringing out this BIBLE DICTIONARY is to give in a concise form information on subjects not usually found in such works, namely :—

I. A short survey of each of the Books of the Bible, with a glance at the truth of God contained in them.

II. THE DOCTRINES OF CHRISTIANITY as set forth in scripture.

III. THE DISPENSATIONAL DEALINGS OF GOD as revealed in His word: the distinction between the various dispensations being often misunderstood and ignored.

IV. PROPHECY: many parts of scripture being unintelligible unless the ways of God as portrayed in Prophecy are understood.

V. The FEASTS AND OFFERINGS given in the Old Testament, with their antitypes found in the New Testament.

VI. The names of PERSONS and PLACES have been included to make the work complete, together with the identification of sites as far as they have been discovered by modern travellers. The Longitude and Latitude of such have been inserted from the excellent map of the Palestine Exploration Fund. A general map of Palestine, containing the ancient and modern names is given, and small maps of districts.

VII. CHRONOLOGICAL TABLES are also added.

Under the proper names is given in most cases a reference to every occurrence of the name, forming thus far a Concordance.

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The Publisher heartily thanks all who have kindly aided in the work, and prays that the blessing of God may attend its publication.

## CHRONOLOGICAL TABLES

*will be found under the following names:—*

ANTIOCHUS.		EGYPT.
ASSYRIA.		JUDGES.
BABYLON.		KINGS.
CHRONOLOGY.		NEW TESTAMENT,
	PERSIA.	

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## MAPS.

*A general Map of Palestine is placed at the end of the Volume.*

*Small Maps will be found under the following names:—*

ASIA.		JERUSALEM.
BABYLON.		JUDÆA.
CANAAN, LAND OF.		ROMAN EMPIRE.
EZEKIEL, BOOK OF.		SAMARIA.
GALILEE.		TRIBES.
GALILEE, SEA OF		WANDERINGS.

# BIBLE DICTIONARY.



A

AAR

**A.** א (aleph), the first letter in the Hebrew alphabet. In numerals it stands for 1, and with two points, אָ, 1,000. Α (alpha) the first letter in the Greek alphabet. The small letter with a dash after (α'), stands for 1. For this letter as a name of Christ see ALPHA.

**Aa'ron.** Eldest son of Amram and Jochebed, of the tribe of Levi. We first read of him when Moses was excusing himself from being sent to deliver Israel from Egypt because he was 'slow of speech.' Jehovah declared that his brother Aaron who was coming to meet him could speak well and should be his spokesman. Aaron accompanied Moses in his interviews with Pharaoh, and with his rod some of the miraculous plagues were called forth. He with Hur held up the hands of Moses on the Mount when Israel fought with Amalek. Exo. xvii. 12. Aaron with his two sons Nadab and Abihu with seventy of the elders, went with Moses into the mount where "they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness." Exo. xxiv. 9, 10. When Moses retired higher into the mount, he left Israel in charge of Aaron and Hur. Ver. 14.

Aaron, alas, had not the stability of his brother,\* but at the request of the people, and apparently without a protest, made for them the golden calf: he also built an altar before it, and made proclamation of a feast to Jehovah on the morrow. He was thus engaged while God was directing Moses respecting the tabernacle and its offerings, and declaring that Aaron and his sons were to be the appointed priests. Their appointment stood, shewing how marvellously God's grace abounds over sin, and that none are chosen because of their inherent goodness.† Aaron with Miriam (priest and prophetess) spake against Moses, with whom as mediator God had established His covenant for Israel in sovereign mercy, Exo. xxxiv. 27; and to whom God spake 'mouth to mouth' at that time. Their excuse was that he had married an Ethiopian woman (sign of the same sovereign grace that goes out to Gentiles who have no claim to it). Aaron humbled himself and interceded for Miriam. Num. xii. Aaron also sinned with Moses at the waters of Meribah, and was not allowed to enter the promised land. Num. xx. 10-29. He was stripped of his robes, which were put on Eleazar his son, and he died and was buried on Mount Hor. Viewed officially Aaron is a striking type of Christ. In his consecration he was clothed with the priestly garments, with the breastplate, the mitre and the crown, and then was anointed with oil, type of the Holy Spirit. It was only in connection with his sons that there was

\* Moses was *with God*—Aaron *with the people*. The stability of Moses was dependent upon the fact, that he was sustained by sovereign grace in communion with the thoughts of God: while Aaron below fell in with the thoughts of the people.

† Aaron's rod that budded had more to do with the tribe of Levi being chosen for the priesthood than with Aaron as an individual. Num. xvii. 8.

B

any washing spoken of, or any sacrifice, even as Christ identified Himself with the priestly company, His brethren. Exo. xxix. 4, 10, 19, 20; Heb. ii. 11-13.

**Aaronic Priesthood.** The first thought in priesthood is that those appointed might minister *to the Lord* in the priests' office, that they might be a company in nearness to and in communion *with the Lord*. God had said of Israel that He had brought them to Himself, and redemption had been accomplished; but the people, having placed themselves under law, could not be in nearness, and needed the priesthood to maintain their relations with God, and to help them by the way. The high priest was appointed that he might offer both gifts and sacrifices for sins, and might exercise forbearance towards the ignorant and the erring. Heb. v. 1, 2. The priest was to teach the children of Israel all the statutes which the Lord had spoken. Lev. x. 11. He was the messenger of the Lord of hosts. Mal. ii. 7. He offered up the sacrifices, and blessed the people. Lev. ix. He daily offered incense and attended to the lamps of the 'candlestick.' Minute instructions were given by God respecting everything the priest had to do, nothing being left for his own individual devising. Ample provision was made for the priests in portions of the sacrifices being given to them and by the first-fruits. After the death of Nadab and Abihu, Aaron was allowed to enter the holiest of all only once a year, and then not without blood. Lev. xvi. 1, 2. Whenever he officiated in the sanctuary in his garments of glory and beauty, *the people* were also presented, for in his breastplate and on the shoulder-pieces were the names of the children of Israel. Proper priestly work for the people was not to work out redemption for them, but to maintain their relations with God. See MELCHISEDEC.

**Aa'ronites.** The descendants of Aaron. 1 Ch. xii. 27; xxvii. 17.

**Ab.** See MONTHS.

**Ab.** This word, signifying 'father, source, origin,' is much used in compound proper names: as Ab-salom, 'father of peace;' it is also used in female proper names, as Ab-igail, 'source of joy,' though some retain the word 'father' in females' names, as 'the father's joy.' First gives also to Ab the meanings of 'freshness, strength, fruit,' but in proper names he often takes Ab to signify God; as Abijah, 'God is jah.' See NAMES.

**Abad'don.** In Rev. ix. 11, this name is shewn to be the same as Apollyon, 'the destroyer,' who is described as 'the angel of the bottomless pit.' It is perhaps not so much one of the names of Satan, as his character personified. It occurs six times in the Old Testament, in three of which it is associated with hell (*sheol*): Job xxvi. 6; Pro. xv. 11; xxvii. 20; once with death: 'Destruction and Death say,' &c., Job xxviii. 22; and once with the grave. Psa. lxxxviii. 11. In all these passages, and in Job xxxi. 12, it is translated 'destruction.'

**Abag'tha.** One of the eunuchs that served Ahasuerus. Est. i. 10. In the LXX different names are given for these seven eunuchs, namely, Aman, Bazan, Tharrha, Barazi, Zatholtha, Abataza, and Tharaba.

**Aba'na.** One of the rivers of Damascus, which the proud Naaman declared were better than all the waters of Israel, 2 Ki. v. 12; the other is Pharpar. These are probably the rivers now called Barada and Awaj; Barada being supposed to be Abana. This is the Chrysorrhoas of the ancients. Robinson says, "it rises in the high plain south of Zebdany on Anti-Lebanon, and rushes in a south-easterly course down the mountain till it issues at Mezzeh from its chasm upon the plain. Here it turns eastward, and flowing along the north wall of the city takes its way across the plain to the two northern lakes. It is a deep, broad, rushing mountain stream; and although not less than nine or ten branches are taken from



it, some of them quite large, for the supply of the city and the plain, yet it still flows on as a large stream, and enters the middle lake by two channels." It is judged that this river furnishes water to 14 villages, and 150,000 inhabitants. In the Arabic version Abana is translated 'Barda,' which goes to confirm the conjecture that Barada is the Abana of Scripture.

**Ābarim.** Probably the chain of mountains that lie 'beyond' or to the east of the Dead Sea and the lower Jordan. Num. xxxiii. 47, 48. Deu. xxxii. 49, 50, shews that mount Nebo was connected with Abarim and that it was 'over against Jericho' and also that it was where Moses viewed the land and died. Num. xxvii. 12, 13. Deu. iii. 27 connects this with Pisgah; so that Pisgah and Nebo apparently formed part of Abarim, in the land of Moab. Abarim is translated 'passages' in Jer. xxii. 20.

**Ab'ba.** The Greek form is *ἄββᾶ*, *father*: it is the same as *Ab* in Hebrew, but was pronounced Abba in the time of our Saviour. It occurs three times in the New Testament, and is always followed by 'father,' and translated Abba Father; that is, the 'abba' is transcribed and *not* translated: if it were translated it would be 'Father Father.' In the Greek it stands thus: *ἄββᾶ ὁ πατήρ*: the 'Abba' being Aramaic, and the 'Father' Greek. In the Old Testament *Ab* was not restricted in its use to children. Elisha used it toward Elijah; servants applied it to their masters, &c.: see 2 Ki. ii. 12; v. 13; vi. 21, &c. Jehovah asked, "Hath the rain a father?" Job xxxviii. 28. In the N. T. it appears to be used in a stricter sense of relationship: "Ye have received the Spirit of adoption [or sonship], whereby we cry, Abba Father," Rom. viii. 15; and "*because* ye are sons, God hath sent forth the Spirit of *his Son* into your hearts, crying, Abba Father." Gal. iv. 6. The only other instance is when the Lord thus addresses His Father, Mark xiv. 36; and the Spirit in the hearts of believers puts the very words He used into their lips. It has been suggested that in the two words the Jew and the Gentile each say 'Father' in his own language—the Aramaic being then spoken by the Jews, and Greek the language of the Gentiles in Palestine and many other places. God had been revealed in the Old Testament as Jehovah, the Almighty, &c., but it was reserved for New Testament times for Him to be made known to believers in the relationship of Father: cf. John xx. 17.

**Ab'da.** 1. Father of Adoniram. 1 Ki. iv. 6. 2. Son of Shammua. Neh. xi. 17: apparently called OBADIAH the Son of Shemaiah in 1 Ch. ix. 16.

**Ab'deel.** Father of Shelemiah. Jer. xxxvi. 26. The name is omitted by the LXX.

**Ab'di.** 1. Father of Kish, a Levite. 2 Ch. xxix. 12. 2. Son of Malluch, a Levite. 1 Ch. vi. 44. 3. One who had taken a strange wife. Ezra x. 26.

**Ab'diel.** Son of Guni, of the family of Gad. 1 Ch. v. 15.

**Ab'don.** 1. The tenth judge of Israel: he succeeded Elon, and ruled eight years. Jud. xii. 13, 15. 2. Son of Shashak. 1 Ch. viii. 23. 3. Son of Jehiel, of Gibeon. 1 Ch. viii. 30; ix. 35, 36. 4. Son of Micha, 2 Ch. xxxiv. 20: the same as ACHBOR, *q. v.* 5. City in the tribe of Asher, one of the four given to the Gershonites. Jos. xxi. 30; 1 Ch. vi. 74. Probably the same as Hebron in the list of the cities of Asher in Jos. xix. 28. According to Gesenius, Abdon is read here in twenty Hebrew MSS. instead of Hebron, though most of the ancient versions favour Hebron. This is not the well-known Hebron which is in Judah's lot. Abdon is identified with *Abdeh*, 33° 3' N, 35° 9' E.

**Abed'nego.** The Chaldee name, signifying 'servant of Nego,' given to Azariah, one of Daniel's companions. Refusing to worship Nebuchadnezzar's golden image, he was cast into the fiery furnace; but was miraculously delivered by his God. Dan. i. 7; iii. 1-30.

**A'bel.** The second Son of Adam. The name *Hebel* given him by his mother, signifying 'breath' or 'vanity,' possibly originated in her disappointment at Cain not proving to be the promised Redeemer. In process of time the great difference in the two brothers was manifested by Abel offering to God a slain animal, whilst Cain brought the fruit of his own labour from the cursed ground, ignoring the facts that in the fall of Adam life had been forfeited and the ground cursed. Abel presented a sacrifice in the way of faith through a slain firstling of the flock. Heb. xi. 4. He thus obtained a witness that he was righteous, God testifying of his gifts: cf. Mat. xxiii. 35. Thus early were brought out in clear lines the two seeds: one born of God, and the other 'of that wicked one.' 1 John iii. 12. Abel is a type of Christ, as Cain is that of the Jew. As the Jews broke the law against both God and their neighbour, so Cain disregarded God's judgment on man, and slew his brother. In Cain is also exemplified the religion of the natural man, who, disregarding his distance from God, thinks he can approach at any time and with any form of worship.

**A'bel.** The name, signifying 'meadow,' given to several places, which are distinguished by the other names appended. The name 'Abel' stands alone in 1 Sa. vi. 18; for which see 'ABEL, THE GREAT;' and in 2 Sa. xx. 14, 18, for which see 'ABEL-BETH-MAACHAH.'

**A'bel-beth-ma'achah.** A city of importance in the extreme North of Palestine in the lot of Naphtali or Manasseh: it is mentioned with Ijon and Dan. In 2 Sa. xx. 15 it is called 'Abel of BETH-MAACHAH' and the wisdom of its rulers was said to be proverbial. Ver. 18. It was here that Sheba took shelter from Joab, but was put to death by the inhabitants. It was taken with other cities by Benhadad, 1 Ki. xv. 20, and subsequently by Tiglath-pileser, 2 Ki. xv. 29, when its inhabitants were carried away captive to Assyria. It is called ABEL-MAIM in 2 Ch. xvi. 4. This has been identified with *Abi*, 33° 15' N, 35° 34' E.

**A'bel-ma'im.** See ABEL-BETH-MAACHAH.

**A'bel-meho'lah.** City in the Jordan valley, mentioned with Beth-shean. 1 Ki. iv. 12. To the border of this place Gideon pursued the Midianites. Jud. vii. 22. From here Elisha was called to be a prophet. 1 Ki. xix. 16. Its site is identified by Major Conder with *Ain Helweh*, 32° 19' N, 35° 30' E.

**A'bel-mizra'im.** This signifies, with the Hebrew points, 'meadow of the Egyptians;' but 'mourning of the Egyptians' if read without or with different points. The context in Gen. L. 11 indicates 'mourning' as a part of the name. It was the threshing floor of Atad 'beyond Jordan.' This would seem to place the seven days' mourning on the east of Jordan, before the body was carried into Canaan, for interment: cf. ver. 12, 13. But some hold that Moses by 'beyond Jordan' signifies the *west* because of his standpoint being on the east. The inhabitants of the land being called Canaanites also points to the west; and it is remarkable that Jerome uses a similar expression in 'trans-Jordanem,' and then states that ATAD, which is the same place, was between the Jordan and Jericho. It is not identified.

**A'bel-shit'tim.** The last encampment of the Israelites on the east of Jordan. Num. xxxiii. 49. It was nearly opposite to Jericho. Josephus says (Ant. iv. 8, 1) it was the same as *Abila*, a place full of palm trees. There are groves of Acacias (as the name implies) still in the neighbourhood. It is more often called SHITTIM. Identified with *Kefrein*, 31° 51' N, 35° 39' E.

**A'bel, the Great.** The A.V. has "the Great [stone of] Abel." 1 Sa. vi. 18. Delitzsch believes that this is not a proper name and that Abel is a mistake for *eben*, 'a stone,' the final *n* being put instead of *l*: and if so it



would be simply "the great stone," which is also mentioned in verses 14 and 15. This is the rendering adopted by the LXX and the Targum.

**A'bez.** A town of Issachar only mentioned in Jos. xix. 20. It has been identified with *el-Beida*, 32° 43' N, 35° 9' E.

**A'bi.** See **ABIJAH**, No. 4.

**Abi'a, Abi'ah.** 1. One of Samuel's sons, a judge in Israel, who took bribes and perverted judgment. The Israelites gave this as their reason for wanting a king. 1 Sa. viii. 2; 1 Ch. vi. 28. 2. Wife of Hezron. 1 Ch. ii. 24. 3. Son of Becher a Benjamite. 1 Ch. vii. 8. 4. Son of Rehoboam, the son of Solomon. 1 Ch. iii. 10; Mat. i. 7. See **ABIJAH**, No. 1. 5. One of the courses of priests. Luke i. 5. See **ABIJAH**, No. 3.

**A'bi-al'bon.** One of David's mighty men, 2 Sa. xxiii. 31: he is called **ABIEL** in 1 Ch. xi. 32.

**Abi'asaph.** Levite, one of the sons of Korah, and the head of one of the families of the Korhites. Exo. vi. 24. In 1 Ch. vi. 37; ix. 19 there is **EBIASAPH**, a son of Korah, who is probably the same. The **Ebiasaph** of 1 Ch. vi. 23 is apparently a great grandson of Korah.

**Abi'athar.** Son of Ahimelech the high priest. He escaped from the slaughter of the priests executed by Doeg at the command of Saul, 1 Sa. xxii. 18, 20. He became an adherent of David, and was acknowledged as high priest; but becoming involved in Adonijah's rebellion he was deprived of the priesthood by Solomon and sent to dwell in the city of Anathoth which belonged to the sons of Aaron. 1 Ki. ii. 26; 1 Ch. vi. 60. In 1 Ki. iv. 4, Abiathar is named with Zadok as priests (not *the* priests); though deposed, Abiathar was still a priest. There is a difficulty in 2 Sa. viii. 17 and 1 Ch. xviii. 16 where 'Ahimelech (or Abimelech) the son of Abiathar' is named as priest with Zadok in the time of David. Some suppose that the names should be transposed, and that Abiathar is meant; but this Ahimelech may have been a son of the above-named Abiathar (it not being at all unusual to name a son after his grandfather) and for some reason he is mentioned in these passages as priest instead of his father. He may have been a more worthy man than his father, who was thrust out of the priesthood for his own sin, though it fulfilled the prophecy concerning the house of Eli in Shiloh. 1 Sa. ii. 31-36; 1 Ki. ii. 27. Our Lord in Mark ii. 26 speaks of Abiathar as high priest, in connection with David eating the shewbread, doubtless because he afterwards attained to that office.

**A'bib.** See **MONTHS**.

**Abi'da, Abi'dah.** One of the sons of Midian. Gen. xxv. 4; 1 Ch. i. 33.

**Abi'dan.** Son of Gideon: head of a house of the tribe of Benjamin at the Exodus. Num. i. 11; ii. 22; vii. 60, 65; x. 24.

**Abiel.** 1. Father of Kish and of Ner and grandfather of Saul and of Abner. That this is the most probable genealogy is confirmed by Ner being said to be Saul's uncle, 1 Sa. ix. 1; xiv. 50, 51; though in 1 Ch. viii. 33; ix. 39, Saul is said to be the son of Kish, the son of Ner. *This* Ner may have been an earlier ancestor; and here Abiel is not named at all. It was not unusual to leave out many names in the genealogies. 2. One of David's mighty men, 1 Ch. xi. 32; he is called **Abi-Albon** in 2 Sa. xxiii. 31.

**Abie'zer.** 1. Son of Gilead, a descendant of Manasseh, Jos. xvii. 1, 2, most probably the same is alluded to in Num. xxvi. 30, under the contracted form of **JEEZER**. Abiezer became a family name: Gideon blew a trumpet, and Abiezer was gathered after him. Jud. vi. 34; viii. 2. 2. One of David's mighty men. 2 Sa. xxiii. 27; 1 Ch. xi. 28; xxvii. 12. 3. Son of Hammoleketh, and nephew of Gilead, 1 Ch. vii. 18.

**Abiez'rite.** One of the family of Abiezer, No. 1. Jud. vi. 11, 24; viii. 32.

**Ab'igail.** 1. The Carmelitess who became the wife of David after the death of her churlish husband Nabal. This gracious woman humbled

herself, confessed the 'iniquity' of her husband, and appeased David. She shewed wonderful faith in recognising the counsels of God as resting upon David, and called him 'lord' whilst in rejection and being hunted by Saul. 1 Sa. xxv. 14-42. By Abigail David had a son named Chileab, 2 Sa. iii. 3; but called Daniel in 1 Ch. iii. 1. 2. A sister or half sister of David: she was the mother of Amasa by a man named Ithra or Jether, described both as an Israelite and an Ishmeelite. 2 Sa. xvii. 25; 1 Ch. ii. 16, 17. See JETHER.

**Abiha'il.** 1. Daughter of Eliab, and wife of Rehoboam, king of Judah. 2 Ch. xi. 18. 2. Father of Zuriel, chief of the Levitical family of Merari. Nu. iii. 35. 3. Wife of Abishur. 1 Ch. ii. 29. 4. Son of Huri, of the family of Gad. 1 Ch. v. 14. 5. Father of queen Esther, and uncle of Mordecai. Est. ii. 15; ix. 29.

**Abi'hu.** Abihu and Nadab, sons of Aaron, with seventy of the elders of Israel, were invited to ascend with Moses, where they saw God and did eat and drink, Exo. xxiv. 1, 9-11. They were consecrated to minister to the Lord as priests, yet on the first occasion of their exercising the priesthood for Israel they offered strange fire, which the Lord had not commanded, and were smitten by fire from God. Lev. x. 1, 2. Immediately before this we read that "there came a fire out from before the Lord and consumed upon the altar the burnt offering and the fat." That fire was never to go out, and doubtless the fire Abihu should have used was the fire that was upon the brazen altar, as is ordained in Lev. xvi. 12. We read elsewhere that everything was to be done 'as the Lord commanded Moses;' but of this which Nadab and Abihu did, it expressly says it was *not* commanded; therefore it was sin, and God was dishonoured. Their death followed, and Aaron and his other sons were not to leave the tabernacle nor mourn for the dead. Num. xxvi. 60, 61; 1 Ch. xxiv. 1, 2. The case of Nadab and Abihu should teach us that not every kind of worship is acceptable to God: "they that worship him *must* worship him in spirit and in truth," John iv. 24: mere outward worship will not do and it must be according to what God has revealed. If separated from the sacrifice of Christ it is but the energy of nature, and is offensive to God.

**Abi'hud.** Son of Bela, and grandson of Benjamin. 1 Ch. viii. 3.

**Abi'jah.** 1. Son and successor of Rehoboam, king of Judah. He began to reign in the eighteenth year of Jeroboam, king of Israel (B. C. 958) and reigned three years. He walked in the sin of his father Rehoboam, but for David's sake he was placed on the throne, that, as Jehovah had said, David might have 'a light alway before me in Jerusalem.' 1 Ki. xi. 36; xv. 4. "There was war between Abijah and Jeroboam," and Abijah by a patriotic address to Israel sought to recover the ten tribes. This could not be; for the rupture in the kingdom had been brought about by God on account of their wickedness. Nevertheless Abijah trusted in Jehovah while he did not fail to rebuke Israel touching the golden calves they had erected. God smote Jeroboam and all Israel, and there fell 500,000 chosen men of Israel. Abijah also took the cities of Bethel, Jeshanah, and Ephraim; and Jeroboam was not able to recover strength all the days of Abijah. 2 Ch. xiii. In the above war Israel had 800,000 chosen men, and Judah 400,000. These numbers, together with the number slain, have been much called in question by critics, who say they ought to be 80,000 and 40,000, and 50,000 slain; which numbers are to be found in some of the early Latin copies and also in some early copies of Josephus. But the numbers in the Hebrew scriptures must have the preference: and what is there improbable in the numbers when we compare them with the number of men 'that drew sword' when David last

numbered the people? 1 Ch. xxi. 5. Israel had 1,100,000; Judah had 470,000 and this was without Levi and Benjamin, who were not counted. This was about fifty years before the battle, ample time (notwithstanding the loss at the pestilence that followed the numbering) for a large increase. In 2 Sa. xxiv. 9, the number of fighting men in Israel is given as only 800,000. It is supposed that this does not include the standing army, which according to 1 Ch. xxvii. 1, amounted to  $24,000 \times 12 = 288,000$ , which with its officers would be about 300,000, and this added to 800,000 = 1,100,000. On the other hand, the fighting men of Judah are in Samuel said to be 500,000. David may have had 30,000 with him at Jerusalem, from whence Joab went out, which may be here included, but which are not included in 1 Ch. xxi. 5.

Abijah 'waxed mighty and married fourteen wives;' which may have been a snare to him. 2 Ch. xiii. 1-22. He is called ABIJAH in 1 Ki. xiv. 31; xv. 1-8; and ABIA in 1 Ch. iii. 10; Mat. i. 7.

2. Son of Jeroboam I., king of Israel. His mother disguised herself and went to Ahijah the prophet to inquire whether her child should recover from his sickness. Jehovah revealed to the prophet who it was that came to him, and he told out to the mother the heavy judgment that should befall her husband and his house; but because there was "some good thing toward the Lord God of Israel" in Abijah, he should come to his grave peacefully. In mercy he was taken from the coming judgment. As his mother came to the threshold of the door the child died. 1 Ki. xiv. 1-17.

3. Descendant of Eleazar who gave his name to the eighth of the twenty-four courses of priests. 1 Ch. xxiv. 10. The same is called ABIA in Luke i. 5.

4. Daughter of Zechariah and mother of Hezekiah, 2 Ch. xxix. 1: contracted into ABI in 2 Ki. xviii. 2.

5. One or more of the priests who returned from the captivity, one of whom sealed the covenant. Neh. x. 7; xii. 4, 17.

**Abi'jam.** See ABIJAH, No. 1.

**Abile'ne.** The district over which Lysanias was tetrarch. Luke iii. 1. Abila was its chief city. Josephus speaks of this as "Abila of Lysanias" to distinguish it from other cities of the same name. It was described by ancient writers as eighteen miles from Damascus on the way to Heliopolis or Baalbek, and Robinson reached its site in six hours, on the eastern slope of the Anti-Libanus. The centre of the district of Abilene lies about  $33^{\circ} 35' N$ ,  $36^{\circ} 5' E$ . Its extent is not known: it is probable that its limits varied at different times.

**Abim'ael.** Descendant of Joktan. Gen. x. 28; 1 Ch. i. 22.

**Abim'elech.** 1. King of Gerar, who, believing Sarah to be Abraham's sister, took her into his harem, but being warned by God\* he returned Sarah, calling Abraham her *brother*, as a rebuke. Gen. xx. 2. A similar thing happened with Isaac and Rebecca under another king of the same name—the name being a title of the kings of the Philistines, as Pharaoh was that of the kings of Egypt. Gen. xxvi. 1-16. 3. Son of Gideon by a Shechemite concubine. He induced the men of Shechem to choose him as ruler and then slew 70 of his brethren. Jotham alone escaped, who pronounced a curse upon the murderers. This was fulfilled by many of the men of Shechem being killed, and Abimelech being mortally wounded by a piece of a millstone cast upon him by a woman at the attack upon Thebez. Jud. viii. 31; ix; 2 Sa. xi. 21. 4. Priest in the time of David, 1 Ch. xviii. 16: also called AHIMELECH in 2 Sa. viii. 17. See ABIATHAR.

\* A witness of God's rights in His people, Ps. cv. 14, 15, and that He will vindicate His faithfulness in His ways with them, even when they are unfaithful.



**Abin'adab.** 1. A man at Kirjath-jearim, at whose house the ark remained for many years after it had been returned by the Philistines. The twenty years referred to in 1 Sa. vii. no doubt give the time that elapsed before the repentance of Israel led them to lament after Jehovah. The ark abode in Abinadab's house long after this, however, and was not removed till the early part of David's reign. 2 Sa. vi.; 1 Ch. xiii. 7. 2. One of the sons of Jesse. 1 Sa. xvi. 8; xvii. 13. 3. One of Saul's sons who was killed with his brethren at Saul's last battle with the Philistines. 1 Sa. xxxi. 2. 4. Father of one of Solomon's twelve officers who provided victuals for the king and his household. 1 Ki. iv. 11.

**Abin'oam.** Father of Barak. Jud. iv. 6, 12; v. 1, 12.

**Abi'ram.** 1. A Reubenite, son of Eliab, who rose in the conspiracy headed by Korah against Moses and Aaron, and who perished by the judgment of God, Num. xvi.: see KORAH. 2. Eldest son of Hiel, the Bethelite. Hiel laid the foundation of Jericho in Abiram his first-born, and thus fulfilled the first part of the prophecy by Joshua. A signal instance of how even the Israelites disregarded the word of Jehovah. Jos. vi. 26; 1 Ki. xvi. 34.

**Ab'ishag.** The Shunammite damsel who cherished David in his old age. 1 Ki. i. 3, 15. After David's death, his son Adonijah asked to have Abishag for wife, for which Solomon put him to death. 1 Ki. ii. 17-23.

**Abish'ai.** Son of David's sister Zeruiah, and brother of Joab. He was one of David's officers and served him many years. He accompanied David into Saul's camp while he slept. 1 Sa. xxvi. 6-9. With Joab he slew Abner. 2 Sa. iii. 30. In his zeal for David he asked permission to slay Shimei. Chap. xvi. 9; xix. 21. In the rebellion of Absalom he commanded a third of David's army. Chap. xviii. 2. He rescued David from Ishbi-benob the giant. Chap. xxi. 17. He was captain of the second three of David's 'mighty men,' and slew three hundred men. Chap. xxiii. 18. To him is attributed the slaughter of eighteen thousand Syrians or Edomites in the valley of salt. 1 Ch. xviii. 12; 2 Sa. viii. 13.

**Abish'alom.** Father of Maachah, wife of Rehoboam and mother of Abijam, king of Judah. 1 Ki. xv. 1, 2, 10. But in 2 Ch. xi. 20 we read that Maachah was the daughter of Absalom; therefore Abishalom appears to be a fuller way of writing Absalom, and refers to the son of David. See ABSALOM.

**Abish'ua.** 1. Son of Phinehas (son of Eleazar), and father of Bukki. 1 Ch. vi. 4, 5, 50; Ezra vii. 5. Josephus says that Abishua was high priest after Phinehas. Ant. viii. 1, 3. 2. Son of Bela, and grandson of Benjamin. 1 Ch. viii. 1, 4.

**Ab'ishur.** One of the sons of Shammai. 1 Ch. ii. 28, 29.

**Ab'ital.** One of David's wives. 2 Sa. iii. 4; 1 Ch. iii. 3.

**Ab'itub.** Son of Shaharaim and Hushim. 1 Ch. viii. 8, 11.

**Ab'iud.** Son of Zorobabel, in the genealogy of the Lord Jesus, Mat. i. 13: not mentioned in the Old Testament.

**Abjects, *nekeh*.** This word occurs only in Psalm xxxv. 15. The root signifies 'to smite,' and Horsley translates "smiters were gathered together against me." The LXX, "Plagues were plentifully brought against me." Hengstenberg retains 'abjects,' and says, "the smitten are men of the lowest grade, the poorest," whom the Psalmist said "I knew not." He thinks Job xxx. 1, seq., is "a strikingly coincident parallel passage."

**Ab'ner.** The Son of Ner, Saul's uncle; Abner was consequently Saul's cousin. 1 Sa. xiv. 51. He was Saul's 'captain of the host' when David slew Goliath, and he presented David to Saul. 1 Sa. xvii. 55, 57. He was with Saul when David took away the spear and cruse of water while they slept: for which David reproached him, saying he was worthy

of death because he had not more faithfully guarded his master. Chap. xxvi. 5-16. After the death of Saul (apparently about 5 years after) Abner made Ish-bosheth king over Israel; but this did not include Judah over which David was king. 2 Sa. ii. 8-10. In one of the conflicts between the two houses Abner was overcome, and Asahel, Joab's brother, 'light of foot as a wild roe,' pursued Abner. Abner cautioned him twice, and then slew him. Vers. 17-23. This act of self-defence was afterwards made the plea for Abner's death. Saul had had a concubine named Rizpah, and this woman Abner took; for which he was reproached by Ish-bosheth (who probably thought it was a prelude to his seizing the kingdom). This so incensed Abner that he revolted from his master and made overtures to David. David demanded that Abner should bring with him Michal, Saul's daughter, David's former wife. This he accomplished, and he and the men with him were well received by David, who made a feast for them. But Joab, who was absent, was angry when he heard of it, probably jealous lest the command of the army should be divided between himself and Abner. He sent messengers for Abner's return, and then, under the pretence of privately communing with him, smote him, professedly to avenge the death of his brother Asahel. David was much grieved at this murder, and followed the bier and fasted till the sun went down. He rehearsed on the occasion the following dirge:

"Died Abner as a fool dieth?  
Thy hands were not bound,  
Nor thy feet put into fetters:  
As a man falleth before wicked men, so fellest thou."

David further said that in Abner's death a prince and a great man had fallen, and that Jehovah would avenge his death. This last was accomplished, according to David's dying injunction, by the direction of King Solomon, and Joab was slain by Benaiah. Yet doubtless the holy government of God was fulfilled in the death of Abner. Personal pique turned him round to David, and yet he knew well, while upholding the house of Saul, that David was God's anointed king.

**Abomination.** The word 'abomination' is used in the O. T. in reference to any iniquity as viewed by a holy God. It also designates what was unfit to be presented in the service of God, such as an animal with any sort of blemish being brought as a sacrifice; the price of a dog being put into the treasury, &c. Deu. xvii. 1; xxiii. 18. The divine service became itself an abomination to God when it had fallen into a mere outward observance or was in association with iniquity. Isa. i. 13; Prov. xxviii. 9. But idolatry was the special thing that was declared to be an abomination to Jehovah. The idols themselves are thus designated: 2 Ki. xxiii. 13; Isa. xlv. 19; and Eze. viii. shews the idolatry that was carried on in secret, and the 'greater abomination,' of bringing it actually into the inner court of the Lord's house, between the porch and the altar! The word is but seldom used in the N. T. and applies then to wickedness in general.

**Abomination of Desolation.** This exact expression occurs only in Mat. xxiv. 15 and Mark xiii. 14, referring to what had been revealed to Daniel in chap. xii. 11, where it is connected with the great tribulation (ver. 1) spoken of by the Lord in those Gospels. Chap. ix. 27 shews that the time of the abomination is in the last half of the last of the seventy weeks of Daniel named in ver. 24. The person who makes a covenant with the Jews in those days and afterwards breaks it, we know to be the head of the future Roman empire. See **SEVENTY WEEKS**. Of this person an image will be made, and the people will be constrained to worship it, Rev. xiii. 14, 15; but we do not read that it will be carried

into the future temple; whereas our Lord says that the abomination will stand in the holy place. On the other hand we read that the Antichrist "exalteth himself above all that is called God, or that is worshipped; so that he, as God, *sitteth in the temple of God*, shewing himself that he is God." 2 Th. ii. 4. The 'abomination of desolation' is evidently connected with the trinity of evil spoken of in Rev. xiii., and will be the work of Satan, the Roman beast, and the false prophet. It will end in dire desolation. The desolator is the Assyrian, Isa. viii. 7, 8; xxviii. 2, 18, the northern king who will then hold the territory of Assyria. Dan. xi. 40.

**A'braham.** Son of Terah and grandson of Nahor, the seventh descendant from Shem. His name was at first ABRAM, 'father of elevation;' but was altered by God into ABRAHAM, 'father of a multitude.' In this name (Abraham) the blessing of the Gentiles is secured by God. The family dwelt in Ur of the Chaldees, and were idolaters. Jos. xxiv. 2. Abraham was the first to receive a definite *call* from God to leave not only the idolatrous nation to which his ancestors belonged, but to leave his kindred and his father's house and to go into a land that God would shew him. God would bless him and make him a blessing, and bless all who blessed him and would curse all who cursed him. Gen. xii. 1-3. He thus became the depositary of God's promise and blessing. Abraham at first only partially obeyed the call: he left Ur and went to dwell at Haran, in Mesopotamia (Charran in Acts vii. 4), but *with* his father and kindred; and did not enter Canaan until the death of his father. When in the land God promised that unto his seed He would give the land. Abraham built an altar, and called upon the name of Jehovah. A famine occurring in the land Abraham went to sojourn in Egypt, and for want of faith he called Sarai his sister and she was taken into the house of Pharaoh, but the Lord protected her, and Abraham with his wife was sent away with a rebuke. When near Bethel he could again call on the name of the Lord. He had now become so rich in cattle that disputes arose between his herdmen and those of Lot, and Abraham asked Lot to choose where he would sojourn, if he went to the right Abraham would go to the left; and they separated. Again Jehovah declared that as far as Abraham's eye could reach in all directions the land should belong to his seed. The next recorded event is that Lot was taken prisoner and carried to the north. Abraham pursued the enemy and recovered all. He refused to take even a thread of the spoil from the king of Sodom: he would not be made rich from such a source; but he was blessed by Melchisedec, king of Salem, the priest of the most high God, who brought forth bread and wine: to whom Abraham gave tenths of all. See MELCHISEDEC. God now revealed Himself to Abraham as His shield and exceeding great reward.

When Abraham lamented to God that he had no son, God declared that he should have a son, and that his seed should be as the stars of the heaven for multitude. *Abraham believed God, and it was counted to him for righteousness.* This is the first time that faith is spoken of. Still he asked whereby should he know that his seed should possess the land, and was told to take a heifer, a she goat, and a ram, all of three years old, a turtle dove and a young pigeon. These he divided in the midst, except the birds, and laid them one against another. When the sun went down a smoking furnace and a burning lamp passed between the pieces: type of the fire that consumes the dross, and a light for the path. The same day God made a *covenant* with Abraham that to his seed should the land be given from the river of Egypt to the great river Euphrates: cf. Jer. xxxiv. 18, 19: it had been ratified in death, a type of Christ. When Abraham had fallen into a deep sleep, he was informed that his seed should be in



a strange land, and be afflicted 400 years. Gen. xv. See ISRAEL IN EGYPT.

Abraham had believed that God would give him a son, but now he waits not God's time, and at Sarai's suggestion he associates with Hagar, a bondmaid, and Ishmael is born, Gen. xvi.—a figure of the law, that is, man's attempt to possess the blessing by his own effort.

God now reveals Himself to Abraham as 'the almighty God,' a name which signifies that all resource is in God Himself. 'God talked with him,' and made a covenant with him according to that name. It is now that his name is changed from Abram, because he was to be a father of many nations. Abraham was to walk before the Almighty God and be perfect, and was to keep the covenant by having all the males circumcised (a figure of no confidence in the flesh), which he at once put into practice. Sarai's name was altered to Sarah, for she was to be a *princess*, and should have a son.

Abraham entertained three visitors: on two leaving him the third is spoken of as the Lord who asks, "shall I hide from Abraham the thing which I do?" According to John xv. 14, 15, this gives the key to Abraham being called "the friend of God." 2 Ch. xx. 7; Isa. xli. 8; Jas. ii. 23. God opened His mind to him, and Abraham was emboldened to plead for the righteous in Sodom.

Abraham's faith again fails him and at Gerar he once more calls Sarah his sister, which might have led to sin had not God protected her, and Abraham is again rebuked.

Isaac is born, and conflict ensues between that which is a type of the flesh and the Spirit: Hagar and her son Ishmael are cast out. Gen. xxi.: cf. Gal. iv. 22-31. God then tried the faith of Abraham by telling him to offer up his son Isaac for a burnt offering. Abraham obeyed, and, but for the intervention of the angel of the Lord, would have killed his son, believing "that God was able to raise him up even from the dead." After the death and resurrection in figure of Isaac, the unconditional promise is confirmed to Abraham that in his seed—which is Christ—should all the nations of the earth be blessed. Gen. xxii. 18; Gal. iii. 14-18. If any are Christ's, they are Abraham's seed, and heirs according to promise. Ver. 29. The promise is sure to all the seed, "not only to that which is of the law, but to that also which is of the faith of Abraham, who is the father of us all." Rom. iv. 16.

Abraham was by faith so much a stranger (Heb. xi. 9) that, on the death of Sarah, he had to buy a piece of ground of the children of Heth, to secure a sepulchre in the land. Gen. xxiii. He was so careful that Isaac should not marry one of the daughters of the Canaanites that he sent his servant (Eliezer perhaps) to his own kindred to seek a bride for Isaac, being convinced that God would send His angel and prosper the mission, which resulted in Rebecca being the wife of Isaac. Gen. xxiv.

Abraham had another wife, Keturah, and concubines by whom he had sons; but to these he gave gifts and sent them eastward, so that Isaac and his seed might peacefully dwell in the promised land. Abraham died at the age of 175, and was buried with Sarah.

The history of Abraham in Genesis divides itself into three parts. *a*, Chap. xii.-xiv., his public walk and testimony, as called of God. *b*, Chap. xv.-xxi., his private and domestic history with God, illustrating the growth of soul, &c. *c*, Chap. xxii.-xxv. give in type a prophetic outline of events: namely, the sacrifice of Christ; the setting aside of Israel for a time; the call of the bride; and the final settlement of the nations in blessing in the end of the days.

The nation of Israel was descended from Abraham, and we know how

zealously they contended for the relationship, though alas, they had not and have not the same faith. Still the land was given to them, and when God's set time comes they will surely be brought back to their 'fatherland' and after trial and discipline will be blessed therein.

Abraham being the father of Ishmael and the other sons sent into the East it is not to be wondered at that he is a personage of universal fame in that immense quarter of the world, and that there are numerous traditions concerning him. It can hardly be doubted that their relationship to Abraham will yet be found in their favour during the millennium when the promise that his seed should be 'as the sand of the sea shore' will have its fulfilment.

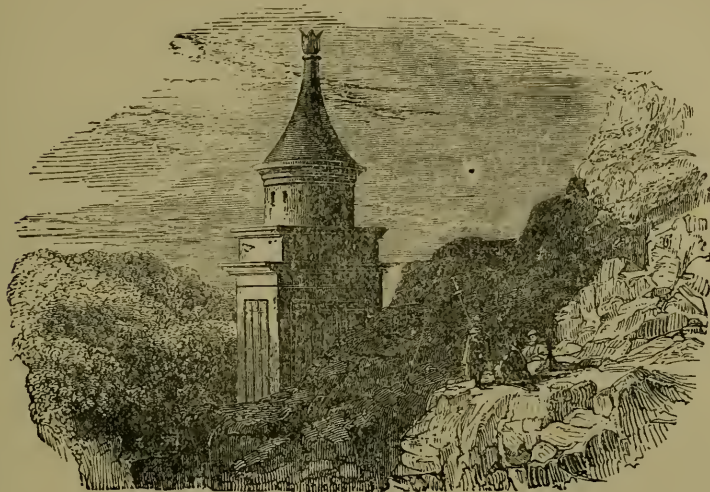
To the Christian the life of this patriarch is worthy of the deepest attention, in view of the varied manifestations whereby God revealed Himself to him, whether in the formation of his character under those manifestations, or in the Christian's connections with him in the way of faith, or with respect to the unconditional promises made to him as to the possession of the land of Palestine both in the past and in the future.

**Abraham's Bosom.** Abraham their forefather was believed by the Jews to be in the highest place of happiness, and their writings shew that 'to be with Abraham' and to be in his bosom were terms they used to express the highest security and happiness. Our Lord therefore used an expression that was well understood by His hearers and needed no explanation. Luke xvi. 23. It stands in contrast to hell, or hades, and was therefore figurative of heaven.

**A'bram.** See ABRAHAM.

**Ab'salom.** The third son of David, by Maacah, daughter of Talmai, king of Geshur. He was remarkable for his beauty and his luxuriant hair. 2 Sa. xiv. 25, 26. Because of his putting his half-brother Amnon to death he fled from his father and remained at Geshur three years. By the instigation of Joab, Absalom was recalled, but not admitted into the presence of his father until a later period. (This reconciliation was effected at the expense of righteousness, and without any repentance on Absalom's part—a total contrast to God's ministry of reconciliation. 2 Co. v. 18–20; &c.) It was declared to David that his successor was not yet born. 2 Sa. vii. 12. This was told to David by Nathan the prophet, and probably became known to Absalom. Amnon being dead, and perhaps Chileab, his two elder brothers, he might naturally have thought that the throne should have descended to him, and this may have led to his treason. By artful acts of condescension he stole the hearts of the people, and then at Hebron he claimed to be king, and met with much encouragement. The rebellion was so strong that David fled from Jerusalem. Absalom entered the city and was joined by Amasa and Ahithophel. The latter advised Absalom to go in publicly to the concubines of David who were left at Jerusalem, that all hopes of a reconciliation might be abandoned—though this had been foretold as a punishment to David. 2 Sa. xii. 11. By the advice of Hushai, the further counsel of Ahithophel of an immediate pursuit was set aside, and David had time to collect an army, and reach a place of safety. A war followed, and Absalom, in riding through a wood, was caught by his head in the branches of an oak, and was there put to death by Joab. David's grief was extreme, but he was recalled to his duties by Joab. We read that Absalom had three sons and a daughter, 2 Sa. xiv. 27, yet that because he had no son left he raised up a pillar in the king's dale, to keep his name in remembrance: it was called ABSALOM'S PLACE or monument. 2 Sa. xviii. 18. A building in the valley of the Kedron partly rock-hewn, is called Absalom's tomb; but it can have nothing to do with the above 'pillar' unless it has been much added to with comparatively modern





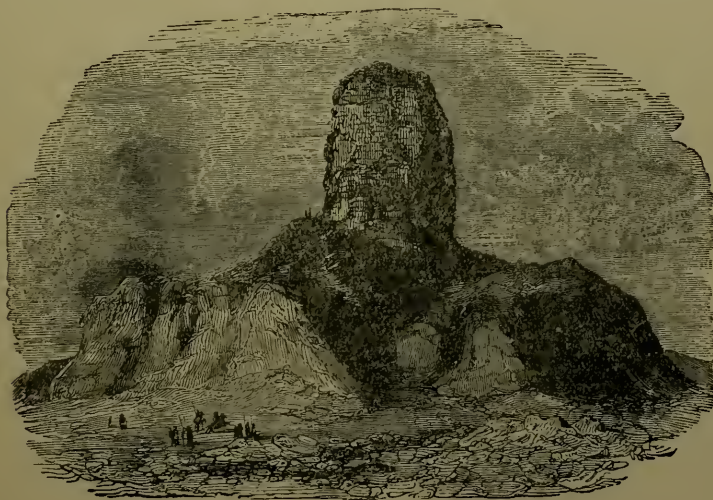
TOMB OF ABSALOM.

architecture. Josephus says that in his day there was an object called Absalom's 'pillar' about 2 stadia from Jerusalem. Apparently Absalom is called ABISHALOM in 1 Ki. xv. 2: cf. 2 Ch. xi. 21.

**Absolution.** See FORGIVENESS.

**Abyss.** See BOTTOMLESS PIT.

**Ac'cad.** Nimrod's kingdom embraced Babel, Erech, Accad and Calneh in the land of Shinar. Gen. x. 10. The ruins of Accad cannot now be identified with certainty. In the Assyrian inscriptions however a city is



TELL NIMROOD.

named *Akkad*, which was doubtless the same, and there is a remarkable mound, some 50 miles N.N.W. of Babylon, about  $33^{\circ} 25' N$ ,  $44^{\circ} 15' E$ , called *Akker-koof*, and known to the Arabs as *Akker-i-Nimrod* or *Tell-Nimrod*. It is about 400 feet in circumference and 125 feet high, com-

posed of sun-dried bricks, reeds, bitumen, &c. Some believe this to have been the ancient Accad; but others think it must have been farther south.

"The Accadians had been the inventors of the pictorial hieroglyphics, which afterwards developed into the cuneiform or wedge-shape system of writing. They had founded the great cities of Chaldea, and had attained to a high degree of culture and civilization."—Dr. Sayce. An inscription has been found shewing the Accadian transition from the hieroglyphic to the wedge-shape letters; and others with the latter interlined with the Babylonian or Assyrian dialect. The Accadian was the principal dialect spoken by the primitive inhabitants of Babylonia, and in which some of their ancient legends are inscribed. It became eventually the learned language of the kingdom, as Latin became in the West.

**Acceptable year of the Lord.** The Lord Jesus at the beginning of His ministry entered into the synagogue at Nazareth, and on the prophecy by Isaiah being handed to Him read from chap. lxi., the passage, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord"—leaving off in the middle of a sentence, for the next words are, "and the day of vengeance of our God." Luke iv. 18, 19; Isa. lxi. 1, 2. The Lord added, "This day is this scripture fulfilled in your ears." The vengeance will be executed for the deliverance of Israel in a coming day; but when our Lord spoke there was the fullest grace for his hearers: it was the acceptable year of Jehovah. There may be an allusion to the year of Jubilee (type of the millennium) when servants were liberated, debts cancelled, and when family possessions were restored to their original owners. But the grace vouchsafed by the Lord brought lasting blessings for their souls.

**Acceptance.** This means being 'brought into favour.' As God is holy, and man is a sinner, he can only be brought into acceptance by means of a Mediator, the Lord Jesus Christ. To effect this the Lord had to die, to vindicate the justice of God, and atone for the sins of those who believe. In Him risen and glorified the believer is brought into favour according to the value before God of Christ's person and work, wherefore the apostle says, "to the praise of the glory of his grace wherein he hath made us accepted *in the beloved*." Eph. i. 6. It is then a fact that the Christian is accepted or brought into favour in the Lord Jesus Christ: cf. Rom. v. 2. How far his spirit and conduct is acceptable or well-pleasing to God is entirely a different question. 2 Cor. v. 9 should read "We labour that whether present or absent we may be *acceptable* to him." Being accepted we should be zealous that in all things our ways may be well-pleasing to God.

**Ac'cho.** A seaport in the Mediterranean, about 30 miles south of Tyre. It was assigned to Asher, but it was one of the places they failed to possess. It is mentioned in the O. T. only in Jud. i. 31. After the dismemberment of the Macedonian empire Accho could not fail to excite attention in the numerous contests that took place during the Era of the Ptolemies: by one of whom it was gained and was called **PTOLEMAIS**. By this latter name it is frequently referred to in the books of Maccabees and by Josephus. In Acts xxi. 7 also we read that Paul sailed to Ptolemais. It was made a Roman colony by the emperor Claudius and named *Colonia Claudii Cæsaris*. It was besieged and taken by the Crusaders, who called it **ACRE** and **ST. JEAN D'ACRE** on account of the knights of St. John of Jerusalem. In 1799 it was held by the English against Napoleon, who was defeated. Notwithstanding all these changes it retains its ancient

name, and is still called *Akka* or *Accho*. An ancient coin gives the name in Greek letters *AKE*. It lies in the north of the bay of Acre, 32° 55' N, 35° 4' E, but there is not sufficient depth of water for ships: they however find shelter on the opposite side of the bay near *Haifa* under Mount Carmel. The area on which Accho stands is small, and is little more than a fortress in the sea. Massive fortifications guard the city toward the east, and on the land side there is a double rampart. The population has been given at about 5,000, of which 2,250 males are Muslims and Druzes, and about 800 Christians and Jews. The chief exports are grain and cotton. A railway is now (1894) in course of construction from Akka to Haifa, and thence to Damascus, which will no doubt much increase the trade of the place.

**Accursed.** See ANATHEMA.

**Accuser, The,** ὁ κατήγορος. A title given to Satan when he is cast down to the earth, because he had accused the brethren before God day and night. Rev. xii. 10: cf. Zec. iii. 1.

**Acel'dama.** The word Ἀκελδαμά, 'field of blood,' is Aramaic expressed in Greek letters, the word being differently spelt in different MSS. The field was bought with the money paid to Judas for betraying his Lord but which he in despair could not keep. In that sense *he* bought the field, Acts i. 18, 19; whereas it was really purchased by the chief priests, Mat. xxvii. 6-8; cf. Zec. xi. 12. The traditional spot is on the slope of the hill south of Jerusalem, where there is a ruined structure, long used as a charnel-house. It is some 20 feet deep, with a few decaying bones at the bottom. Tradition says that the bodies were thrown into it, and that the soil possessed the power to consume them in 24 hours. Shiploads of the earth were carried away to form European burial grounds in the time of the Crusades. The soil being cretaceous would favour the decomposition of the bodies.

**Acha'ia.** This with Macedonia embraced the whole of Greece in the N. T.; but with the poets Achaia often referred to the whole of Greece. Under the Romans it was divided into two districts, Achaia being a senatorial province. Tiberias united the two districts into an imperial province under procurators; but Claudius again restored it to the senate under a proconsul, so that Luke was correct in calling Gallio a proconsul (ἀνθύπατος) or deputy. Acts xviii. 12; xix. 21; Rom. xv. 26; 1 Cor. xvi. 15, &c.

**Acha'icus.** A Christian who, with Stephanas and Fortunatus, visited Paul at Ephesus, by whom the apostle was refreshed in spirit. 1 Cor. xvi. 17. The subscription to the epistle states that it was sent to Corinth by the above three and Timotheus.

**A'chan, Achar.** Son of Carmi, of the tribe of Judah, who on the fall of Jericho kept some of its spoil, against the express command of Jehovah, hence called 'the accursed thing,' and was stoned to death with his family, and with his possessions burned with fire. Jos. vii. 1. Called ACHAR, in 1 Ch. ii. 7. All Israel were punished until the sin was discovered and avenged: shewing in type that there cannot be evil in an assembly of Christians without all being involved.

**A'chaz.** See ΑΗΑΖ.

**Ach'bor.** 1. An Edomite, the father of Baal-hanan. Gen. xxxvi. 38, 39; 1 Ch. i. 49. 2. Son of Michaiiah, and servant of Josiah. 2 Ki. xxii. 12, 14; Jer. xxvi. 22; xxxvi. 12: called ABDON, the son of Micah, in 2 Ch. xxxiv. 20.

**A'chim.** Son or descendant of Sadoc, and father of Eliud: the name occurs only in Mat. i. 14.

**A'chish.** 1. The Philistine king of Gath with whom David twice took shelter from Saul. The first time the servants of Achish reminded him



that of David it had been said that he had slain his ten thousands. When David heard this he was afraid and feigned himself mad, and Achish sent him away. 1 Sa. xxi. 10-15. Psalm xxxiv. was composed on this occasion, as we learn from its heading, in which Achish is called Abimelech. This has given occasion for critics to doubt its authenticity. But 'Abimelech' was used as a title rather than a proper name of the kings of the Philistines, as Pharaoh was of the kings of Egypt. The second occasion was when David's heart failed him, and he said, "I shall now perish one day by the hand of Saul." Achish dealt well with David, gave him Ziklag to dwell in, and would have had him go to war with him against Israel, saying, "I will make thee keeper of my head for ever." 1 Sa. xxvii.; xxviii. 2. The lords of the Philistines however objected, and Achish begged David to return. See DAVID. 2. Another king of Gath, to whom the servants of Shimei fled, which led to Shimei's death. 1 Ki. ii. 39, 40.

**Ach'metha.** This reads in the margin, 'Ecbatana, or, in a coffer.' Ezra vi. 2. The LXX. do not treat it as a proper name: the passage there reads "And there was found in the city (*πóλει*), in the palace, a volume." The Vulgate has "Et inventum est in Ecbatanis." Apparently history alludes to two cities named Ecbatana: one associated with the ruins at *Takht-i-Suleiman*, 36° 28' N, 47° 18' E; the other identified with the modern *Hamadan*, 34° 48' N, 48° 26' E, anciently the summer residence of Persian kings, and where the records of the kingdom were apparently kept. This is most probably the Achmetha of scripture. Travellers state that the Jews exhibit a tomb in their charge in the midst of the city, which is the reputed tomb of Mordecai and Esther.

**A'chor, Valley of.** Achor signifies 'trouble,' and was the place where Achan was stoned for having troubled Israel by taking the accursed thing. Jos. vii. 26. The valley was between Jericho and Ai, on the border of the tribe of Judah. Identified with *Wady Kelt*, 31° 50' N, 35° 24' E. It will be a door of hope to Israel—putting away evil from among themselves, national self-judgment—in the future, when they call to mind that it was there that God's judgment began to fall on them, followed by blessing: so the tribulation of the latter day will usher in blessing. Hos. ii. 15; Isa. lxxv. 10.

**Ach'sa, Ach'sah.** Daughter of Caleb, whom he promised as wife to him who should take Kirjath-sepher. Othniel, nephew of Caleb, took it, and Achsa became his wife. At her request for springs of water Caleb gave her the upper springs and the nether springs for the quickening of dry ground. Jos. xv. 16-19; Jud. i. 12-15; 1 Ch. ii. 49. The springs are symbolical of Christ in glory, and the Holy Spirit here, object and power of life with God.

**Ach'shaph.** A city on the border of Asher's lot. It is named between Beten and Alammelech. Jos. xix. 25. Its king was among the thirty and one kings slain by the children of Israel, he having risen with others to oppose the division of the land. Chap. xi. 1; xii. 20. It has been identified with *Keft Yasif*, 32° 57' N, 35° 10' E.

**Ach'zib.** 1. City of Judah, Jos. xv. 44; Mic. i. 14: probably the same that is called elsewhere CHEZIB and perhaps CHOZEB. Identified with *Ain Kezbeh*, 31° 42' N, 35° E. 2. City in the lot of Asher, but from which the inhabitants were not driven out. Jos. xix. 29; Jud. i. 31. Identified with *ez-Zib*, a town on the Mediterranean coast, 33° 3' N, 35° 6' E.

**Acre.** This word, as a measure of land, occurs twice in the Authorized version. In 1 Sa. xiv. 14, the word is *maanah*, 'a furrow,' reading in the margin 'half a furrow of an acre.' In Isa. v. 10 it is *tsemed*, 'a pair, or yoke.' The 'acre' was as much as a yoke of oxen would plough in a day.

The Latin etymology is similar: thus *jugum*, a yoke; *jugerum*, an acre. The Roman acre contained 28,800 square feet (being 240 feet in length by 120 in breadth), which is less than two-thirds of an English acre, which contains 43,560 square feet. "The Egyptian land measure," says Wilkinson, "was the *aroura*, or *arura*, a square of 100 cubits, covering an area of 10,000 cubits. . . . It contained 29,184 square English feet (the cubit being full  $20\frac{1}{2}$  inches) and was little more than three quarters of an English acre." What the Jewish acre exactly contained we have no means of ascertaining: it is not included in the usual lists of weights and measures as a definite measure of land. The passage in Isa. v. 10: "ten acres of vineyard shall yield one bath" clearly refers to a time of great dearth which Jehovah would send upon Israel in judgment.

**Acts of the Apostles.** The introduction to this book compared with the introduction to the gospel by Luke makes it plain that the two were written by the same person. The Acts ends with the two years' imprisonment of the apostle Paul at Rome: it could not therefore have been written before the end of that time, and was probably written very soon afterwards or it would have given the issue of Paul's trial. This would place the date about A.D. 63.

The 'Acts' forms a link between the Gospels and the Epistles, as the ascension of Christ formed a link between the Gospels and the Acts. It occupies a sort of transition time, for though the church was soon formed, the *doctrine* of the church was not made known until Paul's epistles. The title, 'Acts of the Apostles,' might have led us to expect a more general account of the labours of all the Twelve; but their mission in the ways of God is superseded by that of Paul, both as minister of the gospel of the glory of Christ, and of the church. A wise selection of the fruits of apostolic energy has been made, verifying some things stated in the Gospels, and forming an indispensable introduction to the Epistles.

After the ascension of the Lord, and the choosing an apostle to fill the place of Judas, the first great event recorded is the day of Pentecost. The Lord had said, "I will build my church," Mat. xvi. 18; and the descent of the Holy Spirit on the day of Pentecost is the answer to the question, *when* did the incorporation of the church begin? 1 Co. xii. 13 proves that it was by the gift of the Holy Spirit, though, as it has been said, the doctrine of the church was not revealed till afterwards.

Ananias was charged with lying to the Holy Spirit, by whom God was then dwelling in the church. Our Lord had promised that on His departure He would send them another Comforter, the Holy Spirit, to abide with and be in them. This also was fulfilled at Pentecost. Peter, Stephen, &c. were full of the Holy Spirit: cf. Acts iv. 31.

After this another call was made to Israel to receive Jesus as the Christ. They had killed the Prince of life, but God had raised Him from the dead, and now in mercy and on the ground of their ignorance one more appeal was made to them to repent and be converted that their sins might be blotted out, and that God might send again Jesus Christ who was then in heaven. The rulers however were grieved that they preached by Jesus the resurrection from among the dead, and commanded Peter and John not to speak or teach in the name of Jesus. Stephen, being accused before the Sanhedrim, rehearsed the history of Israel from the beginning, and charged them with resisting the Holy Spirit, as their fathers had done. The indictment of Israel as man in the flesh, and the exposure of his enmity to God led to the final sin of rejecting the glorified Christ, expressed by the stoning of Stephen who, calling upon the Lord not to lay the sin to their charge, exemplified the life of Christ in his body.

This ends the first phase of the acts of the Holy Spirit, and clears the

way for the going out of the gospel and the revelation of the truth of the church. The persecution that followed led to the spread of the gospel. Philip preached Christ to the Samaritans and many believed. Peter went from Jerusalem, laid his hands upon them and they received the Holy Spirit. Peter was then used at Cæsarea in opening the door to the Gentiles (answering to his having the keys of the kingdom committed to him, Mat. xvi. 19), and they also received the Holy Spirit.

In the meantime Saul had been converted, and immediately preached that Jesus was the Son of God. The churches had rest, and walking in the fear of the Lord and comfort of the Holy Spirit, were multiplied. Acts ix. 31. Herod Agrippa however soon began to persecute the church; he killed James the brother of John, and put Peter into prison, who was however miraculously delivered. Herod died a miserable death; and the word of God grew and multiplied. Chap. xii. This ends the phase of the church's history in connection with the remnant of Israel.

Antioch, instead of Jerusalem, now became a centre of evangelisation, independent of apostolic authority, yet without breaking the unity of the Spirit by forming a separate church. Barnabas and Saul are separated to the work by the Holy Spirit, and with John Mark take a missionary journey.

Certain persons from Judæa insisting at Antioch that the Gentile converts must be circumcised or they could not be saved, the question was referred to the church at Jerusalem. In their decision they could say, "It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things: that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves ye shall do well. Fare ye well." Chap. xv. 28, 29.

Paul with Silas took a second missionary journey, extending to Europe and returned to Antioch. Chap. xviii. 22. From thence Paul went a third journey. (For the particulars of these journeys and from whence Paul wrote some of his epistles, see the article PAUL.) It may be noted that while at Ephesus, because of the opposition of the Jews in the synagogues, Paul *separated the disciples* and they met in a building distinct from the synagogue, commencing a further development of the church's history. Chap. xix. 9.

At the close of the third missionary journey Paul, led by deep spiritual affection for his nation, but forbidden by the Spirit in whose energy the ministry entrusted to him had hitherto been carried out, went up to Jerusalem, where he was arrested. The rest of the book details his trials and danger from the Jews; his journey to Rome, where he calls together the chief of the Jews, to whom he preaches Jesus. We read no more of any of his labours, and the Acts leaves him a prisoner.

The book embraces a period of about thirty years: the mystery of the church, and the gospel of the glory committed to Paul, as well as the state of the assemblies must be gathered from the Epistles. During the above period Paul wrote the two epistles to the Thessalonians, the two to the Corinthians, to the Galatians, Romans, Colossians, Philemon, Ephesians, and Philippians.

**Acts of Pilate.** See PILATE.

**Ad'adah.** Town in the most southern part of Judah's possessions, Jos. xv. 22, identified by some with *Adadah* in the desert S.E. of Beer-sheba.

**A'dah.** 1. One of the two wives of Lamech, and the mother of Jabal and Jubal. Gen. iv. 19, 20, 23. 2. One of the wives of Esau, daughter of Elon the Hittite, and thus 'a daughter of Canaan:' she bare to Esau



his first-born son Eliphaz, who became the father of seven of the dukes of Edom. Gen. xxxvi. 2, 4, 15, 16. See **BASHEMATH**.

**Adai'ah.** 1. Father of Jedidah and grandfather of Josiah, king of Judah. 2 Ki. xxii. 1. 2. Son of Ethan, a Gershonite. 1 Ch. vi. 41. 3. One of the sons of Shimhi. 1 Ch. viii. 21. 4. Son of Jeroham. 1 Ch. ix. 12. 5. Father of Maaseiah, a "captain of hundreds." 2 Ch. xxiii. 1. 6, 7. Two who had married strange wives. Ezra x. 29, 39. 8. One whose descendants returned from exile and dwelt in Jerusalem. Neh. xi. 5. 9. One who returned from exile, and did the work of the house of the Lord. Neh. xi. 12.

**Ada'lia.** Son of Haman, slain and hanged. Est. ix. 8, 13.

**Ad'am.** The first man. The name is supposed to be derived from *Adamah*, 'earth, or red earth,' agreeing with the fact that "the Lord God formed man of the dust of the ground," Gen. ii. 7. He differed from all other creatures, because God breathed into his nostrils the breath of life, by which man became a living soul. He differed also in being made after the image and likeness of God: he was God's representative on earth, and to him was given dominion over all other living things, and he gave them names. He was placed in the garden of Eden to dress it and to keep it, shewing that occupation was a good thing for man even in innocence. God said also that it was not good for man to be alone, so He caused him to sleep, took from him a rib, and of this 'buildd' a woman. Adam called her *Isha* for she was taken out of *Ish*, man: the two being a type of Christ and the church, in the closest union: cf. Eph. v. 31, 32.

Adam and Eve were permitted to eat of all the trees of the garden except the tree of the knowledge of good and evil: of the which if they ate, in the same day they should die. Eve, being beguiled by Satan, ate of that tree; and at her suggestion, though not deceived as Eve was, Adam also took of it. Their eyes were at once opened, they knew they were naked, and hid themselves from God. They were transgressors, had fallen from their state of innocence, and acquired a conscience, and with it the sense of their own evil and guilt. When questioned by God, Adam laid the blame on Eve, ungratefully saying, "the woman whom *thou* gavest to be with me, she gave me of the tree, and I did eat." The ground was then cursed for Adam's sake: in sorrow he should eat of it all his life: thorns and thistles should be produced, and in the sweat of his face he should eat bread.

God made for Adam and Eve coats of skins and clothed them, foreshadowing the need for a vicarious sacrifice, and the righteousness that could only come to them through *death*. They were driven from the garden, and Cherubim with a flaming sword prevented them re-entering, lest they should eat of the tree of life and live for ever in their sin. Adam did not beget a son until after his fall: hence all mankind are alike fallen creatures. Acts xvii. 26; Rom. v. 18, 19; 1 Co. xv. 22. Adam lived 930 years and begat sons and daughters. We have no details of the life of Adam as a fallen man. Viewed typically as head of a race he stands in marked contrast to Christ, the last Adam.

**Ad'am, the Last.** In contrast to the first man, Adam, who was made a living soul, the last Adam, the Lord Jesus Christ, was a life-giving Spirit: the first was natural; the second spiritual: the first man was of the earth, earthy; the second Man was out of heaven. 1 Co. xv. 45-47. Everything committed to man having failed in Adam, Christ as last Adam becomes the head of a new and redeemed race. He is the last Adam because there will be no other: every man must come under one of these two headships: the first Adam, man; or the last Adam, Christ: cf. 1 Co. xv. 22; Psa. viii. 3-9; Heb. ii. 6-9.

**Ad'am.** A town near the Jordan, named only in Jos. iii. 16, which should read "a heap very far off, by [or at] Adam, the city that is beside Zaretan." The waters of death were heaped at Adam as if to teach the death of the first man at the passage of the Jordan. Adam is identified with *ed Damieh*, 32° 7' N, 35° 33' E. If this is correct, the waters were piled up some 20 miles from where the Israelites crossed. See JORDAN.

**Ad'amah.** One of the fenced cities in the lot of Naphtali. Jos. xix. 36. It has been associated with *Damieh*, 32° 45' N, 35° 27' E; but this would appear to be in Zebulun's lot.

**Adamant, shamir.** Eze. iii. 9; Zec. vii. 12. Though once translated 'diamond,' Jer. xvii. 1, it is used symbolically of extreme hardness, 'harder than a flint.' The word is translated 'briars' and signifies any 'sharp point:' hence a diamond point, or anything hard.

**Ad'ami.** Place on the borders of Naphtali. Jos. xix. 33. Some early writers say it was afterwards called Damin. It is identified with *Adamah*, 32° 38' N, 35° 32' E.

**A'dar.** See MONTHS.

**A'dar.** Place on the southern border of Palestine, in the lot of Judah. Jos. xv. 3. In Num. xxxiv. 4 it is called HAZAR-ADDAR. It is unknown.

**Ad'beel.** Son of Ishmael and one of the "twelve princes according to their generations." Gen. xxv. 13; 1 Ch. i. 29. There is no trace of a nation bearing this name, nor of any place named after him.

**Ad'dan.** One of the places from which certain persons returned to the land, who "could not shew their father's house and their seed, whether they were of Israel." Ezra ii. 59. In the parallel passage in Neh. vii. 61, it is ADDON.

**Ad'dar.** Son of Bela and grandson of Benjamin. 1 Ch. viii. 3. The same as ARD in Gen. xlvi. 21; Num. xxvi. 40.

**Adder.** There are four words thus translated. 1. *akshub*. Psa. cxl. 3. This word occurs but once, and simply compares the wicked to adders who have 'poison under their lips.' It cannot be identified. 2. *pethen*. Psa. lviii. 4; xci. 13, reading in the margin of both 'asp.' The wicked are compared to the deaf adder that stoppeth her ears. There is an old tradition that the adder sometimes laid one ear in the dust and covered the other with its tail; but they have no external ears: that all known adders can hear is well attested by those called serpent charmers, though some species are more easily attracted than others. The above name is held to point to the deadly Cobra. The same Hebrew word is translated 'asp' in Deu. xxxii. 33; Job xx. 14, 16; Isa. xi. 8, simply pointing to it as poisonous or dangerous. 3. *tsipioni*. This is only once translated 'adder' in the text, Pro. xxiii. 32, but is four times translated 'cockatrice,' in Isa. xi. 8; xiv. 29; lix. 5, referring to its poison, and Jer. viii. 17 to the fact that it will not be charmed, but will bite. This is supposed to be the 'yellow viper' of Palestine, which lurks in dens, and whose poison is deadly. It is said to resist the arts of the serpent charmers. The cockatrice was a fabulous creature, and was perhaps adopted by the translators to designate some unknown deadly snake. 4. *shephiphon*. Gen. xlix. 17. This is identified with the Cerastes, or horned viper, so called because of having two short horns on its head. It is a small destructive snake, rarely more than two feet long. It is called in the margin 'an arrow-snake.' It lies in holes or ruts and darts upon an animal passing: and this well agrees with the above text, where Dan is compared to "an adder in the path that biteth the horse heels, so that his rider shall fall backward:" typical of apostasy and the power of Satan.

**Ad'di.** Descendant of Cosam in the genealogy of the Lord Jesus. Luke iii. 28. The name cannot be traced in the Old Testament.



**Ad'don.** See **ADDAN**.

**A'der.** Son of Beriah, a descendant of Benjamin. 1 Ch. viii. 15.

**A'diel.** 1. Descendant of Simeon. 1 Ch. iv. 36. 2. Priest, son of Jahzerah. 1 Ch. ix. 12. 3. Father of Azmaveth. 1 Ch. xxvii. 25.

**A'din.** One or more whose descendants returned from exile. Ezra ii. 15; viii. 6; Neh. vii. 20; x. 16.

**Ad'ina.** Reubenite, one of David's captains. 1 Ch. xi. 42.

**Ad'ino.** "The Tachmonite that sat in the seat, chief among the captains; the same was Adino the Eznite." 2 Sa. xxiii. 8. In 1 Ch. xi. 11 the chief of the captains is Jashobeam an Hachmonite, or son of Hachmoni, *margin*. The passage in Samuel reads in the margin "Joshebbassebet the Tachmonite, head of the three." It is difficult to reconcile the two passages. Some think that Jashobeam and Joshebbassebet are the same name—one being varied by the copyist. Those who take the passage in Samuel to be incorrect, make "Adino the Eznite" not a proper name, but 'he swung his spear.' Fürst takes Adino to be a proper name, and so do the LXX. The two passages may refer to different persons. It will be noted that Jashobeam is said to have killed three hundred men, and Adino killed eight hundred. The former also is named in connection with David's coming into power, and the latter in connection with 'the last words of David.' Jashobeam may therefore have died and Adino become chief in his place. That the two passages are not meant for lists of the 'first three' at the same period seems evident by Shammah, one of the three, being named in Samuel only.

**Aditha'im.** Town in the tribe of Judah. Jos. xv. 36. It cannot be identified.

**Adjuration.** A solemn charge by one in authority to another to speak the truth under the obligation of an oath, as when Ahab adjured Micaiah, 1 Ki. xxii. 16, and when the high priest adjured our Lord. Mat. xxvi. 63. Also binding a person under a curse to do or not to do the thing enjoined, as in Jos. vi. 26; 1 Sa. xiv. 24: cf. also Mark v. 7; Acts xix. 13. Also a 'solemn charge,' as in 1 Th. v. 27, in the margin.

**Ad'lai.** Father of Shaphat, one of David's chief shepherds. 1 Ch. xxvii. 29.

**Ad'mah.** One of the cities in the plains of Jordan destroyed with Sodom and Gomorrah. Deu. xxix. 23. It was subject to Chedorlaomer, king of Elam, but its king revolted. In the war that followed all were carried away including Lot, but Abraham pursued and recovered all. Gen. x. 19; xiv. 8. Jehovah, when speaking of His fierce anger against Ephraim said, "How shall I make thee as Admah?" Hos. xi. 8.

**Ad'matha.** One of the seven princes of Persia and Media. Est. i. 14.

**Ad'na.** 1. One of the sons of Pahath-moab who had married a strange wife. Ezra x. 30. 2. A priest of the family of Harim. Neh. xii. 15.

**Ad'nah.** 1. One of the captains of thousands, of the tribe of Manasseh, who joined David in Ziklag. 1 Ch. xii. 20. 2. The chief of the captains of thousands in the reign of Jehoshaphat. 2 Ch. xvii. 14.

**Ad'onai.** See **GOD**.

**Adoni-be'zek.** King of Bezek, as the name implies, a Canaanitish city. He was taken captive by Judah, and they cut off his thumbs and great toes. He confessed that this was a righteous judgment upon him, because he had done the same to seventy kings, whom he made to gather their food under his table. Jud. i. 5-7.

**Adoni'jah.** Fourth son of David by Haggith, born at Hebron. 2 Sa. iii. 4. He was apparently the oldest of David's sons at the close of David's life, and may have supposed that he would succeed to the throne; but without consulting his father he said, "I will be king," and both Joab

and Abiathar helped him. David at once proclaimed Solomon as king. Adonijah ran in fear to the horns of the altar, but Solomon promised if he shewed himself a worthy man he should not be hurt. He afterwards asked to have as wife Abishag, with whom David had shared his bed. According to Herodotus (3. 68) this was in eastern countries considered as a pretension to the crown, which agrees with Solomon saying, 'Ask for him the kingdom also,' and explains also the advice given by Ahithophel to Absalom, to go in publicly to his father's wives. Adonijah was at once put to death. 1 Ki. ii. 19-25. 2. Levite in the time of Jehoshaphat 2 Ch. xvii. 8. 3. One who sealed the covenant in Neh. x. 16.

**Adoni'kam.** One or more whose descendants returned from exile. Ezra ii. 13; viii. 13; Neh. vii. 18.

**Adoni'ram.** Chief over the tribute in the days of Solomon. 1 Ki. iv. 6; v. 14. In David's time ADORAM was over the tribute, 2 Sa. xx. 24, and in the days of Rehoboam also a person of this name was over the tribute, 1 Ki. xii. 18, which Gesenius and others take to be a contracted form of Adoniram, and to refer to the same person. Apparently the Adoram mentioned in 1 Ki. xii. 18 is called HADORAM in 2 Ch. x. 18. All Israel stoned him to death at the revolt of the ten tribes. If Adoniram held office from David to Rehoboam it would embrace a long period; still it may be the same throughout, or father and son.

**Adoni-ze'dec.** The Canaanitish king of Jerusalem. Hearing of the destruction of Ai, he called four kings to his aid to punish Gibeon for making peace with Israel. Gibeon sent to Joshua for help and the five kings were overcome. They took shelter in a cave but were taken from thence, and, after the captains of Israel had placed their feet on their necks, they were slain. Jos. x. 1-27. Letters from Adonizedec entreating the king of Egypt to send soldiers to defend him from the *Abiri* (Hebrews) have been found among the Tell Amarna Tablets (see under EGYPT). These letters give a vivid account, from a Canaanitish point of view, of the wars which took place when Joshua took possession of the land.

**Adoption.** The word is *νιοθεσία*, the adoption of sons, or the placing of persons in the position of sons, with all the privileges attaching thereto. Examples of this in a natural way are seen in the O. T. in Moses being an adopted son of the daughter of Pharaoh, Exo. ii. 10, and Esther being adopted by her cousin Mordecai, Est. ii. 7. In a higher sense Israel was the adopted son of God. Moses was instructed to say to Pharaoh, "Thus saith Jehovah, Israel is my son, even my firstborn." Exo. iv. 22: cf. also Deu. xiv. 1; Isa. xliii. 6. So that Paul, when enumerating the privileges of Israel, could say that to them pertained the 'adoption.' Rom. ix. 4. In a much higher sense, since redemption has been wrought, those who believe in the Lord Jesus Christ are in the new creation sons by adoption, and the Spirit of God's Son is given them so that they can call God Abba Father, and not only be sons but know and enjoy the relationship with all its blessed privileges. Gal. iv. 5, 6. The Christian receives the spirit of adoption, the Holy Ghost bearing witness with his spirit that he is a child of God. Not that he enters into the full blessedness of being God's son until the future; for we who have the first-fruits of the Spirit groan within ourselves waiting for the adoption—the redemption of our body. Rom. viii. 15-23. All this is certain as to believers, for having been chosen in Christ Jesus they have been predestinated unto adoption by Jesus Christ to Himself according to the good pleasure of His will. Eph. i. 4, 5.

**Adora'im.** Fortified city built by Rehoboam. 2 Ch. xi. 9. It is identified with *Dura*, a large village which lies to the west of Hebron, 31° 31' N, 35° 1' E.

**Ado'ram.** See ADONIRAM.

**Adoration.** This word does not occur in the Authorized Version, but there are several attitudes described that form part of the outward acts of adoration which may be well considered under this title, leaving inward adoration to the article on WORSHIP. The homage given may be to God, to the Lord Jesus, to an idol, or by one man to another. 1. *Bowing*, bowing down. "O come, let us worship and bow down." Psa. xcv. 6. It was forbidden to be paid to images, Exo. xx. 5, but was often done. Num. xxv. 2. Joseph's brethren bowed down before him. Gen. xlii. 6. 2. *Kneeling*, bowing the knee. To God. Isa. xlv. 23; Eph. iii. 14. To the Lord Jesus every knee shall bow, even those under the earth. Phi. ii. 10: it was done in mockery, Mark. xv. 19; and in sincerity, Mat. xvii. 14. To Joseph, Gen. xli. 43. 3. *Falling down before*. Demanded by Nebuchadnezzar in honour of his image, Dan. iii. 5; requested by Satan at the temptation of our Lord, Mat. iv. 9; paid to the Lord when an infant by the wise men, and often in the Gospels, Mat. ii. 11; Mark v. 33; Luke v. 8; John xi. 32; and in heaven by the elders to God and the Lord Jesus, Rev. iv. 10; v. 8, 14; xix. 4. 4. *Kissing*. In idolatry, 1 Ki. xix. 18; Hos. xiii. 2. To the sun and moon by kissing the hand, Job xxxi. 26, 27. (Tacitus, Hist. iii. 24, says that in Syria they salute the rising sun; and that this was done by kissing the hand.) All the above actions are portrayed on ancient monuments. The word 'worship' in the Authorized Version of the N. T. often signifies 'homage,' such as one man gives to another in authority, or to one he wishes to honour, rather than 'worship' in the sense which that word now conveys.

**Adram/melech.** 1. The god of the Sepharvites, to whom they burnt their children, placed in one of the houses of the high places among the Samaritans. 2 Ki. xvii. 31. A sort of Adar-Mars, *i.e.*, sun-god, who was regarded as a destroying being (Fürst). 2. One of the sons of Sennacherib who smote his father with the sword and then fled to the land of Armenia. 2 Ki. xix. 37; Isa. xxxvii. 38.

**Adramyt'tium.** The place to which the ship belonged in which Paul sailed as a prisoner. Acts xxvii. 2. It lies in Mysia, Asia Minor, 39° 35' N, 27° 2' E. Its present name is *Adramyt*, and it is still a seaport town.

**A'dria.** The Adriatic Sea, wherein Paul was 'driven up and down' and afterwards shipwrecked. Acts xxvii. 27. The term 'Adriatic' is now confined to the sea that lies between Italy and Dalmatia and Albania; but formerly it had a wider signification and included that part of the Mediterranean which was bounded by Sicily, Italy, Greece and Africa. The difference is of importance inasmuch as Malta (Melita) where Paul was shipwrecked is not within the present Adriatic Sea, though it is within that which was formerly called so. Attention to this would have prevented objectors calling in question Paul's being shipwrecked at Malta.

**A'driel.** Son of Barzillai, the Meholathite to whom Merab, Saul's daughter, was given to wife, after having been promised to David. 1 Sa. xviii. 19. She bare Adriel five sons, and these were given up to death to avenge the Gibeonites because Saul had slain some of them. In 2 Sa. xxi. 8 these are said to be the "sons of Michal [or Michal's sister, *margin*] the daughter of Saul, whom she brought up for Adriel." These were doubtless the sons of Merab and not of Michal: translators are agreed that it should be translated 'bare to Adriel,' as it reads in the margin, and not 'brought up.' It seems therefore most probable that the name Michal is here the mistake of an early copyist, and the passage should read, "the five sons of Merab the daughter of Saul, whom she bare unto Adriel;" or it might originally have stood, "the five sons of the daughter of Saul whom she bare to Adriel," and some one unadvisedly added Michal in the margin which afterwards found its way into the text.



**Adul'lam.** One of the royal cities of Canaan, afterwards part of Judah's lot. Jos. xii. 15; xv. 35. It was rebuilt or fortified by Rehoboam, 2 Ch. xi. 7; and was dwelt in by some who returned from exile. Neh. xi. 30; Mic. i. 15. Identified with *Aid-el-ma*, a name similar to Adullam, 31° 39' N, 35° 0' E. More interest attaches to the CAVE OF ADULLAM than to the city, because of its having been a stronghold of David. In the locality of the place named above there are limestone cliffs, in which are extensive excavations, one of which may have been David's cave of Adullam. This is in the low country and all David's house went *down* from the hills of Bethlehem to him. 1 Sa. xxii. 1. The traditional site is a cave in the *Wady Khureitun* on the east part of Judah. It is approached by a narrow footpath (now partly blocked up by a fallen rock) which could easily be defended, and the cave is very large. Both this and other caves near where the city of Adullam was located are by different travellers strongly advocated as the true site. The 'Cave of Adullam' has become a proverbial expression for a refuge in distress, because there gathered to David, besides his relatives, "every one that was in distress, and every one that was in debt, and every one that was discontented," or bitter of soul, and he became their captain. 1 Sa. xxii. 1, 2; 2 Sa. xxiii. 13; 1 Ch. xi. 15. David was God's anointed king, and the prophet Gad went to him, and Abiathar the priest; so that with that outcast company were God's prophet, priest, and king, though all the outward forms of worship were elsewhere: typical of the Lord Jesus in His rejection. When on earth the outward forms were not with Him; and now that He is in glory His virtual rejection is still as complete even by some in Christendom.

**Adul'lamite.** An inhabitant of Adullam. Gen. xxxviii. 1, 12, 20.

**Adultery.** This was forbidden in the ten commandments; but neither there nor anywhere else is the sin defined. It seems clear, that as far as the man was concerned, if he had intercourse with a woman unless it was with a married woman, he would not be charged with adultery, though he himself might be married; indeed how could he be when he was allowed more wives than one, as well as concubines and slaves? If he committed adultery with a married woman or with one betrothed, both were to be put to death. Deu. xxii. 22-24. With the woman it was stricter, she must have no intercourse with any man but her husband. If a man was jealous of his wife there was the ordeal of the *bitter waters* provided to test her innocence. Num. v. 11-31. But we do not read that any man or woman was stoned for adultery, nor that any woman drank the bitter waters. We know from the New Testament that Moses had, because of the hardness of their hearts, allowed a certain looseness, and a man could divorce his wife for any cause, which was easier than bringing a suspected wife to trial. It may be that the men themselves had not good consciences, like those who brought the adulterous woman to the Lord in John viii. 3. We have a dreadful picture of guiltiness in Jud. xix., and Jeremiah charges Israel with being "as fed horses in the morning, every one neighed after his neighbour's wife," which loudly called for judgment. Chap. v. 8; xiii. 27. The Lord declared that a man morally committed adultery (or fornication) in his heart if he lusted after a woman. Adultery had also a typical meaning. Israel had been espoused to Jehovah, but instead of being a faithful wife she had sought other lovers. "With their idols have they committed adultery." Eze. xxiii. 37. So the false church, who has Jezebel in her midst, the Lord will cast her "and them that commit adultery with her into great tribulation, except they repent of their deeds." Rev. ii. 22.

**Adum'mim.** The sides of a ravine that formed the border between the lots of Judah and Benjamin, and is called 'the going up to or ascent of

Adummim.' Jos. xv. 7; xviii. 17. It lies in the road between Jerusalem and Jericho, and agrees with the parable of the good Samaritan in being a descent from Jerusalem, and was until lately a dangerous road, infested with robbers. It is identified with *Talat ed-Dumm*, 31° 49' N, 35° 21' E.

**Advent, Second.** This is simply the second coming of the Lord Jesus Christ to this earth, which naturally implies that He has already been here once. "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself . . . and unto them that look for him shall he appear *the second time* without sin [or apart from sin] unto salvation." Heb. ix. 26-28. The 'second advent' therefore is clearly a scriptural expression. Scripture speaks of many momentous and solemn events connected with the second coming of Christ which will be found under the different headings connected with this subject.

There are two aspects of the coming of the Lord Jesus which should never be confounded, namely, His coming *for* His saints, and His coming *with* His saints. These events may be thus illustrated. Suppose a large town or province revolted from allegiance to its sovereign, and refused to acknowledge his authority. After many warnings the sovereign raises an army to punish the rebels; but he knows that in that city there are many true subjects who loyally acknowledge his title and claims. When approaching the city he secretly calls out all those loyal ones, who gladly go out to meet him. He storms the city, and entering with those that have already joined him, he punishes the rebellious, and rewards those that had been faithful. Now, as the coming of the sovereign would be a day of joyful deliverance to one class, so it would be followed by judgment on the others. We find both these aspects of the coming of the Lord Jesus plainly revealed in the scripture. 1 Th. iv. 15-18 speaks of Christ coming for His saints to their everlasting joy; and Jude 14, 15 speaks of Christ coming to execute judgment on His enemies. Another distinction to be noticed is that when Christ comes for His saints, including both the living and the dead, He will not actually come to the earth for them. The above passage in 1 Thessalonians says that the saints will be caught up in the clouds to meet the Lord *in the air*. This is often called the **RAPTURE**. It will be a meeting far too sacred for the eyes of the wicked to behold—it will be in the clouds. No separation will ever take place: those that are thus caught up will be for ever with the Lord. But the important aspect of the Resurrection and Rapture of the saints is, that it is God's answer in those that believe to the all-glorious worth of His own Son.

This is the bright hope of the Christian. There is no event revealed in scripture that must take place before the Rapture of the saints. They should, therefore, be expecting the return of the Lord at any moment to fetch all His saints away together. John xiv. 1-3; 1 Th. i. 9, 10.

In other scriptures it is revealed that there will be an interval between the Rapture (the catching away of the saints), and the Lord's coming to the earth. For instance, in 2 Th. ii. we learn that the day of the Lord cannot come till the Antichrist is revealed, because the Lord is going to destroy that wicked one when He comes. Then in Rev. xiii. we find that the Antichrist will co-operate with another 'beast,' the head of the future Roman empire; and in Dan. ix. that this latter power will make a covenant with Israel and will break the covenant in the midst of the week: all which intimates that this apparent triumph of wickedness will spread over at least seven years, otherwise spoken of as the last week of the seventy weeks of Daniel. See **SEVENTY WEEKS**.

That the Lord Jesus will actually come to the earth is plainly revealed in Acts i. 11: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

"His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east." Zec. xiv. 4. "The Lord, whom ye seek, shall suddenly come to his temple . . . but who may abide the day of his coming?" Mal. iii. 1, 2.

For the events connected with the Second Advent see APPEARING; DAY OF THE LORD; JUDGMENT; KINGDOM; MILLENNIUM.

**Adversary, The.** Satan, the adversary, stood up against Israel and provoked David to number Israel. 1 Ch. xxi. 1: cf. 2 Sa. xxiv. 1. He also opposed Joshua the high priest. Zec. iii. 1. "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Pet. v. 8. In Rev. xii. 10 he is also called 'the accuser of the brethren.' It is one of the names or characters of Satan: he is not only the tempter of man, but he is also the positive enemy, the adversary of all, seeking to devour whom he may, and to distress and lead astray those he is not permitted to destroy. See SATAN.

**Advocate, The,** *παράκλητος*. This word signifies one who takes up the cause of another. 1 John ii. 1. The same Greek word is translated 'Comforter' in John xiv. 16, 26; xv. 26; xvi. 7. From this we learn that the word applies both to the Lord Jesus and to the Holy Spirit. "If any man sin we have an advocate with the Father, Jesus Christ the righteous." This applies to Christ in the glory: He is not an advocate for the unconverted, but for the Christian if he should sin; and it is with the Father, for the one who sins is a son. Sin breaks the communion, and the advocacy of Christ is to restore it. He is the Paraclete in heaven, who takes up the cause of the saint, and the Holy Spirit is the same on earth to secure the spiritual welfare of God's people. See HOLY SPIRIT.

**Æ'lia Capitoli'na.** The name given by the Roman emperor Hadrian to a city he raised on the ruins of Jerusalem about A. D. 136. He refused to let any Jews enter the city and sought to stamp out the very name of Jerusalem. Temples were erected to Capitoline Jupiter and to Phrygian Astarte. The city bore the above name for centuries.

**Æ'neas.** A man at Lydda who had kept his bed eight years. He was healed by Peter, who said, "Jesus Christ maketh thee whole." Acts ix. 33-35. This was followed by the remarkable fruit that "all that dwelt at Lydda and Saron saw him and turned to the Lord."

**Æ'non.** Place where John was baptizing, because there was much water there. John iii. 23. It was near SALIM, *q. v.*

**Affinity.** In relationship by marriage, the principal point of interest is the degrees of relationship within which marriage was forbidden. Thus a woman must not marry two brothers, unless her husband had died without issue, when the brother was required to raise up seed to the deceased. Apparently a man might by the law of Moses marry his deceased wife's sister; but not the second in the life-time of the first, Lev. xviii. 18, though Jacob before the Law was given had two sisters for wives at the same time. Near relatives may not marry: cf. Lev. xviii. Many codes respecting the degrees of affinity have been made by nations, more or less in agreement with the law of Moses. See MARRIAGE.

**Affliction.** In fallen humanity man is born to trouble as the sparks fly upward. Besides the afflictions of man in body, mind, and estate, there are also the oppressions they suffer one from another. In some parts of the earth slavery still exists and in more enlightened parts the rich oppress the poor. Jas. ii. 6. Man is very ready to attribute all such things to the Creator, forgetting that God made man upright and God declared that everything that He had made, including man, was *very good*. It is sin that has brought in the misery, and man, by becoming the willing servant of Satan, has put himself into the hands of his enemy.



Besides the afflictions incident on fallen humanity, there are afflictions that fall specially upon the Christian. There are those he may have to suffer for righteousness' sake as well as for Christ's sake. Another class of afflictions which the Christian has to bear is inflicted directly from the hand of God for his good. See CHASTENING.

**Afternoon.** This occurs but once in the A. V. and is the translation of words which signify 'the day declined,' as it reads in the margin. Jud. xix. 8.

**Ag'abus.** A prophet who came from Jerusalem to Antioch, and foretold a famine "throughout all the world: which came to pass in the days of Claudius Cæsar." Acts xi. 28. He also foretold that Paul would be bound at Jerusalem and delivered to the Gentiles; which also came to pass. Acts xxi. 10. In the former passage it is said that Agabus "signified by the Spirit" that there should be great dearth; and in the latter he said, "Thus saith the Holy Ghost," plainly shewing that the prophetic spirit in man was under the immediate guidance of the Holy Spirit, who now dwells in the Christian, to explain to him what was given to the prophets.

**Agag.** King of the Amalekites whom Saul should have killed, but whom he spared. Samuel slew him, declaring that as Agag's sword had made women childless so his mother should now be childless. 1 Sa. xv. 8-33. The name also occurs in Num. xxiv. 7, where Balaam said of Israel "his king shall be higher than Agag." It is supposed that 'Agag' was the common title of the kings of the Amalekites, as Pharaoh was that of the Egyptians.

**Agagite.** Haman was the son of Hammedatha the Agagite. Est. iii. 1-10; viii. 3, 5; ix. 24. Fürst says the *Gentile* name "of Haman is therefore explained by Josephus τὸ γένος Ἀμαλεκίτες and so too by Jewish tradition." That is, that Haman was an Amalekite. This explains why Mordecai refused to bow down before Haman. He was of that race with which Jehovah had sworn to have war for ever, and which Saul was directed to utterly exterminate. Exo. xvii. 16; Deu. xxv. 19; 1 Sa. xv. 3.

**Agar.** See HAGAR.

**Agate.** 1. *kadkod*, *ἱάσπις*: from the root *to strike fire*, and hence a "sparkling gem, ruby." (Ges.) "A shining, sparkling precious stone, probably a carbuncle, so called from its red sparkling colour." (Fürst.) It occurs but twice: Isa. liv. 12, "I will make thy windows of agates." This might be thought to signify that the agate was transparent, and that the windows were to be 'glazed' with agates; but windows were not then glazed. Others translate the word 'minarets, pinnacles, battlements,' and instead of 'agates' many prefer *rubies*. The other passage is Eze. xxvii. 16: Syria was thy merchant for coral, the agate, &c.; they came from Damascus. The Revised Version and others again translate 'rubies' which well agrees with the signification of the word. 2. *shebo*, *ἀχάτης*, *achates*, Vul., from 'to burn, to glow.' (Fürst.) "A composite stone formed of quartz, chalcedony, cornelian, flint, jasper, &c. and therefore glittering with different colours." (Delitzsch.) Bochart traces the word to a root signifying 'to be spotted.' This gem has been described as a semi-pellucid, uncrystallized variety of quartz; it is found in parallel or concentric layers of various colours, and presents different tints in the same specimen. It is generally translated 'agate.' It was the stone chosen for the second place in the third row of the breastplate of the high priest. Exo. xxviii. 19; xxxix. 12.

**Age,** *αἰών*. A period of time marked off by that which distinguishes it from other periods, as the Patriarchal age, the Apostolic age, &c. Though these terms do not occur in scripture, many allusions are made to the different ages. Thus we speak of the Antediluvian age, and scripture

speaks of the same period as 'the old world,' *i. e.*, the ordered scene which God did not spare. 2 Pe. ii. 5. The 'Patriarchal age' embraces the time from the call of Abraham to the release from Egypt and the giving of the law. From 'Adam to Moses' excluding both, is an epoch when men's sins could not be classed as transgressions, seeing there was no definite law such as was given to Adam, or such as was administered by Moses. Rom. v. 13, 14. Again, from Moses to Christ formed a definite period: "the law was given by Moses, but grace and truth came by Jesus Christ," John i. 17; "the law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." Luke xvi. 16. The time when Christ was on earth is in John's first epistle repeatedly called 'the beginning:' the beginning of Christianity, though it is not called an age. We may also distinguish the period of the Church (from the day of Pentecost until the Rapture of the saints), though it is separated from recognised times and seasons. Our Lord not only spoke of the age in which He was on earth, but referred some events to 'the end or completion of the age.' Mat. xiii. 39, 40, 49. The disciples also asked what would be the sign of that completion. Mat. xxiv. 3. Our Lord also spoke of 'the coming age,' when His own should receive life eternal. Luke xviii. 30; cf. also Mat. xii. 32; Eph. i. 21; ii. 7. God's kingdom is 'a kingdom of all ages.' Ps. cxlv. 13, *margin*. Eternity, in reference to the glory of God, to the blessing of the saved, and to the punishment of the wicked, is again and again called the 'age of ages,' often translated 'for ever and ever:' all being consummated in the eternal state. The Greek word is *αιών* throughout, though often translated 'world' in the A. V.

**Age of Man.** From Adam to Noah men lived much longer than in the period that followed. Adam lived 930 years, Noah 950, and Methuselah 969, the longest recorded. After the flood, Shem lived 600 years, but no one after him reached 500. In Peleg is another decline, he lived 239 years; Abraham only 175 years. We can easily understand why God caused people in the early age of the earth to live so much longer than afterwards. God said to Adam "Be fruitful and multiply and replenish the earth." Gen. i. 28. He also said the same to Noah after the flood. Chap. ix. 1, 7. When the earth became more and more peopled the life of man was shortened. The only intimation of what may perhaps now be called the normal longevity of man is in Ps. xc. 10, and yet it is a lament for his short and troubled life: "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow: for it is *soon* cut off, and we fly away." This is remarkable as being, according to the heading, "A prayer of Moses the man of God," for of Moses we read that he lived 120 years, and "his eye was not dim, nor his natural force abated," Deu. xxxiv. 7; but the Psalms were prophetic both for our and future times, and Moses leads short-lived man to the eternity of God. (Ver. 2.) In the thousand years of the millennium apparently no one will die but the wicked, and one at a hundred years of age will be called a child: the days of God's people will be as the days of a tree, and they will, when the curse is removed, long enjoy the work of their hands. Isa. lxv. 20-22.

**A'gee.** The Hararite, father of Shammah, one of David's mighty men. 2 Sa. xxiii. 11.

**Agrippa.** Grandson of Herod the Great. His early years were passed as a spendthrift and a wanderer, but at length being at Rome he contrived to win the favour of Caligula, who on coming to the throne in A. D. 37 declared Agrippa to be the successor of Philip the Tetrarch, who had died three years previously. By preferring charges against Antipas, who had



married his sister Herodias, Agrippa got this prince deposed and banished, and in A. D. 39 he succeeded him in the territories of Galilee and Peræa. He was still a guest of Caligula at Rome when that tyrant was cut off in A. D. 41, and having used his influence in the election of Caligula's successor Claudius, this emperor not only confirmed the previous grants, but added those of Judæa, Samaria, and Abilene, so that his possessions were nearly identical with those of his grandfather Herod the Great. He was in these possessions when we read of him in the New Testament as 'Herod the king,' Acts xii. He killed James the brother of John with the sword, and because he saw it pleased the Jews he seized Peter also. This happened about A. D. 43, and within a year the king, allowing himself to be called a god, was smitten by the Almighty and died a miserable death. The account given by Josephus as to Agrippa's administrative qualities, his exertions for the Jews whilst at Rome, and his desires to strengthen and embellish Jerusalem, may be true; but his seizing the apostles to please the Jews stamps him as one unfitted to rule, while his overweening pride in the last scene of his life made him the just object of the wrath of Him who will not give His glory to another.

**Agrip'pa II.** Son of Agrippa I. Being only 17 years old at his father's death, the emperor Claudius sent him to rule over the principality of Chalcis in the slopes of Lebanon until he should come of age. He had been brought up at the court of Rome, and was attached to the Romans. At the age of 21 Claudius gave him the tetrarchies of Trachonitis, Abilene, and other parts of the North East of Palestine. Nero afterwards gave him various cities. He is introduced in Acts xxv. 26, as king Agrippa, before whom Paul made his defence. Paul said of him that he was expert in all customs and questions which were among the Jews. The things concerning Christ's death had not been done in a corner, and the king knew of them. Paul knew also that he believed the prophets. Agrippa said, "Almost thou persuadest me to be a Christian." Paul, like a true evangelist, desired that Agrippa and all that heard him should be altogether such as he was, save his bonds. Agrippa had a long reign, and used his influence when the Jews were in rebellion against the Romans, to induce them to submit. While appealing to them at Gamala he was wounded by a stone cast from a sling. He survived the destruction of Jerusalem and died A. D. 100.

**Ague, Burning.** Lev. xxvi. 16. See FEVER.

**A'gur.** Son of Jakeh, and author of the sayings in Pro. xxx., which he spake unto Ithiel and Ucal. It was thought by many of the Fathers that this was a symbolical name for Solomon; but this is very improbable, as his father's name is given, and Solomon is described in the same book as son of David. The above names are omitted by the LXX.

**Ah, Aha.** "An exclamation of joy, of terror, or of mockery." (Fürst.) Psa. xxxv. 25; xl. 15; Isa. xlv. 16; Jer. xxii. 18; Eze. xxv. 3, &c.

**A'hab.** 1. Son and successor of Omri, king of Israel. He married Jezebel, daughter of Ethbaal, king of the Zidonians, and under her influence became an idolater, and led Israel into the worship of Baal. Of him it is said, there was none like him in very abominably following idols. It was chiefly in his reign that Elijah the Tishbite laboured, and he testified for Jehovah against the apostasy and corruption of the king. The trial of fire from heaven is an especial instance of this, which was followed by the death of 450 of the prophets of Baal, 1 Ki. xviii. 19-40, but there was no repentance in the king. Ahab made two attacks on Benhadad king of Syria and was helped by God so that he obtained the victory; on the second occasion instead of destroying Benhadad (whom the Lord had doomed to destruction) he made a treaty with him.

Ahab coveted the vineyard of Naboth, but on his refusal to part with the inheritance given by God to his fathers, Jezebel caused his death and bade Ahab take possession of the vineyard. Elijah met him there and declared that dogs should lick his blood where they had licked the blood of Naboth. The dogs should also eat Jezebel, and Ahab's house should be cut off. Ahab humbled himself before God, and the full end of his house was delayed till his son's days. After this Ahab made another attack upon Syria, and his 400 prophets foretold that he would be successful; and he, though warned of his danger by the prophet Micaiah, went into battle accompanied by Jehoshaphat king of Judah, his ally. He disguised himself, but an arrow, shot at a venture, smote him between the joints of his armour, and he was wounded to death, and the prediction of Elijah came literally to pass. 1 Ki. xxi., xxii. Grace had lingered over this poor idolater, for he was an Israelite; but he died impenitent, and his whole house was soon to perish. 2 Ki. ix. 7-10. The judgment of God fell on the apostate king who had seized the inheritance of God's people.

2. A false prophet among the captives of Babylon who prophesied a lie, and was roasted in the fire by Nebuchadnezzar. Jer. xxix. 21, 22.

**Aha'rah.** Third son of Benjamin. 1 Ch. viii. 1. See **AHIRAM**.

**Ahar'hel.** Son of Harum, of the tribe of Judah. 1 Ch. iv. 8. The LXX has Rechab, the son of Jarin.

**Ahasa'i.** A priest, the son of Meshillemoth. Neh. xi. 13.

**Ahas'bai.** Father of Eliphelet. 2 Sa. xxiii. 34.

**Ahasue'rus.** 1. Father of Darius, incidentally named in Dan. ix. 1. It is supposed that the word Ahasuerus is an appellative, or official title, as Pharaoh was in Egypt, and that the person referred to is the Cyaxares of history, king of Media. 2. Persian king to whom the enemies of the Jews made their accusation against those in Judah and Jerusalem. Ezra iv. 6. He is supposed to be Cambyses, son of Cyrus. 3. Persian king who "reigned from India even unto Ethiopia," and took the Jewish maiden Esther to be his queen. He is held to have been Xerxes, son of Darius Hystaspis. This was in the seventh year of his reign, the year when he returned from his unsuccessful expedition against Greece. His rash conduct in repudiating his queen because she would not violate the decorum of her sex, and his giving up the whole of the Jewish people to the pride of Haman, agrees with his folly in scourging the sea and putting the engineers to death because a storm injured the bridge they had made. See **ESTHER**. For the succession of the Persian kings see **PERSIA**.

**A'hava.** Place or river near which Ezra rested 3 days prior to his journey from Babylon to Jerusalem. Ezra viii. 15, 21, 31. It has been thought to be the same as Ava and IVAH, and to be identified with *Hit* on the Euphrates, 33° 35' N, 42° 50' E.

**A'haz.** 1. King of Judah (B. C. 742-727), son and successor of Jotham (apparently the same as ACHAZ in Mat. i. 9). He erected molten images for Baalim, made his children pass through the fire, and gave himself up to open idolatry. 2 Ki. xvi. 2-20; 2 Ch. xxviii. 2-27. Being harassed and weakened by Pekah king of Israel, Rezin king of Damascus, and others, he called to his aid Tiglath-pileser king of Assyria, to whom he gave the treasures of Jerusalem; who after dispersing those who warred against Ahaz, himself 'distressed' him and made him tributary. This brought the great desolator of Israel, the Assyrian, into the land. Ahaz displaced the altar of burnt offering by one made like an altar he had seen at Damascus when on a visit to Tiglath-pileser. Isaiah was prophet in the days of Ahaz, but the king heeded not his instructions. The house of David was ripening for judgment: 120,000 were slain in one day and 200,000 women and children were carried to Samaria, but were released by

means of Oded a prophet. God's mercy lingered over Judah, and to Ahaz was the sign given that "a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isa. vii. 14. Though all was failing in Judah as well as in Israel, God had One in prospect through whom blessing would be finally secured. Both in Kings and Chronicles it states that Ahaz was 20 years old when he began to reign, and he reigned 16 years; Hezekiah his son was 25 years old when he succeeded Ahaz. Apparently there is an error in the ages given: either Ahaz was older, or Hezekiah was not so old, for he would have been born when his father was 11 years of age. In one Hebrew MS, the LXX, &c., 25 years is given in the Chronicles as the age of Ahaz.

2. Son of Micah. 1 Ch. viii. 35.

**Ahazi'ah.** 1. Son of Ahab and Jezebel. He reigned over Israel two years (B. C. 897-6) and did that which was evil in the sight of the Lord, it being remarked of him that he walked in the way of his *mother* as well as of his father and of Jeroboam. He was a worshipper of Baal; and having injured himself by falling through a lattice he sent to inquire of Baal-zebub, the god of Ekron. Elijah met the messengers on their road, and turned them back with a message to Ahaziah, reproaching him with his impiety, and telling him he should not recover from his sickness. Ahaziah, on finding by the description the messengers gave that it was Elijah, sent a captain and fifty men to seize him. Elijah called down fire from heaven and they were consumed. Another fifty were sent and they also were consumed. The captain of the third fifty begged Elijah to spare their lives, which he did, and he went with them and delivered the message to Ahaziah. The prediction was verified and he died. The history of this king presents a sad picture of the state of idolatry and wickedness into which Israel had fallen, while professing to be God's people. 1 Ki. xxii. 49, 51-53; 2 Ki. i. 1-18; 2 Ch. xx. 35.

2. Son of Jehoram and Athaliah, daughter of Ahab and Jezebel, therefore nephew of the above. He succeeded his father as king of Judah, and reigned one year (B. C. 885). He did wickedly, his *mother* being his counsellor to his destruction. He formed an alliance with Joram king of Israel and went with him against Hazael king of Syria. Joram was wounded and went to Jezreel to be healed. Ahaziah afterwards went to visit Joram, and God caused his death by Jehu when he cut off the house of Ahab. 2 Ki. viii. 24-29; ix. 16-29; 2 Ch. xxii. 1-9. He is called AZARIAH in 2 Ch. xxii. 6, and JEHOAHAZ in chap. xxi. 17. "In proper names," says Fürst, "those of cognate senses were often interchanged." In 2 Ki. viii. 26 he is said to be 22 years old when he began to reign; but in 2 Ch. xxii. 2 it says he was 42. The latter is doubtless a mistake of some copyist, for his father was only 40 years old when he died. 2 Ch. xxi. 5, 20. The Syriac and Arabic copies read 22 in both passages.

**Ah'ban.** Son of Abishur of the tribe of Judah. 1 Ch. ii. 29.

**A'her.** Descendant of Benjamin. 1 Ch. vii. 12.

**A'hi.** 1. Son of Abdiel, a descendant of Gad. 1 Ch. v. 15. 2. Son of Shamer, a descendant of Asher. 1 Ch. vii. 34.

**Ahi'ah.** 1. Son of Ahitub, and priest in the days of Saul. 1 Sa. xiv. 3, 18. 2. Son of Shisha, and a scribe or secretary to Solomon. 1 Ki. iv. 3. 3. Descendant of Benjamin. 1 Ch. viii. 7.

**Ahi'am.** Son of Sharar (Sacar, 1 Ch. xi. 35), the Hararite. 2 Sa. xxiii. 33: one of David's mighty men.

**Ahi'an.** Son of Shemidah, a descendant of Manasseh. 1 Ch. vii. 19.

**Ahie'zer.** 1. Son of Ammishaddai, and one of the princes of the tribe of Dan. Num. i. 12; ii. 25; vii. 66, 71; x. 25. 2. Benjamite, chief of the armed men that flocked to David at Ziklag. 1 Ch. xii. 3.

**Ahi'hud.** 1. Son of Shelomi, and prince of the tribe of Asher, chosen



to arrange the division of the land. Num. xxxiv. 27. 2. Descendant of Benjamin. 1 Ch. viii. 7.

**Ahi'jah.** 1. Prophet called the Shilonite, who foretold to Jeroboam that he should be king over ten of the tribes. 1 Ki. xi. 29-31. God revealed to him that the wife of Jeroboam was coming in disguise to know if their son Abijah would live, and Ahijah had to tell her the dire judgments that should fall upon Jeroboam and his house. 1 Ki. xiv. 2-18; xv. 29; 2 Ch. ix. 29; x. 15. 2. Father of King Baasha, of the house of Issachar. 1 Ki. xv. 27, 33; xxi. 22; 2 Ki. ix. 9. 3. One of the sons of Jerahmeel. 1 Ch. ii. 25. 4. The Pelonite, one of David's valiant men. 1 Ch. xi. 36. 5. Levite, who was over the treasures of the house of God in the time of David. 1 Ch. xxvi. 20. 6. One who with Nehemiah sealed the covenant. Neh. x. 26.

**Ahi'kam.** Son of Shaphan the scribe, and one of those sent by Josiah to Huldah the prophetess to inquire of the Lord as to the book of the law that had been found. 2 Ki. xxii. 12-22. He also served under Jehoiakim and shielded Jeremiah from death when he prophesied against the nation. He was father of Gedaliah whom Nebuchadnezzar made governor of the land. Jer. xxvi. 24; xl. 5-16; xli. 1-16.

**Ahi'lud.** Father of Jehoshaphat the 'recorder' of David and Solomon, 2 Sa. viii. 16; xx. 24; 1 Ki. iv. 3, 12; 1 Ch. xviii. 15, and father of Baana, one of Solomon's commissariat officers. 1 Ki. iv. 12.

**Ahi'maaz.** 1. Father of Ahinoam, wife of Saul. 1 Sa. xiv. 50. 2. Son of Zadok the priest. 2 Sa. xv. 27, 36. When Absalom revolted and David had to flee from Jerusalem, Zadok continuing true to David, returned to the city, and Ahimaaz, and Jonathan son of Abiathar, remained at En-rogel; to whom Zadok sent word of the counsel of Ahithophel and of Hushai by a 'wench,' and they hastened to David with the news. But a lad having seen the transaction, messengers were sent in pursuit. The spies however reached a house in Bahurim, and were hid in a well, corn being spread over the covering. Their pursuers were told that they had gone on their way. So they having searched for them in vain returned to Jerusalem. The spies then hastened to David, and reached him in safety. 2 Sa. xvii. 17-21. On the defeat and death of Absalom, Ahimaaz begged that he might run with the news to David. Joab at first refused; but after Cushai had started, he allowed Ahimaaz to go also; who, being swift of foot, reached David first and told him of the defeat of Absalom, but let Cushai tell of his death. 2 Sa. xviii. 19-29. We have no evidence of Ahimaaz succeeding to the priesthood. He may have died before his father. 3. An officer of Solomon in Naphtali who married Basmath, daughter of Solomon. 1 Ki. iv. 15.

**Ahi'man.** 1. One of the three sons of Anak who dwelt in Hebron when the spies went up, Num. xiii. 22; and who were driven out by Caleb and slain by Judah. Jos. xv. 14; Jud. i. 10. 2. A porter, of the children of Levi. 1 Ch. ix. 17.

**Ahim'elech.** 1. Priest at the time the ark was at Nob. He received David when fleeing from Saul, gave him the shewbread and the sword of Goliath. This being reported to Saul by Doeg the Edomite, Ahimelech and the other priests were put to death, Abiathar alone escaping. 1 Sa. xxi. 1-8; xxii. 9-20; Ps. lii. *title*. 2. Son of Abiathar, 2 Sa. viii. 17; called ABIMELECH in 1 Ch. xviii. 16. See ABIATHAR. 3. A Hittite, companion of David when persecuted by Saul. 1 Sa. xxvi. 6.

**Ahi'moth.** Son of Elkanah, of the house of Kohath. 1 Ch. vi. 25.

**Ahin'adab.** Son of Iddo, and one of Solomon's commissariat officers at Mahanaim. 1 Ki. iv. 14.

**Ahin'oam.** 1. Daughter of Ahimaaz and wife of Saul. 1 Sa. xiv. 50.



2. David's wife, a woman of Jezreel: she accompanied David in his flight from Saul; and, while residing at Ziklag, was taken captive when the city was burned by the Amalekites; but was recovered. 1 Sa. xxv. 43; xxvii. 3; xxx. 5, 18. She was with David when he came to the kingdom, and while at Hebron bare to David, Amnon his first-born. 2 Sa. ii. 2; iii. 2.; 1 Ch. iii. 1.

**Ahi'o.** 1. Son of Abinadab, and who with his brother Uzzah drove the cart on which was the ark of God when Uzzah was struck dead. 2 Sa. vi. 3, 4; 1 Ch. xiii. 7. 2. Son of Beriah, a descendant of Benjamin. 1 Ch. viii. 14. 3. Son of Jehiel, descendant of Benjamin. 1 Ch. viii. 31; ix. 37.

**Ahi'ra.** Son of Enan, and captain of the tribe of Naphtali. Num. i. 15; ii. 29; vii. 78, 83; x. 27.

**Ahi'ram, Ahi'ram'ites.** Son of Benjamin, and his descendants, Num. xxvi. 38. Ahi'ram is perhaps the same as EHI in Gen. xlv. 21, and the same as AHARAH in 1 Ch. viii. 1.

**Ahi's'amach.** Father of Aholiab, of the tribe of Dan. Exo. xxxi. 6; xxxv. 34; xxxviii. 23.

**Ahish'ahar.** Son of Bilhan, a descendant of Benjamin. 1 Ch. vii. 10.

**Ahi'shar.** A prince 'over the household' of Solomon. 1 Ki. iv. 6.

**Ahith'ophel.** A Gilonite, grandfather of Bathsheba, and a very wise counsellor of David, of whom it is said that all his counsel was "as if a man had inquired at the oracle of God." He joined in the rebellion of Absalom, and advised him to go in publicly to David's concubines, and to let him make an immediate attack on David. The latter counsel not being followed, and a preference being given to the advice of Hushai, who was acting for David, Ahithophel returned to his house, set his household in order, and hanged himself. 2 Sa. xv. 12-34; xvi. 15-23; xvii. 1-23; xxiii. 34. He has generally been taken as foreshadowing Judas of the N. T.: cf. Psa. xli. 9; lv. 12.

**Ahi'tub.** 1. Son of Phinehas, and grandson of Eli. 1 Sa. xiv. 3; xxii. 9, 11, 12, 20. 2. Son of Amariah, and father of Zadok. 2 Sa. viii. 17; 1 Ch. vi. 7, 8, 52; xviii. 16. 3. Son of another Amariah, and father of another Zadok, several generations later than No. 2. 1 Ch. vi. 11, 12; Ezra vii. 2. 4. Father of Meraioth, and "ruler of the house of God." 1 Ch. ix. 11; Neh. xi. 11.

**Ah'lab.** City in Canaan, the inhabitants of which Asher failed to drive out. Jud. i. 31. It has been identified with *el-Jish*, 33° 2' N, 35° 26' E.

**Ah'lai.** 1. Daughter of Sheshan. 1 Ch. ii. 31. 2. Father of Zabad. 1 Ch. xi. 41.

**Aho'ah, Aho'hites.** Grandson of Benjamin, and founder of the Aho-hites. 2 Sa. xxiii. 9, 28; 1 Ch. viii. 4; xi. 12, 29; xxvii. 4.

**Aho'lah.** Ezekiel uses this name, signifying 'her own tent or tabernacle,' for a symbolical harlot to represent Samaria, upon whom he charges gross profligacy: only to be exceeded by Aholibah, her yet more guilty sister Jerusalem. The prophet was charged to declare unto them their abominations, which he goes on to describe, and their predicted destruction. Eze. xxiii. 4-44.

**Aho'liab.** Son of Ahisamach, of the tribe of Dan, "an engraver, and a cunning workman and an embroiderer," in whom God put wisdom, that he might take the oversight with Bezaleel of the formation of the tabernacle. Exo. xxxi. 6; xxxv. 34; xxxvi. 1, 2; xxxviii. 23.

**Aho'libah.** A symbolical harlot to represent Jerusalem: sister to Aholah, symbolical of Samaria. Jerusalem is said to exceed Samaria in her profligacy. She was warned without success, and her downfall was predicted. The name signifies 'my tent or tabernacle is in her.' Eze. xxiii. 4-44.

**Aholiba'mah.** 1. One of the wives of Esau: she was the daughter of Anah, daughter of Zibeon the Hivite. She bare to Esau "duke Jeush, duke Jaalam, duke Korah." Gen. xxxvi. 2-25. See BASHMATH. 2. A duke of Edom. Gen. xxxvi. 41; 1 Ch. i. 52.

**Ahu'mai.** Son of Jahath, of the family of the Zorathites. 1 Ch. iv. 2.

**Ahu'zam.** Son of Naarah, wife of Ashur. 1 Ch. iv. 6.

**Ahuz'zath.** Friend of Abimelech, king of the Philistines, who came with him to make a covenant with Isaac. Gen. xxvi. 26.

**A'i, Ha'i.** 1. Royal city of Canaan. It was known to Abraham, who pitched his tent between Hai and Bethel. Gen. xii. 8. It was conquered by Joshua—after a repulse because of the sin of Achan—by a stratagem; it was burnt and made a 'heap.' Jos. vii. 2-5; viii. 1-29; x. 1, 2. It was near Bethel, in Benjamin's lot, and apparently rebuilt, for it is mentioned in Ezra ii. 28; Neh. vii. 32. It is probable that the AIATH of Isa. x. 28 and the AJA of Neh. xi. 31 are the same as AI, by the places named in association with them. In the district there are ruins scattered along the narrow summit of a ridge, and a depression among the rocky heights well suited for an ambuscade such as Joshua employed. The ruins are called *Haiyan*, 31° 55' N, 35° 16' E. Travellers say that when on the spot, the Biblical narrative of the capture of Ai can be vividly realised. 2. City of the Ammonites, unknown. Jer. xlix. 3.

**A'iah.** 1. A son of Zibeon, 1 Ch. i. 40: called AJAH in Gen. xxxvi. 24. 2. Father of Rizpah, Saul's concubine. 2 Sa. iii. 7; xxi. 8, 10, 11.

**Ai'ath.** Isa. x. 28. See AI.

**Ai'ja.** Neh. xi. 31. See AI.

**Ai'jalon.** See AJALON.

**Ai'jeleth Sha'har.** This occurs in the title of Ps. xxii. and signifies 'the hind of the morning,' *margin*. May not its reference be to the resurrection of the Lord after the cross? The Targum explains it as signifying 'the morning oblation of the lamb.' If this is correct, the offering of the lamb stands in strong contrast to the 'bulls of Bashan' roaring like a lion, and 'the dogs' that compassed the patient victim in the Psalm. Modern critics see nothing more in the words than the name of some tune to which the Psalm was set.

**Ain.** The word *ain* signifies an 'eye,' or 'a fountain;' it is often used as a prefix, and signifies a fountain of living water in distinction from a well, cistern or tank. It is mostly represented by the prefix EN. 1. Ain, a fountain in the extreme north. There is a fountain still called *Ain el-Asy*, ten miles S.W. of the ancient Riblah. Num. xxxiv. 11. 2. One of the Levitical cities in the south. It was originally given to Judah but afterwards allotted to Simeon. Jos. xv. 32; xix. 7; xxi. 16; 1 Ch. iv. 32. In 1 Ch. vi. 59 the margin intimates that ASHAN is the same as Ain as a Levitical city, although in chap. iv. 32 Ain and Ashan are both mentioned.

**Air.** 1. *ἀἴρ*, the fluid that we breathe, and which surrounds the earth. There are two remarkable references to the air: one, that at the Rapture of the saints the raised dead and the living will be caught up into the clouds, and will meet the Lord *in the air*, 1 Th. iv. 17, in the same sphere in which the Lord disappeared at His ascension. The other is that Satan is called the *prince of the power of the air*, Eph. ii. 2, doubtless referring to the permeating character of the air, which we not only breathe, but it fills our houses and enters everywhere. When the air is tainted with malaria it permeates everywhere and poisons everything; so Satan has such power that his poisonous spirit morally contaminates everything in the world, of which he is the god. 2. *οὐρανός*, literally 'heaven,' translated 'air' only in reference to the birds and fowls. Mat. viii. 20, &c.

**A'jah.** See AJAH.

**A'jalon, Ai'jalon.** 1. Levitical city of the Kohathites. It was in the lot of Dan, Jos. xxi. 24; but being a border city it is also connected with Benjamin, 1 Ch. viii. 13; or with Ephraim, 1 Ch. vi. 69; or with Judah and Benjamin, when Rehoboam fortified the city. 2 Ch. xi. 10. It was taken by the Philistines in the reign of Ahaz. 2 Ch. xxviii. 18. THE VALLEY OF AJALON is the place where Joshua, when pursuing the Amorites, bade the sun and the moon stand still. Jos. x. 12. The city is identified with the modern *Yalo*, 31° 51' N, 35° 1' E. 2. Place in Zebulun where Elon one of the judges of Israel was buried. Jud. xii. 12.

**A'kan.** Son of Ezer, a descendant of Esau. Gen. xxxvi. 27. Same as JAAKAN and JAKAN.

**Ak'kub.** 1. One of the sons of Elioenai, a descendant of David. 1 Ch. iii. 24. 2. A 'porter' in the companies of the children of Levi, 1 Ch. ix. 17, whose descendants returned from exile. Ezra ii. 42; Neh. vii. 45; xi. 19; xii. 25. 3. One of the Nethinim. Ezra ii. 45. 4. One who "caused the people to understand the law" on the return from exile. Neh. viii. 7.

**Akrab'bim.** Ascent or mountain pass at the south of the Dead Sea, which formed the border of Palestine, and was also the 'coast' of the Amorites. Num. xxxiv. 4; Jud. i. 36. Also called MA'ALEH-ACRABBIM in Jos. xv. 3. Supposed to be some miles south of the Dead Sea, but the spot has not been identified.

**Alabaster.** A valuable calcareous spar, a hydro-sulphate of lime, used by the ancients for making vessels to hold valuable ointments. It is probable that 'breaking' the box means breaking the seal, to open the box. Mat. xxvi. 7; Mark xiv. 3; Luke vii. 37.

**Al'ameth.** Son of Becher, a descendant of Benjamin. 1 Ch. vii. 8.

**Alam'melech.** City on the border of Asher. Jos. xix. 26.

**Al'amoth.** Translated by the LXX, ἐπι ὑλαμύθ, and *in nablis arcana cantabant*, Vulg., in 1 Ch. xv. 20; ὑπὲρ τῶν κρυφίων, *pro arcanis*, Psa. xlv., *title*. The meaning of the word is unknown, and this ignorance is confirmed by the efforts to translate the word in the versions. The word is supposed to be derived from 'a virgin,' and may therefore signify soprano voices.

**Al'emeth.** 1. Benjamite city assigned to the priests. 1 Ch. vi. 60. Called ALMON in Jos. xxi. 18. Identified with *Almit*, 31° 49' N, 35° 16' E. 2. Descendant of Jonathan, son of Saul. 1 Ch. viii. 36; ix. 42.

**Alexan'der the Great.** This conqueror is not mentioned by name in scripture, but his kingdom is certainly referred to in prophecy, principally in Daniel, some 200 years before he was born. It is first spoken of as a part of the great image seen in a dream by Nebuchadnezzar; it is foreshadowed by the belly and thighs, which are of brass, a depreciation in the character of the kingdom in comparison with the empires of Babylon and of the Medes and Persians, though it was larger in extent: it "shall bear rule over all the earth." Dan. ii. 32, 39. It is also compared to a leopard which had four heads and four wings of a fowl. The leopard is distinguished for its blood-thirstiness and tearing its prey: this indeed magnifies the contrast in the millennium when it will lie down with the kid. Isa. xi. 6. Also remarkable for its swiftness of action: 'their horses also are swifter than the leopards.' Hab. i. 8. These characteristics exactly agree with the character and actions of Alexander. The four heads and four wings refer to the extension of the kingdom to the four winds of heaven, as it was divided among four of his generals after his death. Dan. vii. 6. Again in Dan. viii., where the kingdom of Media and Persia is compared to a ram, Greece is compared to a he goat, with a great horn, which is its first king, Alexander, ver. 21. Here again we get his character



described: so swift that he 'touched not the ground,' he rushed against the ram 'with choler,' cast him to the ground and stamped upon him. Vers. 5-8. In Zec. vi. 2, 3, the four great monarchies are alluded to, and the third, the kingdom of Greece, is compared to a chariot with white horses.

Alexander the Great, son of Philip II. and Olympias, was born at Pella B. C. 356; became king of Macedon on the assassination of his father in 336; subdued the Greeks in 335; defeated the Persians, 334; took Tyre; conquered Syria and Egypt, and founded Alexandria 332; defeated Darius in 331; conquered Parthia, Media, Bactria, and invaded India, 330-324, sought fresh conquests, but died at Babylon in 323. These dates shew the rapidity of his conquests, agreeing with the above scriptures. As to his cruelty let one instance suffice: at the capture of Tyre, which then belonged to Persia, provoked by the long resistance and valiant defence, 8,000 of the inhabitants were massacred, 2,000 being crucified: of the rest, except those who escaped by sea, 30,000 were sold into slavery, the king and the chief magistrates were spared, doubtless as trophies. This was the work of the 'leopard' of scripture. While besieging Tyre Alexander sent to demand the submission of the Jews; but was told they were faithful vassals of Darius. After the conquest of Gaza, the conqueror marched to Jerusalem. The high priest Jaddua, being warned of God in a vision, hung the city with garlands and went forth in his robes with the other priests and the people in white to meet the king. On seeing these Alexander was arrested, fell to the ground and then embraced the high priest. In reply to an astonished courtier, Alexander said he did not worship the priest, but the *name* on his frontlet, and explained that he had seen in a vision a figure resembling this very priest, who told him to conquer Persia. He granted the Jews in Palestine, Media and Babylonia the free enjoyment of their laws and exemption from tribute during the Sabbatical year. Such is a rapid sketch of how prophecy and history agree. The empire of Greece had thus to do with God's ancient people the Jews, and formed a link in the chain of kingdoms until the Messiah Himself appeared and laid the foundation for His kingdom that shall endure for ever.

**Alexan'der.** 1. Son of Simon, the Cyrenian who was compelled to carry the cross of the Lord. Mark xv. 21. 2. One of the leaders among the Jews when Peter and John were arrested. Acts iv. 6. 3. A Jew at Ephesus who sought to address the crowd in the theatre. Acts xix. 33. 4. One in the church who having made shipwreck of faith was by Paul delivered unto Satan that he might learn not to blaspheme. 1 Tim. i. 20. 5. The coppersmith who did Paul much evil, and of whom Timothy was warned. 2 Tim. iv. 14. He may have been the same as No. 4.

**Alexan'dria.** The city which Alexander the Great built with the object of its being the capital of the western empire. It was founded in B. C. 332, and was completed by the Ptolemies, who added to its wealth and splendour. It became very populous and a place of great commerce. Learning was cultivated and a famous library was collected. It was there that the translation of the LXX was made which supplied the many Jews who resided there with the O. T. in Greek, a language with which most of them were familiar. The city is identified with the modern well-known city of the same name, on the Mediterranean. It is only alluded to in the N. T. as being the birthplace of Apollos, who became companion of Paul, Acts xviii. 24; and as the city to which certain ships belonged or from whence they sailed. Acts xxvii. 6; xxviii. 11. Tradition relates that the apostle Mark was the first to introduce Christianity into Alexandria. The church there occupied an important position in after years, but not always to its credit.



**Alexan'drians.** The Jews of Alexandria, who had a synagogue at Jerusalem. Acts vi. 9.

**Algum Trees, Almug Trees.** By comparing 1 Ki. x. 11 with 2 Ch. ix. 10, 11, it is clear that the two names refer to the same tree; it came from the same place, Ophir, and was used for the same purposes, namely, pillars or props, terraces or stairs, harps and psalteries. 2 Ch. ii. 8 presents a difficulty, for it seems to say that algum trees came from Lebanon, and the same trees could scarcely be indigenous to places so dissimilar as Lebanon and Ophir. In the last passage the several trees sent by Hiram may be named together without meaning that they were all cut from Lebanon. It is supposed that the sandal wood is referred to. Josephus describes this wood as peculiar pine, not like those called pine in his days: to the sight it was like the wood of the fig tree, but whiter and more shining. Ant. viii. 7. 1.

**Ali'ah, Al'yah.** One of the dukes of Edom. Gen. xxxvi. 40; 1 Ch. i. 51.

**Ali'an, Al'van.** A Horite, a descendant of Seir. Gen. xxxvi. 23; 1 Ch. i. 40.

**Allegory.** The word ἀλληγορέω occurs only in Gal. iv. 24. The passage does not mean that Abraham having two sons was an allegory: it was *history*, but that history had an allegorical application, which Paul, by the Holy Ghost, fully explains. The Greek word signifies 'to speak otherwise,' and an allegory is a description of one thing under the image of another.

**Alleluia.** The word ἀλληλοῦῖα occurs in the LXX, answering to the Hebrew word *halal* in the Psalms translated 'praise ye the Lord.' It is an ascription of praise to God. In Rev. xix. 1, 3, 4, 6 the praise is heard in heaven: through mercy the saint learns to raise his Hallelujah on his way thither.

**Alliance.** On the Israelites entering into Canaan they were forbidden to make any league with the people of the land, they were not to shew them any mercy, nor to make any marriages with them, Deu. vii. 2, 3; and later, when Joshua was about to die, he said to them, that with the nations that were still left they were to make no marriages, nor to go in unto them. If they did, God would drive out no more of the nations, and they would be snares and traps unto them, and scourges in their sides and thorns in their eyes. Jos. xxiii. 12, 13. Joshua and the princes of Israel were, alas, deceived by the Gibeonites, and without seeking counsel of God they made a covenant with them. Jos. ix. 3-21. The failure of the Israelites in this particular (cf. Ezra ix. x.; Neh. xiii.) is typical of the church making alliances with the world which have so sadly dimmed and destroyed the testimony which should have been borne by a heavenly people.

**Al'lon.** The word *allon* is held to signify a strong and hardy tree, especially 'the oak,' as the word is translated in several passages. 1. Place in Naphtali, Jos. xix. 33; or perhaps it may read, 'from the oak at Zaanannim,' referring to some well-known old tree. 2. Chief of a family descended from Simeon. 1 Ch. iv. 37.

**Al'lon-bac'huth.** Name given to the oak, beneath which Deborah, Rebekah's nurse, was buried. Gen. xxxv. 8.

**Almighty.** The learned are not agreed as to the derivation of the word *shaddai* and its signification: some giving it as 'all bountiful,' others 'all sufficient,' 'all mighty,' &c. This is not at all surprising, for any name of God must be above mere human learning or definition, yet it was the ground of faith to those who had the revelation. The name first occurs in Gen. xvii. 1: God said to Abraham "I am the Almighty God." This links it with the *Patriarchs*: it is the name by which God was known to them; and except to them, and in Job where it

occurs very often, it is seldom found in the O. T. The title 'the Almighty' without the name of God being added, occurs first in Jacob's address to his twelve sons before he died: the blessings upon Joseph were to be by "the Almighty," . . . blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb." Gen. xlix. 25. Balaam uses the name in Num. xxiv. 4: Naomi also in her lamentations. Ruth i. 20, 21. See also Psa. lxxviii. 14; xci. 1; Isa. xlii. 6; Eze. i. 24; x. 5; Joel i. 15.

In the N. T. the name Lord Almighty occurs in 2 Co. vi. 18 in a quotation from Jeremiah, and a few times in the Revelation, but only once as 'the Almighty' in chap. i. 8: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." On the whole it is clear that the name was one of special relationship with the Patriarchs as that of Jehovah was with Israel. This is plainly declared: "I appeared unto Abraham, unto Isaac, and unto Jacob by the name of GOD ALMIGHTY; but by my name JEHOVAH was I not known to them." Exo. vi. 3. That of Father is now the revealed name of God by which Christians know Him, being brought by the work of Christ and through the operation of the Spirit into the relationship of children, and of sons. See John xx. 17; 1 John iii. 1; Gal. iv. 4, 5.

The name Almighty will appear again when God works out his purposes in power and judgment. It was revealed in connection with promises made in time, as Father is in connection with eternal counsels. The four living creatures cry day and night "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Rev. iv. 8. See also chap. xxi. 22.

**Almo'dad.** Son of Joktan, a descendant of Shem. Gen. x. 26; 1 Ch. i. 20.

**Al'mon.** Jos. xxi. 18. See ALEMETH.

**Al'mon-diblatha'im.** Num. xxxiii. 46, 47. One of the latest encampments of the children of Israel. The one after Dibon-gad, which has been identified with *Dhiban* in the north border of Moab, 31° 30' N, 35° 48' E.



ALMOND TREE.



ALMOND FRUIT AND FLOWER.

**Almond, Almond Tree.** The tree and its fruit are represented by the same word. It is derived from a root signifying 'to hasten,' which is appropriate, seeing it is the first tree to break out into blossom, as a fore-

runner of spring. The meaning is confirmed by Jer. i. 11, 12, where the prophet saw an almond tree, and Jehovah said, "Thou hast well seen: for I will hasten my word to perform it." The bowls of the golden candlestick were to be made like almonds. Exo. xxv. 33, 34; xxxvii. 19, 20. Aaron's rod budded, blossomed, and yielded almonds in one night, Num. xvii. 8: beautiful type of the coming of the Lord Jesus out of His grave perfect for His priestly functions. In Ecc. xii. 5, when everything seems to be decaying, instead of 'the almond tree shall flourish,' it may be translated 'the almond tree shall be despised;' others say, 'cause loathing;' others prefer to compare the almond tree to the white head of an old man hastening to the grave.

**Alms.** Offerings given to the poor. It was righteous to do so: hence, giving to the poor is called righteousness. Psa. cxii. 9; 2 Co. ix. 9. In the law provision was made for the poor. Exo. xxiii. 11; Lev. xix. 10. It is declared that the poor would never cease out of the land; and if not relieved and they cried to the Lord, it would be accounted a sin against those who should have aided them. Deu. xv. 7-11. On the other hand, we read that "he that hath pity upon the poor lendeth to the Lord, and that which he hath given will he pay him again." Pro. xix. 17. In the N. T. the same thing is enforced. We are exhorted to do good unto all men, especially unto them of the household of faith. Gal. vi. 10. "He that soweth sparingly shall reap also sparingly . . . the Lord loveth a cheerful giver;" and whole chapters were written to stir up the saints to give liberally to the poor in Judæa. "It is more blessed to give than to receive."

**Almug.** See ALGUM.

**Aloes, Lign-aloes.** The passages where aloes are mentioned clearly shew that it was a highly odoriferous tree or wood, but it cannot be identified with certainty. Num. xxiv. 6; Psa. xlv. 8; Pro. vii. 17; Cant. iv. 14. The *ἀλόη* was one of the perfumes which Nicodemus brought with which to embalm the body of our Lord. John xix. 39. The common aloes being of a disagreeable odour makes the identification of the above more difficult. The *agallochum* is the aloes-wood of more recent times.

**A'loth.** Place or district of Asher: perhaps the same as some unknown place called Baaloth, which the LXX read here, and the Vulg. Baloth. 1 Ki. iv. 16. The A. V. treats the B as a prefix, the R. V. has Bealoth.

**Alpha.** The first letter of the Greek Alphabet, and which also signifies the numeral 1. A title or character of God and of Christ, which points to His eternity as 'the beginning,' 'the first,' the I AM. Rev. i. 8; xxi. 6; xxii. 13. "I am Alpha and Omega, the beginning and the end," or "the first and the last," which is similar to a passage in Isa. xli. 4: "I Jehovah, the first, and with the last; I am he."

**Alphæ'us.** 1. The father of one of the apostles named James. Mat. x. 3; Mark iii. 18; Luke vi. 15; Acts i. 13. 2. Father of Levi (or Matthew) the apostle. Mark ii. 14.

**Altar.** A structure on which to offer sacrifices to God: imitated by the heathen in honour of their false gods. The first altar we read of was built by Noah on leaving the ark, on which he offered burnt offerings of every clean beast and clean fowl. Gen. viii. 20. Abraham, Isaac and Jacob also built altars to the Lord: these would have been constructed of stone or earth, but it is remarkable that we seldom read of their offering



THE COMMON ALOES.



sacrifices on them. At times it is simply said they built an altar unto the Lord and at other times they built an altar and called upon the name of the Lord. The altars appear to have been erected as places of drawing near to God, of which sacrifice was the basis.

Moses was told that in all places where God recorded His name they should build an altar of wood or of stone and offer thereon sheep and oxen for burnt offerings and peace offerings; but such altars if made of stone were not to be made of *hewn* stone; for had they lifted up a tool upon it, it would have been defiled. Exo. xx. 25, 26. There must be nothing of man's handiwork in approaching to God: a principle, alas, grossly violated in the professing church of God! It is added, "neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon." Man's contrivance is here forbidden, for in divine things anything of his only manifests the utter shamelessness of that which springs from fallen nature: cf. Col. ii. 20-23. When the tabernacle was made, minute instructions were given to Moses, and he was to make everything as had been shewn him in the mount.

**The Brazen Altar** was to be made of shittim wood overlaid with brass, whence its name; it was to be 3 cubits high and 5 cubits on each side.\* Exo. xxvii. 1-8. In the temple built by Solomon this altar was made of brass, and was 10 cubits high and 20 cubits in length and breadth (same size as the holiest of all). 2 Ch. iv. 1. See Eze. xliii. 13-17 for the altar in the future temple. The brazen altar was also called "the altar of burnt offering:" on it a fire was constantly burning, Lev. vi. 9, and on it the offerings were consumed, that is, on the 'grate' that was placed in its midst. It had horns at each of its corners, on which the blood of the sin offering was placed. Thither men fled for refuge and caught hold of the horns for safety. 1 Ki. i. 50, 51: cf. Exo. xxi. 14. The position of the brazen altar arrested the offerer as he entered the court, and pointed out that the only way of access to the Lord was by a sacrifice. Death must take place ere fallen man could enter the dwelling place of God.



THE BRAZEN ALTAR.

In the N. T. the principle is brought out, that to eat of a sacrifice manifests communion with the altar on which the sacrifice is made. So that one cannot drink the Lord's cup and the cup of demons, nor partake of the Lord's table and of the table of demons. 1 Co. x. 18-21.

To the Hebrew believers it was said, "We have an altar whereof they have no right to eat which serve the tabernacle." Heb. xiii. 10. This refers to the sin-offering, whose blood was carried into the holiest, the flesh of which was not eaten, but burnt without the camp. Jesus had suffered without the gate, and hence to be in company with Him, believers were instructed to quit the camp; that is, to leave Judaism. As still serving the tabernacle they had no right to the christian's altar.

In the Revelation there is the golden altar in heaven, and much incense ascends with the prayers of the saints; but fire from the brazen altar is cast upon the earth, and it is followed by judgments, Rev. viii. 3-5: cf.

\* The number 5 suggests responsibility: thus 5 senses, 5 fingers, and 5 toes—man in exercise and responsibility. The ALTAR is the symbol of Christ and His work, which meets responsibility.



also ix. 13. And John heard the altar say (as the passage should read) "Yea, Lord God Almighty, true and righteous are thy judgments," chap. xvi. 7: this is no doubt the brazen altar, cf. chap. vi. 9, and Isa. vi. 6.

**The Altar of Incense** was made of shittim wood, overlaid with pure gold. Exo. xxx. 1-5; xxxvii. 25-28. It was in length and in breadth 1 cubit, and in height 2 cubits. In Solomon's temple this altar was made of cedar overlaid with gold, but its size is not given. In the temple described by Ezekiel the altar of incense is 2 cubits in length, and 3 cubits in height. Eze. xli. 22. The Altar of Incense is also called the **GOLDEN ALTAR**. Its situation was in the holy place, with the golden candlestick and the table of shewbread.



THE GOLDEN ALTAR.

On this altar holy incense was to be burnt both morning and evening, typical of the Lord Jesus being a perpetual sweet savour to God. It was by the side of this altar that the angel appeared to Zacharias when he announced the conception and birth of John the Baptist. Luke i. 11.

**Altar to the unknown God.** Whatever the origin of this inscription on the altar at Athens, it afforded the apostle Paul an admirable thesis for his discourse to the idolatrous Athenians. It was this very God he had come to reveal to them. Acts xvii. 23.

**Al-taschi'th.** Two Hebrew words untranslated in the titles of Psalms lvii., lviii., lix., and lxxv., reading in the margin 'destroy not,' and thus rendered in the LXX. The general thought is that reference is made to some air to which these Psalms were sung. The words, however, may have been taken from what David said in 1 Sa. xxvi. 9, "Destroy him not."

**A'lush.** The station of the Israelites before Rephidim. Num. xxxiii. 13, 14: not identified.

**Al'vah.** See ALIAH.

**Al'van.** See ALIAN.

**A'mad.** Town on the border of Asher. Jos. xix. 26. It has been identified with *el-Amud*, 33° 2' N, 35° 8' E.

**A'mal.** Son of Helem, a descendant of Asher. 1 Ch. vii. 35.

**Am'alek, Amal'ekites.** There is a difficulty connected with these names, seeing that we read of Amalekites in Gen. xiv. 7, some hundred years before Amalek, the son of Eliphaz and grandson of Esau, was born, Gen. xxxvi. 12. Whether all we read of the tribe after this refers to the descendants of Esau, or whether the more ancient people were amalgamated with them, is not known.

The tribe became numerous and warlike. The first we read of them is that they attacked Israel soon after they had passed the Red Sea. They were conquered, and God declared "I will utterly put out the remembrance of Amalek from under heaven;" not that they were at once destroyed, but the Lord swore He would have "war with Amalek from generation to generation." Exo. xvii. 8-16. They dwelt in the south of the land, Num. xiii. 29, and Balaam called them "the first of the nations," but predicted that they should perish for ever. Num. xxiv. 20.

When the Israelites, who, alas, disbelievingly agreed with the spies who had brought up the evil report of the land, were told they should all fall in the wilderness, they then said they would go up and possess it; but they were smitten by the Amalekites and the Canaanites. Several times in the period of the Judges war was made against them. Saul, as

anointed king over the Lord's people, was bidden to destroy them utterly; but failed to answer to the Lord's vindication of His people: it was Samuel who cut Agag their king to pieces. 1 Sa. xiv. 48; xv. 1-33. In the early days of David he attacked the Amalekites, 1 Sa. xxvii. 8; and again when they burned Ziklag and carried away the women and children, including David's two wives, he recovered all, and sent of the spoil to the elders of Israel. 1 Sa. xxx. 1-31. David dedicated their silver and gold unto Jehovah. 2 Sa. viii. 12. In the days of Hezekiah the rest of the Amalekites were smitten by the sons of Simeon. 1 Ch. iv. 41-43. Among the nations confederated for Israel's destruction in Psal. lxxxiii., are the Amalekites.

We thus find that Amalek was the first to attack Israel, and continued an enemy ever ready to molest them when they were weak even until the days of Hezekiah, and they are found in the hostile confederacy at the close of their history: an apt type of Satan as the enemy of God's people.

**A'mam.** City in the south of Judah. Jos. xv. 26: not identified.

**Ama'na.** Probably one of the peaks of the Anti-lebanon range, or a mountain near. Cant. iv. 8. The LXX read 'from the top of Faith.'

**Amari'ah.** 1. Son of Meraioth of the tribe of Levi. 1 Ch. vi. 7, 52. 2. Son of Azariah of the tribe of Levi. 1 Ch. vi. 11; Ezra vii. 3. 3. Son of Hebron, a descendant of Kohath. 1 Ch. xxiii. 19; xxiv. 23. 4. Chief priest in the time of Jehoshaphat king of Judah. 2 Ch. xix. 11. 5. One of the Levites in the time of Hezekiah. 2 Ch. xxxi. 15. 6. One who had married a strange wife. Ezra x. 42. 7. Priest who sealed the covenant. Neh. x. 3. 8. One whose descendants dwelt in Jerusalem after the return from exile. Neh. xi. 4. 9. Priest who had returned with Zerubbabel. Neh. xii. 2, 13. 10. An ancestor of Zephaniah the prophet. Zep. i. 1.

**Ama'sa.** 1. Son of Ithra, or Jether, by David's sister Abigail, whom Absalom in his revolt made captain of his army. David forgave him and promised him the command of the army, but he was treacherously slain by Joab. David left it to his son Solomon to revenge this act. 2 Sa. xvii. 25; xix. 13; xx. 4-12; 1 Ki. ii. 5, 32; 1 Ch. ii. 17. 2. An Ephraimite who resisted the bringing into Samaria prisoners from Judah. 2 Ch. xxviii. 12-15.

**Ama'sai.** 1. One or more descendants of Kohath. 1 Ch. vi. 25, 35; 2 Ch. xxix. 12. 2. Chief of the captains of those who resorted to David at Ziklag. 1 Ch. xii. 18. 3. Priest who helped to bring up the ark from the house of Obed-edom. 1 Ch. xv. 24.

**Amash'ai.** Priest who dwelt at Jerusalem after the return from exile. Neh. xi. 13.

**Amasi'ah.** Son of Zichri, who willingly offered himself to the Lord in the time of Jehoshaphat. 2 Ch. xvii. 16.

**Amazi'ah.** 1. Son of Jehoash, or Joash, king of Judah, and who succeeded to the throne: he reigned 29 years, B. C. 839-810. He walked well at the commencement of his reign. He made war on the Edomites; 10,000 were slain, and 10,000 cast down from the top of the rock. But he brought back the gods of the children of Seir, and bowed down to them, whereby he fell under God's displeasure. He provoked a war with the king of Israel but was defeated, the treasures of Jerusalem were taken, and part of the city wall broken down. He was slain at Lachish whither he had fled from a conspiracy. 2 Ki. xiv. 1-23; 2 Ch. xxv. 1-28. 2. Descendant of Simeon. 1 Ch. iv. 34. 3. Son of Hilkiah, a descendant of Merari. 1 Ch. vi. 45. 4. Israelite who was priest of the idol set up in Bethel. Amos vii. 10-14.

**Ambassador.** There are three Hebrew words thus translated, signifying 'an interpreter,' 'a messenger.' They were not, as in modern times, residents in foreign lands, but were officers sent from one sovereign to an-

other with any message of importance, or to negotiate matters of mutual interest. The men from Gibeon pretended to be ambassadors come from a distance to make an alliance with Israel. Jos. ix. 4. Ambassadors came from Babylon to visit Hezekiah, 2 Ch. xxxii. 31; and from the king of Egypt to Josiah. 2 Ch. xxxv. 21. Such persons represented the kings who sent them, and, whatever the message, were usually treated with due respect. David severely resented the insult offered to the messengers sent by him in kindness to Hanun, king of the children of Ammon. 2 Sa. x. 1-14. In chap. ix. the kindness of God was accepted; here kindness was rejected. In the N. T. the apostles were ambassadors for Christ to a guilty world, to beseech their hearers to be reconciled to God. 2 Co. v. 20; Eph. vi. 20; and judgment will fall on those who obey not the gospel. 2 Th. i. 8; 1 Pe. iv. 17.

**Ambassage.** Simply the persons sent as ambassadors, with attendants, and usually with presents. Luke xiv. 32.

**Amber.** This probably refers, not to the mineral now called 'amber,' which is highly electric, as its Greek and Latin names imply—*ἡλεκτρον*, *electrum*; but to a mixed metal, such as the ancients described as composed of four parts of gold and one of silver. The Hebrew word is *chashmal*, and is associated with *fire*, and refers simply to its colour and brightness. Eze. i. 4, 27; viii. 2.

**Ambush, Ambushment.** A stratagem used in war of placing warriors in secret places, from which they can issue forth when least expected. Palestine with its many ravines and caves was well suited for such tactics. Jos. viii. 2-22; 2 Ch. xiii. 13; xx. 22; Jer. li. 12.

**Amen.** A strong assertion of affirmation and assent. The first time we read of its use was when a woman was supposed to have been unfaithful to her husband and was made to drink the bitter water. The priest pronounced a curse upon her if she had been guilty, and the woman had to answer Amen, Amen. Num. v. 22. So when the priest upon mount Ebal rehearsed the various curses, it was appended to each "And all the people shall say, Amen." Deu. xxvii. 14-26.

When David declared that Solomon should be his successor, Benaiah said "Amen: the Lord God of my lord the king say so too." 1 Ki. i. 36. So when David brought up the ark, and delivered a psalm of thanksgiving, all the people said, Amen, and praised the Lord. 1 Ch. xvi. 36: cf. also Neh. v. 13; viii. 6.

In one instance the exclamation does not signify more than 'may it be.' Hananiah prophesied falsely that within two full years all the vessels of the Lord's house would be returned from Babylon; Jeremiah said "Amen, the Lord do so;" though he knew it was a false prophecy he could well hope that such a thing might be. Jer. xxviii. 6.

At the end of each of the first four books of the Psalms Amen is added. Psa. xli. 13; lxxii. 19; lxxxix. 52; cvi. 48. In these instances it is not another acquiescing in what is said, but the writer adds Amen at the end, signifying 'may it so be,' and three times it is repeated.

The Hebrew word is always translated 'Amen,' except twice in Isa. lxxv. 16, where it is rendered 'truth.' "He who blesseth himself in the earth, shall bless himself in the God of 'truth'; and he that sweareth in the earth, shall swear by the God of 'truth.'" And in Jer. xi. 5, where it is translated 'So be it,' God declared that He would perform the oath that He had sworn, and the prophet answered, "So be it, O Lord." A cognate Hebrew word signifies 'to believe:' it is used in Gen. xv. 6.

In the N. T. it is often added to the ascription of praise and to benedictions, as in Heb. xiii. 21, 25. As a response see 1 Co. xiv. 16; Rev. v. 14; vii. 12; xxii. 20. There is another way in which the word is used, as in



2 Co. i. 20, "Whatever promises of God [there are], in him is the yea [the confirmation] and in him the Amen [the verification] for glory to God by us." And that Christ is the verification of all the promises is so true that He Himself is called 'the Amen:' "These things saith the Amen, the faithful and true witness, the beginning of the creation of God." Rev. iii. 14. As there are responses in heaven, as seen in some of the above texts, so there should be responses on earth in the assemblies of the saints, and not simply a hearing of prayer and praise. It is the word constantly used by the Lord, and translated 'verily.'

**Amethyst.** A precious stone in the third row of the breastplate of the high priest, Exo. xxviii. 19; xxxix. 12; and the twelfth stone in the foundations of the wall of the heavenly Jerusalem. Rev. xxi. 20. This gem is not definitely identified. It may be the purple variety of corundum, known as the oriental amethyst, or the transparent amethystine quartz which contains oxide of manganese and alumina. The Hebrew word is *achlamah* which is translated *ἀμύστος* in the above two passages in Exodus by the LXX, who also have the same in Eze. xxviii. 13, where there is nothing in the Hebrew.

**A'mi.** One of the servants of Solomon, whose posterity returned from exile. Ezra ii. 57: called AMON in Neh. vii. 59.

**Amin'adab.** See AMMINADAB.

**Amit'tai.** Father of Jonah the prophet, of the tribe of Zebulun. 2 Ki. xiv. 25; Jon. i. 1.

**Am'mah.** Hill to which Joab pursued Abner and Abishai, it was 'before Giah by the way of the wilderness of Gibeon.' 2 Sa. ii. 24.

**Am'mi.** Name applied to Israel figuratively. It signifies 'my people,' and is used with the negative in Lo-ammi (*q.v.*) 'not my people.'

**Am'miel.** 1. Chief man of the tribe of Dan sent to search the land. Num. xiii. 12. 2. Father of Machir of Lo-debar. 2 Sa. ix. 4, 5; xvii. 27. 3. Father of Bath-shua (or Bathsheba) David's wife. 1 Ch. iii. 5. Called ELIAM in 2 Sa. xi. 3. 4. Levite, son of Obed-edom, a porter of the tabernacle. 1 Ch. xxvi. 5.

**Am'mi'hud.** 1. Ephraimite chief, father of Elishama. Num. i. 10; 1 Ch. vii. 26. 2. Simeonite chief, father of Shemuel. Num. xxxiv. 20. 3. Chief of Naphtali, father of Pedahel. Num. xxxiv. 28. 4. Father of Talmi, king of Geshur. 2 Sa. xiii. 37. 5. Descendant of Pharez. 1 Ch. ix. 4.

**Ammin'adab, Amin'adab.** 1. Prince of the tribe of Judah, father of Naashon, Naasson, or Nahshon, and of Elisheba wife of Aaron. Exo. vi. 23; Num. i. 7; ii. 3; vii. 12; x. 14; Ruth iv. 19; 1 Ch. ii. 10; Mat. i. 4; Luke iii. 33. 2. Levite, son of Kohath. 1 Ch. vi. 22. 3. Son of Uzziel, a Levite, who assisted to bring up the ark from the house of Obed-edom. 1 Ch. xv. 10, 11.

**Ammin'adib.** In the margin "my willing people" is read, which translation is preferred by others, and it is probable that no proper name is alluded to. Cant. vi. 12.

**Ammishad'dai.** A Danite, father of Abiezer, who was captain of the tribe in the time of Moses. Num. i. 12; ii. 25; vii. 66, 71; x. 25.

**Ammiz'abad.** Son of Benaiah, chief captain in David's army. 1 Ch. xxvii. 6.

**Am'mon, Ammon'ites, Children of Ammon.** Ben-ammi was the son of Lot by his youngest daughter. "The same is the father of the children of Ammon." Gen. xix. 38. His descendants were neighbours to Israel between the Arnon and the Jabbok on the east, and had much to do with Israel. God had bidden Moses not to touch the Ammonites, nor was their land to be possessed by Israel: it had been given to the children of Lot. Their city was Rabbath-ammon, perhaps their only city, as they



were a nomadic people. None of the nation were to be allowed to enter the congregation of Israel to the tenth generation, that is, for ever. Deu. xxiii. 3; Neh. xiii. 1. With Amalek they assisted the king of Moab against Israel, and Jericho fell into their hands. Jud. iii. 13. Israel served their gods, and God gave them up on both sides of the Jordan to serve the Ammonites. On Israel crying to Jehovah the children of Ammon were defeated under Jephthah. In the early days of Saul's reign they besieged Jabesh-gilead, and would only make peace on the condition that the right eyes of the inhabitants should be thrust out, in order that it might be a reproach on Israel; but Saul hastened to their aid, and routed the Ammonites. 1 Sa. xi. 1-11; xii. 12. Their gold and silver taken in battle were dedicated by David to Jehovah. Their king insulted David's servants sent to shew kindness to him, as the world refuses the kindness of God's king, and brings judgment upon it. 2 Sa. x. 1-10; xi. 1; xii. 26-31.

On the other hand, Shobi, of Rabbah, brought provisions when David fled from Absalom, 2 Sa. xvii. 27, and Zelek, an Ammonite, was one of David's thirty valiant men. Solomon loved some of their women, and the mother of his son Rehoboam was Naamah an Ammonitess. 1 Ki. xiv. 21, 31. They molested Israel with varied success until the days of Jehoiakim: 2 Ki. xxiv. 2. Lot being the father of both Moab and Ammon, it is not surprising that the Moabites were often linked with the Ammonites in their attacks upon Israel. Hatred of God's people united them in one common desire to cut them off from being a nation. Psal. lxxxiii. 4-8. Tobiah, an Ammonite, was a troublesome adversary to the Jews on their return from captivity. Neh. ii. 10, 19; iv. 3, 7. Nevertheless the Jews intermarried with this nation, thus mixing 'the holy seed' with the people of the land. Ezra ix. 1, 2; Neh. xiii. 23-25.

The whole history supplies us with instruction as to the imperative necessity of keeping separate from the contaminations of the world in order to walk with God, and be blessed by Him.

When the king of the north, in a future day, shall enter into 'the glorious land,' Edom, Moab, and Ammon shall escape his hand, Dan. xi. 41; they are reserved to be subdued by Israel, whom they seduced and persecuted in by-gone ages. Isa. xi. 14.

Milcom and Molech were the gods of the Ammonites: to the worship of which Solomon had been seduced by his strange wives. 1 Ki. xi. 5, 7.

**Am'nōn.** 1. Eldest son of David by Ahinoam: he was slain by Absalom for the violence done to his sister Tamar. 2 Sa. iii. 2; xiii. 1-29; 1 Ch. iii. 1. 2. Son of Shimon. 1 Ch. iv. 20.

**A'mok.** Priest who returned with Zerubbabel. Neh. xii. 7, 20.

**A'mon.** 1. The governor of Samaria in the time of Ahab. 1 Ki. xxii. 26; 2 Ch. xviii. 25. 2. Son and successor of Manasseh, king of Judah. He reigned but 2 years, B.C. 643-2. He did evil in the sight of the Lord, and served the idols which his father had set up. His servants conspired against him, and slew him in his own house. 2 Ki. xxi. 18-25; 1 Ch. iii. 14; 2 Ch. xxxiii. 20-25; Jer. i. 2; xxv. 3; Zep. i. 1; Mat. i. 10. 3. Neh. vii. 59. See AMI.

**Am'orites.** A people descended from Canaan, son of Ham. Gen. x. 16. They dwelt in the mountains, as their name signifies, and were apparently at times in the mountains both east and west of the Jordan. Num. xiii. 29; Jos. v. 1; Jud. i. 34-36; x. 8; 1 Ki. iv. 19. Being the most dominant and the most corrupt people or tribe they sometimes represent the Canaanites generally. Gen. xv. 16; 1 Ki. xxi. 26. When Abraham was at Hebron some confederated with him. Gen. xiv. 13. A remnant out of the Gentile nations was thus associated with the heir of promise, though Lot (a type of Israel after the flesh) had separated from him.

When Israel approached the promised land, they were in the east, and refused to let Israel pass; but they were overcome, their cities taken, and the people slain, with Sihon their king. Num. xxi. 21-26; Deu. ii. 24; Amos ii. 9, 10. Some must have escaped, for we read of them later, and one of the controversies Jehovah had with Israel was for worshipping their gods. Ezra ix. 1, 2. Solomon made them tributary. 1 Ki. ix. 20, 21; 2 Ch. viii. 7, 8. The Gibeonites were a remnant of the Amorites. 2 Sa. xxi. 2. After this nothing is heard of them. The low state of Jerusalem (Judah) by nature is described by stating her origin, her father being an Amorite and her mother a Hittite, but God in grace had compassion upon her in her degradation, and raised her into great glory; though, alas, she was shamefully unfaithful. Eze. xvi. 3-43.

**Amos.** One of the minor Prophets, a native of Tekoa in Judah, possibly the father of the prophet Isaiah. He told Amaziah, "I was no prophet, neither was I a prophet's son; but I was an herdsman and a gatherer of sycamore fruit: and the Lord took me as I followed the flock, and the Lord said to me, Go, prophesy unto my people Israel." Amos vii. 14, 15. His language indicates an acquaintance with things that would be familiar to one leading an agricultural life: cf. ii. 13; iii. 12; iv. 9; v. 8; vi. 12; vii. 1, 2. He tells us that his prophecy was given in the days of Uzziah king of Judah and of Jeroboam II., son of Joash, king of Israel, two years before the earthquake; or at least began at that time. Chap. i. 1. For about 25 years these two kings were contemporaneous: B. C. 810-785.

**Amos, Book of.** Though Amos and Hosea were prophets at the same time, and both prophesied of the sins of Israel, there is much difference in the style of the two. Hosea is more fervent, stirred with righteous indignation at the sins of the people; whereas with Amos there is great calmness in declaring God's judgments. Hosea's prophecy is confined to the sins of Judah and Israel, whereas Amos tells of the judgments that should fall upon some of the surrounding nations that had molested Israel, especially upon those that retained any part of the land that had been promised to Abraham; and then he recounts the sins, not only of Judah to which he himself belonged, but also of Israel, indeed there is more concerning the latter than the former. In the heading we have the words, "The Lord will roar from Zion, and utter his voice from Jerusalem;" which are also in Joel iii. 16; thus, as it were, taking up the theme where Joel leaves off.

In the first two chapters there are eight short denunciations of judgments, introduced by the words "for three transgressions and for four." Three witnesses were adequate testimony; four is the cup running over, of which the four quarters of the earth can testify. The judgments are against 1. Syria under its chief city Damascus. 2. The Philistines under Gaza. 3. Tyre. 4. Edom. 5. Ammon. 6. Moab. 7. Judah. 8. Israel.

Chap. iii. speaks of both Judah and Israel, "the whole family," thus counting it as one, though division had come in: then follows the momentous statement that this family was the only one God had known—had taken into relationship—therefore God would punish them for their iniquities: shewing that responsibilities are measured by the privileges enjoyed. Though judgments would come there would be a remnant left, as when a shepherd recovers from a lion "two legs or a piece of an ear"—a small remnant indeed! Ver. 12.

Chap. iv. is against Israel, and especially because they had oppressed the poor. God had brought minor judgments upon them, such as 1. Scarcity, "cleanness of teeth." 2. Want of rain, which was sent on one city but not on another. 3. Blasting and mildew. 4. Pestilence and a stink, their young men being slain with the sword. 5. They were

overthrown as Sodom and Gomorrah, some being saved as firebrands out of the burning. After each judgment is added the result, "Yet have ye not returned unto me, saith the Lord:" ending with "Prepare to meet thy God, O Israel, . . . the Lord, the God of hosts is his name."

Chap. v. Israel is still denounced, but is exhorted to seek the Lord. Some desired the day of the Lord, but that will be very dark and with judgment. Such was their wickedness that God hated and despised their assemblies and their offerings: indeed they had turned to Idolatry.

Chap. vi. denounces those that are at ease in Zion, living in luxury and pleasure, in a false self-confidence notwithstanding all the warnings that had been given.

Chapters vii., viii. and ix. are visions, and their applications. Chap. vii. exhibits the patience of Jehovah. The prophet interceded for Jacob, and Jehovah repented of the evil he was bringing on them; still judgment must follow. The declaration of the doom of the high places was distasteful to Amaziah the priest of the king's false religion at Bethel, who was dwelling at ease. He bade Amos flee to Judah. But Amos replied that he had been no prophet, nor prophet's son, but only a herdman, and Jehovah had sent him. Judgments should fall upon Amaziah and Israel should go into captivity. Chap. viii. again denounces Israel especially for self-ease and oppression of the poor.

Chap. ix. None could escape the eye and judgment of God. He would destroy them from off the face of the earth, but *not utterly*: a remnant should be saved, ver. 9. Vers. 11-15 speak of restoration and blessing. The plowman shall overtake the reaper; the mountains shall drop wine. The captives shall return. God will plant them upon their land and they shall no more be pulled up. Promises still to be fulfilled, for no such things have yet been. May God hasten them in His own time!

**A'moz.** Father of the prophet Isaiah. 2 Ki. xix. 2; Isa. i. 1, &c. Perhaps the same as the prophet Amos.

**Amhip'olis.** City of eastern Macedonia, almost surrounded by the river Strymon, hence its name. Paul and Silas passed through it in going to Philippi. Acts xvii. 1. It is now called *Jeni-keni*, 'new town.'

**Am'plias.** Christian at Rome, greeted by Paul as "my beloved in the Lord." Rom. xvi. 8.

**Am'ram.** 1. Levite, father of Aaron, Moses and Miriam. Exo. vi. 18, 20; &c. 2. Son of Dishon, a descendant of Seir. 1 Ch. i. 41. Called HEMDAN in Gen. xxxvi. 26. 3. Son of Bani. Ezra x. 34.

**Am'ramites.** Branch of the Kohathite family, descended from Amram, father of Aaron, Moses and Miriam. Num. iii. 27; 1 Ch. xxvi. 23.

**Am'raphel.** King of Shinar, in the time of Abram. Gen. xiv. 1, 9.

**Am'zi.** 1. Son of Bani, a descendant of Merari. 1 Ch. vi. 46. 2. Son of Zechariah. Neh. xi. 12.

**A'nab.** City mentioned with Debir and Hebron in the mountains of Judah, where the Anakims dwelt. Jos. xi. 21; xv. 50. It retains the same name, 31° 24' N, 34° 56' E.

**A'nah.** 1. Daughter of Zibeon, a Hivite. Gen. xxxvi. 2, 14, 18. 2. Son of Seir the Horite. Gen. xxxvi. 20, 25, 29; 1 Ch. i. 38, 41. 3. Son of Zibeon, son of Seir. Gen. xxxvi. 24; 1 Ch. i. 40.

**Anaha'rath.** Town in Issachar. Jos. xix. 19. Identified with *en-Naurah*, 32° 37' N, 35° 23' E.

**Anai'ah.** 1. One who stood beside Ezra when he read the law to the people. Neh. viii. 4. 2. One who sealed the covenant. Neh. x. 22.

**A'nak, An'akim.** Son of Arba, and his descendants. They were men of great stature, or giants. The Israelites who went to spy the land called themselves grasshoppers in comparison. They dwelt in southern Pales-



tine, Hebron being especially mentioned as their city, which was given to Caleb after the Anakim had been destroyed by Joshua, except that a remnant escaped and retired to the cities of Gaza, Gath, and Ashdod. Num. xiii. 22, 28, 33; Deu. i. 28; ii. 10, 11, 21; ix. 2; Jos. xi. 21, 22; xiv. 12, 15; xv. 13, 14; xxi. 11; Jud. i. 20.

**An'amim.** Descendants of Mizraim (the Hebrew has the article). Gen. x. 13; 1 Ch. i. 11.

**Anam'melech.** One of the gods of Sepharvaim, whose worship was introduced by the colonists into Samaria. It was considered to be the female power of the sun, as Adrammelech was the male. 2 Ki. xvii. 31.

**A'nan.** One who sealed the covenant. Neh. x. 26.

**Ana'ni.** One of the sons of Elioenai, descendant of David. 1 Ch. iii. 24.

**Anani'ah.** 1. Grandfather of Azariah who returned from exile. Neh. iii. 23. 2. Town occupied by the Benjamites on their return from exile.

Neh. xi. 32. It has been identified with *Beit Hannina*, 31° 50' N, 35° 12' E.

**Anani'as.** 1. High priest before whom Paul appeared, and who commanded him to be smitten on the mouth, to whom Paul said, "God shall smite thee, thou whited wall." Acts xxiii. 2, 3; xxiv. 1. He was elevated to the office by Herod king of Chalcis, A. D. 48. He was sent to Rome to answer a charge of oppression, but returned. He was deposed before Felix left the province. When Menahem besieged Jerusalem Ananias took refuge in an aqueduct, but was dragged forth and killed by the daggers of the assassins.

2. Husband of Sapphira, who with her had agreed to sell their possession, keep back part of the money, and present the remainder to the church as though it were the whole. He was charged with lying to the Holy Spirit, and fell down dead. His wife, saying the same thing, also met with a like punishment. The solemn judgment upon them evinced the fact that the Holy Spirit was really a divine person in the assembly, whose presence must in no way be ignored. "Great fear came upon all the church." Acts. v. 1-11.

3. Disciple at Damascus, who, being instructed by the Lord, found out Saul and laid his hands upon him that he might receive sight and be filled with the Holy Spirit. Ananias had naturally hesitated because of the character of the man he was to visit; but the Lord revealed to him that the persecuting Saul was a chosen vessel to Him to bear His name. Acts ix. 10-17; xxii. 12.

**A'nath.** Father of Shamgar. Jud. iii. 31; v. 6.

**Anathema.** This is a Greek word untranslated in 1 Co. xvi. 22: it occurs also in Rom. ix. 3; 1 Co. xii. 3; Gal. i. 8, 9 and is uniformly translated 'accursed.' The solemn passage in 1 Cor. xvi. is "If any man love not the Lord Jesus Christ, let him be accursed, Maranatha (the Lord cometh)." In Galatians it is said that if any person or even an angel from heaven preached any other gospel than that which they had received, let him be accursed. Two solemn denunciations relating to the person of the Lord Jesus and the gospel of God.

The word *ἀνάθεμα* was used for any votive offering in a heathen temple, which could not be redeemed; hence anything devoted. In the N. T. it is devoted to God's curse, destruction.

**An'athoth.** 1. Benjamite, son of Becher. 1 Ch. vii. 8. 2. One of the chiefs of the people who sealed the covenant. Neh. x. 19. 3. City assigned to the priests in the territory of Benjamin, where Abiathar the high priest had his own 'fields,' and where Jeremiah was born: its inhabitants persecuted the prophet. Identified with *Anata*, 31° 49' N, 35° 15' E. Jos. xxi. 18; 1 Ki. ii. 26; 1 Ch. vi. 60; Ezra ii. 23; Neh. vii. 27; xi. 32; Isa. x. 30; Jer. i. 1; xi. 21, 23; xxix. 27; xxxii. 7-9.



**Anchor.** The anchors used by the ancients were in shape somewhat like the modern ones, as may be seen on some of the coins. When Paul was on his way to Rome, four anchors were needed to hold the ship. Acts xxvii. 29, 30, 40. The anchor is used metaphorically for the hope set before the Christian; it enters into that within the veil, and is sure and steadfast. It was a great thing for the Hebrew believers to have their eyes turned to heaven; the anchor of their hope was there; no matter what storms they might meet with, the realization of their hope was certain if set on Christ. Heb. vi. 19.

**Ancient of Days.** A title of God used by Daniel, alluding to His eternity. It cannot be separated from Christ; for in Dan. vii. the Lord is called both the Ancient of Days and the Son of man, yet the Son of man came to the Ancient of Days to receive dominion, glory, and a kingdom. Dan. vii. 9, 13, 22. He is both God and man: cf. Rev. i. and v.

**An'drew.** Native of Bethsaida, brother of Simon Peter, and a fisherman: he became one of the twelve apostles. He had been a disciple of John, but hearing him say "Behold the Lamb of God!" he followed Jesus. He at once found his brother Simon and told him that he had found the Messiah. There is little recorded of Andrew; he was one of the four who asked the Lord privately when the destruction of the temple should take place, and what would be the sign when the things spoken of should be fulfilled. After revealing that various judgments were coming the Lord added "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Mark xiii. 3, 4, 32. The Lord, as the Servant-Prophet (which is the character given by the Spirit in Mark) did not know the day. Tradition says that Andrew laboured in Scythia, Greece, and Asia Minor, and that he was crucified at Patræ in Achaia, on a cross of this form, X, which cross has since borne his name. Mat. iv. 18; Luke vi. 14; John i. 40, 44; Acts i. 13, &c.

**Andron'icus.** Kinsman of Paul at Rome, who with Junia were his fellow prisoners, and of whom he said they were in Christ before him. Rom. xvi. 7.

**Anem.** City of Issachar, assigned to the Levites. 1 Ch. vi. 73. This name is not found in the lists in Jos. xix. and xxi., but EN-GANNIM is mentioned instead. Identified with *Jenin*, 32° 28' N, 35° 18' E.

**A'ner.** 1. Amorite confederate with Abraham against Chedorlaomer. Gen. xiv. 13, 24. 2. A town of Manasseh, west of the Jordan assigned to the Levites. 1 Ch. vi. 70. Identified with *Ellar*, about 35° 6' N, 32° 22' E.

**Anetho'thite, Aneto'thite, Anto'thite.** Inhabitants of Anathoth. 2 Sa. xxiii. 27; 1 Ch. xi. 28; xii. 3; xxvii. 12.

**Angels.** The words *malac*, ἄγγελος, signify 'messenger.' 1. It is used for the mystic representation of the divine presence, as in Gen. xxxi. 11-13. "The angel of God" spake unto Jacob saying, "I am the God of Bethel." "The angel of Jehovah" spake to Hagar and said, "I will multiply thy seed exceedingly that it shall not be numbered for multitude." Gen. xvi. 7-11. "The angel of Jehovah" spake to Abraham saying, "By myself have I sworn," &c. Gen. xxii. 11, 15, 16. Three 'men' drew near to Abraham's tent. One said Sarah should have a son: at which Sarah laughed, and *Jehovah* said, "Wherefore did Sarah laugh?" Two of the three left, and were called 'angels' at the gate of Sodom, while Jehovah, the third, talked with Abraham. Gen. xviii. 1-33: cf. also Exo. iii. 2, 6-15; Num. xxii. 22-35. Jacob, in blessing the sons of Joseph, said, "The Angel which redeemed me from all evil bless the lads." Gen. xlviii. 16. It is generally believed that it was the second person in the Trinity who appeared as a man in the O.T. It is no doubt the same who is called 'the mighty angel' in Rev. x. 1-3.

2. The intelligent spiritual beings who are constantly referred to in scripture as God's messengers both as carrying good tidings and as executors of God's judgments. We know little of their nature: "of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire," Heb. i. 7; and man is described as being a little inferior to the angels. Psa. viii. 5; Heb. ii. 7. There are apparently gradations in rank among them, described as principalities and powers, of which Christ as Man is now the head. Col. ii. 10. Twice we meet with 'archangel:' an archangel's voice will accompany the rapture of the church, 1 Th. iv. 16; and 'Michael the archangel' contended with Satan about the body of Moses. Jude 9. He with his angels will fight with the dragon and his angels and cast them out of heaven. Rev. xii. 7, 8. Gabriel is the only other name of an angel revealed to us: he appeared to Daniel, to Zacharias, and to Mary: he said that he stood in the presence of God. Dan. viii. 16; ix. 21; Luke i. 19, 26.

Though we are unconscious of the presence of angels we know that they are ministering spirits sent forth to minister for them who shall inherit salvation, Heb. i. 14: cf. Psa. xxxiv. 7; and we read also that they ministered to the Lord when He was here. Mat. iv. 11; Mark i. 13; Luke xxii. 43. There are 'myriads' of these angels, Mat. xxvi. 53; Heb. xii. 22; Rev. v. 11; and they are described as 'mighty,' 'holy,' 'elect,' 2 Th. i. 7; Mark viii. 38; 1 Ti. v. 21: they do not marry, Mark xii. 25. We are not told when they were created, but doubtless they are referred to as 'the sons of God' who shouted for joy when God created the earth. Job xxxviii. 4-7.

The law was given by their ministry, Acts vii. 53; Gal. iii. 19; Psa. lxxviii. 17; and they had to do with proclaiming the birth of the Saviour, Luke ii. 8-14; and they attended at the resurrection. Mat. xxviii. 2; John xx. 12. Angels are not the depositaries of the revelation and counsels of God. They desire to look into the things testified by the Spirit of Christ in the prophets, and now reported by the apostles in the power of the same Spirit. 1 Pe. i. 12. The world to come is not to be put in subjection to them, but to man in the person of the Son of man, Heb. ii. 5-8; and the saints will judge angels. 1 Co. vi. 3. It is therefore only a false humility that would teach the worshipping of angels. Col. ii. 18. When John fell down to worship the angel in the Revelation, being overpowered by reason of the stupendous things revealed, he was on two occasions restrained from worshipping his 'fellow servant,' as in chap. xix. 10; xxii. 9.

In Psa. viii. 5 the word is *elohim*, 'God:' the name of God being given to the angels as His representatives: cf. Psa. lxxxii. 6. In Psa. lxxviii. 17 it is *shinan*, 'repetition;' reading "even thousands upon thousands." In Psa. lxxxviii. 25 it is *abbir*, 'mighty:' "every one did eat the bread of the mighty" *margin*.

3. **FALLEN ANGELS.** 1. We read of angels who 'kept not their first estate,' but left their own habitation, and are kept in everlasting chains under darkness unto the judgment of the great day. Jude 6. God spared not the angels who sinned. 2 Pe. ii. 4. The nature of their sin may be referred to in Gen. vi. 2. Their punishment and that of Sodom and Gomorrah is held up as a warning against fleshly indulgence, and despising government. 2 Pe. ii. 10; Jude 6-8. 2. Besides the above which are kept in chains we read of angels connected with Satan. The great dragon and his angels will be subdued by Michael and his angels, and be cast out of heaven. Rev. xii. 9. The lake of fire, or Gehenna, has been specially prepared for the devil and his angels, though, alas, man will also be cast therein. Mat. xxv. 41. Abaddon or Apollyon is the name of 'the angel of the bottomless pit,' Rev. ix. 11, that is, 'the abyss,' not hell, which, as seen above, is the place of punishment. Isa. xiv. 12-16 and Eze. xxviii. 14-19, may throw some light on the fall of Satan, but whether the fall of

those called 'his angels' was brought about by the same cause and at the same time is not revealed. Scripture is quite clear that all of them will be overcome and eternally punished.

4. The term 'angel' is used metaphorically for a mystical representative. When Peter was delivered from prison, and knocked at the door, those who had been praying for his release said, "It is his angel." Acts xii. 15. They supposed Peter was still in prison, and that the one at the door was his representative, his spirit personified, perhaps with very vague ideas of what they really meant. In Revelation ii., iii., the addresses to the seven churches are made to the angel of each. It signifies the spirit and character of the assembly personified in its mystical representative, each one differing from the others, according to the state of the assembly. The messages, though addressed to churches existing at the time, no doubt set forth the state of the church in its varied phases ever since apostolic times down to its entire rejection as the responsible witness for Christ at the close of the dispensation.

**Angle.** Fishing was very common in Egypt, not only with the net, but with the line and hook, Isa. xix. 8; and the same were used by the Israelites, for nets are often referred to, and the fish that had the piece of money in its mouth was caught with a hook. Mat. xvii. 27. In Hab. i. 15 the same things are referred to symbolically for the catching of men for captivity. The apostles of the Lord were made fishers of men.

**Ani'am.** Son of Shemidah, of the tribe of Manasseh. 1 Ch. vii. 19.

**A'nim.** City of Judah in the mountains. Jos. xv. 50. Identified with *Ghuwein*, 31° 21' N, 35° 3' E.

**Animals, Clean and Unclean.** The first time we read of clean and unclean animals is when Noah went into the ark: he was instructed to take seven pairs of each of the clean beasts and clean fowls and only two of the unclean; we have no instructions as to how Noah distinguished them, but it shews that in early days there was a distinction between the clean and unclean. Those called 'clean' were doubtless clean for sacrifice, and not for food, as nothing is said of man eating animal food till after the flood, and then "every moving thing" was given for food. When Noah came out of the ark he offered of every clean beast and every clean fowl for burnt offerings. Gen. vii. 2; viii. 20.

With Israel it was different. What animals were to be offered are distinctly specified, and what animals might be eaten as clean and what might not be eaten as unclean are given in detail. Of beasts the clean were those that divided the hoof and chewed the cud: those that had only one of these distinguishing marks were unclean. Of the fishes those only were to be eaten which had fins and scales. Of the fowls a list is given of those that must not be eaten, and of the winged crawling things, that go on all fours, only those 'which have legs above their feet to leap with' might be eaten. The locust, the bald locust, the beetle, and the grasshopper, each after his kind, might be eaten (probably four species of locust); but all other flying, creeping, or swarming things, which have four feet were unclean. 'Every creeping thing that creepeth upon the earth' was unclean; whatsoever goeth upon the belly, and whatsoever goeth upon all fours, or hath a multitude of feet, among all creeping things, was unclean. These directions are respecting what might or might not be eaten. Those that were not to be eaten were to be regarded as an abomination, and if the dead bodies of any such fell upon any vessel or garment it rendered it unclean, and any one who touched their carcase must wash his clothes and be unclean until the evening. Lev. xi.; Deu. xiv. 3-20. These animals in their habits and instincts were used of God to teach His people as to habits and ways of the flesh that were unclean in His sight.



We know from other scriptures that the animals described here as unclean are not really so, but good as creatures of God; yet they were by Israel to be regarded as unclean and an abomination. The unclean are mostly those that are flesh-eating.

The particulars given of the unclean have doubtless symbolical meanings. They are principally these: 1. Dividing the hoof and chewing the cud may point to a steady patient walk (as the camel or the ox), and the digesting or meditating upon what is received: cf. Psalm i. 1, 2; Pro. xii. 27. 2. Everything that creepeth upon the earth was unclean: the earth is under the curse because of sin, and there must be a moral rising above it. 3. The fish must have fins and scales: the fins enable a fish to rise in the water, to direct its course, and to avoid danger, and the scales are its protection. To escape the pollutions of the world a circumspect walk is needed and also having on the protection which God has provided.

It is clear from scripture that the prohibition of certain creatures as unclean affected Israel only, and the vision given to Peter manifests that this restriction is done away in Christ. It is plainly declared that "every creature of God is good, and nothing to be refused if it be received with thanksgiving; for it is sanctified by the word of God [as in Gen. ix. 3] and prayer." 1 Ti. iv. 4, 5.

**Anise.** Probably *ἀνηθον* refers to the common 'dill,' which is different from the *ἀνισον*, the 'anise.' Both the plant and seed were and still are used as a condiment in the east, and are found in the modern *materia medica*. The Pharisees were careful to pay tithes of such things while they omitted the weightier matters of the law. Mat. xxiii. 23.

**Anklet.** The Hebrew word *ekes* signifies 'fetter' or 'ankle band.' It is translated 'tinkling ornaments' for the feet in Isa. iii. 18, as part of the dress of the haughty daughters of Zion, who liked to make a tinkling noise when they walked; but God would bring to nought all such adornings. The same Hebrew word is translated 'stocks,' in Pro. vii. 22.

**An'na.** A prophetess, the daughter of Phanuel, of Asher, who gave thanks when the infant Jesus was presented in the temple. Luke ii. 36 She was one of the godly who looked for redemption in Israel.

**An'nas.** High priest, appointed in A.D. 7 by Cyrenius, or Quirinus, governor of Syria. In the reign of Tiberius he was deposed, and was followed at short intervals by Ismael, Eleasar son of Ananus or Annas, Simon, and Joseph Caiaphas, son-in-law of Annas. Luke iii. 2; John xviii. 13, 24; Acts iv. 6. It is supposed that Annas was called high priest by courtesy, having once held the office: the Lord was taken to him first, perhaps as being the father-in-law of Caiaphas. Josephus relates that the five sons of Annas became high priests, and under the last, also named Annas, James the Lord's brother was martyred. Ant. xx. 9, 1.

**Annunciation, The.** The supposed time of the visit of the angel Gabriel to Mary when he announced God's purpose of grace towards her. It was in 'the sixth month,' which, by comparing with ver. 36, appears to date from his visit to Zacharias. Luke i. 26-38. It was superstitiously made one of the festivals of the professing church, and falls on March 25, also called Lady-day.

**Anointed, The.** *Mashiach*, the anointed, is an official title in the O. T. of those who were to rule for God. 1 Sa. xii. 3, 5; xxvi. 9, 11, 16; 2 Ch. vi. 42; Isa. xlv. 1. In the N. T. the title is restricted to the Lord Jesus—*ὁ χριστός*, the Christ—as the One anointed, not with oil, but with the Holy Spirit by God the Father. This had been predicted in Psa. xlv. 7, of which John the Baptist was the witness. Mark i. 10; John i. 32-34: cf. also Acts x. 38. He was called God's anointed by Hannah, 1 Sa. ii. 10,



and by David, *Psa.* ii. 2. Daniel spoke of Messiah the Prince, and that He would be cut off and have nothing. *Dan.* ix. 25, 26. The Samaritans as well as the Jews expected this anointed One, the Christ; and when He appeared souls were brought into living intercourse with Him, and owned Him as the promised One. *John* i. 41; iv. 25. In these two passages the Lord is called 'Messias,' the word being simply the Greek form of the Hebrew word *mashiach*. In other places a translation is used and He is called ὁ χριστός, 'the Christ,' the anointed One. See CHRIST.

**Anointing.** There are several Hebrew words thus translated, but some of them occur but once, as 1. In *Psa.* xxiii. 5, "Thou anointest my head with oil," signifying made fat, the oil used plentifully. 2. *Psa.* xcii. 10, "I shall be anointed with fresh oil," from 'to pour over,' 'overflow with' oil. 3. *Isa.* x. 27, "the yoke shall be destroyed because of the anointing" (text obscure). 4. *Zec.* iv. 14, "these are the two anointed ones," *lit.* 'sons of oil,' cf. *Rev.* xi. 4. 5. *suk*, 'to anoint the body after washing,' like ἀλείφω in the N. T., is commonly used for the practice among the orientals of anointing the body, or its parts, for comfort, appearance, friendliness, healing, or burial. For the ordinary toilet cf. *Ruth* iii. 3; 2 *Sa.* xii. 20; 2 *Ch.* xxviii. 15; *Mat.* vi. 17. To neglect this was a sign of mourning, 2 *Sa.* xiv. 2; *Dan.* x. 3. As an act of courtesy cf. *Luke* vii. 46; *John* xii. 3; the sick were also anointed, *Mark* vi. 13; *Jas.* v. 14; also the dead body, *Mark* xiv. 8; xvi. 1. One of the punishments on Israel was that the olives should not yield oil for the anointing. *Deu.* xxviii. 40; *Mic.* vi. 15. 6. *mashach*, χρίω, 'to spread over, to anoint' for an office, &c. *Kings* were anointed: Saul, David, Solomon, Joash, Jehu, and Hazael are examples. *Prophets* were anointed; for *Psa.* cv. 15 should read 'anointed ones;' and cf. 1 *Ki.* xix. 16. Special oil made according to God's directions was used for the anointing of the *priests*. *Exo.* xxx. 30; xl. 13. With the same oil the tabernacle and its vessels were anointed. *Exo.* xl. 9, 10. The meat offering was anointed with oil, *Lev.* ii. 1, 4, typical of the pure humanity of the Lord Jesus, and of His being sealed by the Holy Spirit. The cleansed leper was anointed with oil. *Lev.* xiv. 17, 18.

Whether this last anointing refers to persons or things and whether the oil is that specially prepared or common oil, the sanctification and power of the Holy Spirit is invariably typified thereby. Anointing with oil for consecration to office is not now enjoined on believers, for they are anointed with the Holy Spirit, and are also priests to God. *John* reminds even the babes in Christ that they have an *unction* from the Holy One, and the *anointing* (the same word, χρίσμα) abideth in them. 1 *John* ii. 20, 27. Thus, as in the O. T., the kings, prophets, and priests were anointed as set apart for God, so the Christian is by the Holy Spirit sanctified *for God*, both as to his position and service. See THE ANOINTED.

**Ant.** There are several species of ants, but to which of these the Proverbs refer is not known: the Hebrew word *nemalah* is said to be from a root signifying 'to crowd together,' which applies to all ants. Buxtorf traces it from the root 'to eat.' This insect is held up as a practical reproof to the sluggard; the scripture says that it provides its meat in the summer, and gathereth its food in the harvest. *Pro.* vi. 6; xxx. 25. Sceptics take exception to this, because ants are held to be carnivorous and they could not lay up such food in summer; but there is abundance of evidence to prove that they lay up grain in the summer, and if it becomes damp they bring it out into the sun and dry it. Another point worthy of note is that they have 'no guide, overseer, or ruler,' and yet no one can watch this insect without seeing that they are 'exceeding wise:' each one finds what his particular work is, and diligently does it—a profitable lesson for the saints of God to learn.

**Antichrist.** The name ἀντίχριστος signifies an opposer of Christ. It is used only by John in his first and second epistles, though those opposed to Christ are referred to by others under different names. It is important to distinguish between *an* antichrist and *the* antichrist. John says, "as ye have heard that antichrist shall come, even now are there *many* antichrists;" whereas "he is *the* antichrist that denieth the Father and the Son." 1 John ii. 18, 22. He is the consummation of the many antichrists. To deny Jesus Christ come in the flesh is the spirit or power of the antichrist, but it eventuates in a departure from the special revelation of Christianity: 'they went out from us.' 1 John ii. 19; iv. 3; 2 John 7. Now this clears the ground at once of much that has obscured the subject. For instance, many have concluded that Popery is the antichrist, and have searched no farther into the question, whereas the above passage refutes this conclusion, for Popery does not deny the Father and the Son; and, in Revelation xvii., xviii., Popery is pointed out as quite distinct from 'the false prophet,' which is another name for the antichrist. It is fully granted that Popery is antichristian, and a Christ-dishonouring and soul-deceiving system; but where God has made a distinction we must also do so. Besides Popery there were and there are *many* antichrists, which, whatever their pretensions, are the enemies of Christ, opposers of the truth, and deceivers of man.

As to the Antichrist, it should be noticed that John makes another distinction between this one and the many. He speaks of the many as being already there, whereas the one was to *come*; and if we turn to 2 Th. ii. 3-12 we read of something or some one that hinders that wicked or lawless one being revealed, although the mystery of iniquity was already at work. Now there has been no change of dispensation since this epistle was written, and John wrote much later, from which we learn that the revelation of the antichrist is *still future*, though doubtless the mystery of iniquity is getting ripe for his appearing; that which hindered and still hinders the manifestation of the antichrist is doubtless the presence of the Holy Spirit on earth. He will leave the earth at the rapture of the saints.

This passage in Thessalonians gives us further particulars as to this MAN OF SIN. His coming is after the working of Satan, that is, he will be a confederate of Satan, and be able to work signs and lying wonders with all deceit of unrighteousness in them that perish. Those that have refused the truth will then receive the lie of this wicked one. We get further particulars in Rev. xiii. 11-18, where the antichristian power or kingdom is described as a beast rising out of the earth, having two horns as a lamb, but speaking as a dragon. Here again we read that he will do great wonders, making fire come down from heaven, with other signs or miracles.

In the description in Thessalonians he opposeth himself against all that is called God or that is worshipped, and sits down in the temple of God, and sets forth himself as God. The Jews will receive him as their Messiah, as we read in John v. 43. In the above passage in the Revelation this counterfeit of Christ's kingdom is openly idolatrous. He directs the dwellers on the earth to make an image of the beast (named in ver. 1, the future head of the resuscitated Roman empire) to which image he gives breath, that it should speak, and persecutes those who will not worship the image. He also causes all to receive a mark on their hand or their forehead that they may be known to be his followers; and that none else should be able to buy or sell. We thus see that in the Revelation the antichristian power called also 'the false prophet' will work with the political head, and with Satan—a trinity of evil—not only in deceiving mankind, but also, in chap. xvi. 13-16, gathering together by their in-

fluence the kings of the earth to the battle of that great day of God Almighty. The three are cast into the lake of fire. Chap. xix. 20; xx. 10.

In the O. T. we get still another character of this wicked one. In Dan. xi. 36-39 he is called 'king.' Here he exalts himself and speaks marvellous things against the God of gods. He will not regard the God of his fathers (pointing out that he will be a descendant of Israel, probably from the tribe of Dan, cf. Gen. xlix. 17), nor "the desire of women" (*i.e.* the Messiah, of whom every Jewess hoped to be the mother): he exalts himself above all. Here again he is an idolater, honouring a god that his fathers knew not. In Zec. xi. 15-17 he is referred to as the foolish and idol shepherd, who cares not for the flock, in opposition to the Lord Jesus the good Shepherd.

This man of sin will 'do according to his own will'—just what the natural man ever seeks to do. In contrast to this the blessed Lord was obedient, and came not to do His own will. May His saints be ever on the watch against the many false prophets in the world, 1 John iv. 1, and be loyal to their absent Lord, behold His beauty in the sanctuary, and reproduce Him more down here in their earthen vessels.

**Anti-Lebanon.** See **LEBANON**.

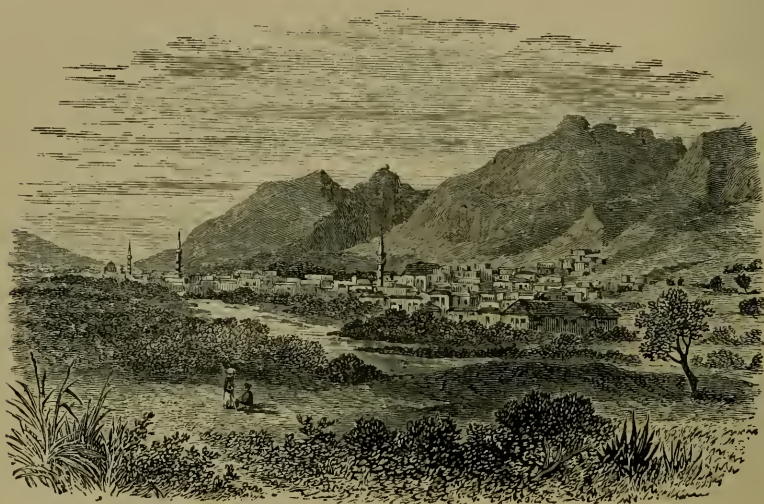
**Antinomians.** Strictly, those opposed to the inculcation of good works from a perverted view of the doctrines of grace; but the term is also falsely applied to those who know themselves free through the death of Christ from the law as given by Moses. Rom. vii. 4; Gal. ii. 19. One has but to read carefully the epistle to the Galatians to see that for Gentile believers to place themselves under the law is to fall from grace; and Paul exhorted them to be as he was, for he was (though a Jew by birth) as free from the law by the death of Christ as they were as Gentiles. They had not injured him at all by saying he was not a strict Jew, Gal. iv. 12: in other words, they may have called him an antinomian, as others have been called, whose walk has been the most consistent. To go back to the law supposes that man has power to keep it. For a godly walk the Christian must walk in the Spirit, and *grace* teaches that, "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." Tit. ii. 12. On the other hand, there have been, and doubtless are, some who deny good works as a necessary fruit of grace in the heart: grace, as well as everything else, has been abused by man. See **LAW**.

**An'tioch in Pisid'ia.** A Roman colony of Phrygia in Asia Minor, founded by Seleucus Nicator. Its ruins are now called *Yalobatch* or *Yalowaj*. Paul's labour here was so successful that it roused the opposition of the Jews and he was driven to Iconium and Lystra; but he returned with Silas. Acts xiii. 14; xiv. 19-21; 2 Tim. iii. 11.

**An'tioch in Syria.** This is memorable in the annals of the church as the city where the disciples were first called Christians, where an assembly of Gentiles was gathered, and from which Paul and his companions went forth on their missionary journeys, and to which they twice returned. It formed a centre for their labours among the Gentiles, outside the Jewish influence which prevailed at Jerusalem; yet the church in this city maintained its fellowship with the assembly at Jerusalem and elsewhere. Acts vi. 5; xi. 19-30; xiii. 1; xiv. 26; xv. 22-35: xviii. 22; Gal. ii. 11.

Antioch was once a flourishing and populous city, the capital of Northern Syria, founded by Seleucus Nicator, B. C. 300, in honour of his father Antiochus. It was afterwards adorned by Roman emperors, and was esteemed the *third* city. It was eventually the seat of the Roman proconsul of Syria. It stood on a beautiful spot on the river Orontes, where it breaks through between the mountains Taurus and Lebanon. It is now called *Antakia*, 36° 12' N, 36° 10' E. It has suffered from wars





ANTIOCH.

and earthquakes, and is now a miserable place. Comparatively few antiquities of the ancient city are to be found, but parts of its wall appear on the crags of Mount Silpius.

**Anti'ochus.** There were several kings bearing this name who ruled over Syria, and though they are not mentioned by name in scripture, some of their actions are specified. These are so clear and definite that sceptics have foolishly said that at least this part of the prophecy of Daniel must have been written *after* the events! The Greek kingdom, the third of the four great empires, was, on the death of Alexander the Great, divided among his four generals, and this resulted principally in a series of kings who ruled in Egypt bearing the general name of **PTOLEMY**, and are called in scripture 'Kings of the South;' and another series, called 'Kings of the North,' who bore the general name of either **SELEUCUS** or **ANTIOCHUS**. Both the Ptolemies and the Seleucidæ began eras of their own, and some of the kings of each era had to do with Palestine and the Jews. The following is a list of the kings, with the dates when they began to reign, noticing the principal events that were prophesied of them in Daniel xi.

B.C.

- 320 **Ptolemy I., Soter.** He takes Jerusalem. *Era of the Ptolemies begins.*
- 312 **SELEUCUS I., Nicator.** He re-takes Palestine. *Era of the Seleucidæ begins.*
- 283 **Ptolemy II., Philadelphus.** The O.T. translated into Greek.
- 280 **ANTIOCHUS I., Soter.**
- 261 **ANTIOCHUS II., Theos.** He was at war with Ptolemy, but peace was restored on condition that Antiochus should put away his wife Laodice and marry Berenice the daughter of Ptolemy. This was done, but on the death of Philadelphus he restored Laodice; but she, fearing another divorce, poisoned her husband, and then caused the death of Berenice and her son. See Dan. xi. 6.
- 247 **Ptolemy III., Euergetes.** He revenged his sister's death, being 'a branch of her roots;' and carried off 40,000 talents of silver, &c. 'Shall enter into the fortress of the king of the north,' and carry away their precious vessels of silver and gold. Vers. 7-9.
- 246 **SELEUCUS II., Callinicus.**
- 226 **SELEUCUS III., Ceraunus.**
- 223 **ANTIOCHUS III., the Great.**
- 222 **Ptolemy IV., Philopater.** War between Ptolemy and Antiochus. Ptolemy recovers Palestine. Vers. 10-12.



- 205 **Ptolemy V., Epiphanes** (5 years old). Antiochus seized the opportunity of the minority of the king to regain the country. Ver. 16. He also joined with Philip of Macedonia to capture other portions of the dominions of Ptolemy. But Rome was now growing in power, and on being appealed to by Egypt for protection, Antiochus was told he must let Egypt alone. In the meantime an army from Egypt had re-taken Palestine; but Antiochus, on his return, again obtained the mastery there. Wishing to extend his dominions in the west he proposed that Ptolemy should marry his daughter Cleopatra, that she might serve her father's ends; but she was faithful to her husband. Daniel thus speaks of it: "He shall give him the daughter of women, corrupting her, but she shall not stand on his side, neither be for him." Ver. 17. Antiochus took many maritime towns, but after many encounters he was compelled by Rome to quit all Asia on that side of Mount Taurus, give up his elephants and ships of war and pay a heavy fine. Antiochus had great difficulty in raising the money, and on attempting to rob a temple at Elymais he was killed. Vers. 18, 19.
- 187 **SELEUCUS IV., Philopator**, succeeded. His principal work was the raising of money to pay the war-tax to Rome. He ordered Heliodorus to plunder the temple; but Heliodorus poisoned him. He was thus 'a raiser of taxes,' and was 'destroyed neither in anger, nor in battle.' Ver. 20. Heliodorus seized the crown but was destroyed by Antiochus IV.
- 181 **Ptolemy VI., Philometor**. He was a minor, under his mother and tutors.
- 175 **ANTIOCHUS IV., Epiphanes**. He was not the rightful heir. He 'obtained the kingdom by flatteries.' He called himself Epiphanes, which is 'illustrious;' but he was such 'a vile person' that people called him *Epimanes*, 'madman.' Vers. 21-24. He invaded Egypt and was at first successful: cf. vers. 25, 26. The two kings entered into negotiations, though neither of them was sincere in what they agreed to: their hearts were to do mischief, and they 'tell lies at one table.' Ver. 27. Then Antiochus returned to his land with great riches: his heart was 'against the holy covenant,' and he entered Jerusalem and even into the sanctuary and took away the golden altar, the candlestick, the table of shewbread, the censers of gold, and the other holy vessels and departed. 'At the appointed time he shall return and come toward the South,' ver. 29; but he was stopped by Rome; 'ships of Chittim,' ships from Macedonia, came against him; and in great anger he returned and vented his wrath on Jerusalem.

He sent an army there with orders to slay all the men and sell the women and children for slaves. This was to a certain extent carried out. The walls were also thrown down and the city pillaged and then set on fire. He then decreed that the Jews should forsake their religion, and all should worship the heathen gods. To ensure this at Jerusalem with the few that still clung to the place, an image of Jupiter Olympius was erected in the temple and on an altar sacrifices were offered to this god. This was in B. C. 168 on the 25th of the month Chisleu. Daniel relates "They shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." Chap. xi. 31: cf. also chap. viii. 9-12 where the 'little horn' refers to Antiochus Epiphanes.

Bleek, Delitzsch, and others consider that in Dan. viii. 14, the 2,300 'evening, morning,' *margin*, refer to the daily sacrifice, which is spoken of in vers. 11, 12, 13; and that by 2,300 is meant 1,150 *days*: cf. also ver. 26. The dedication of the temple was on the 25th of Chisleu, B. C. 165, and the desecration began some time in the year 168.

Dan. xi. 32<sup>B</sup>, 33-35 refer to the change that soon took place under Judas Maccabeus and his brothers, commencing B. C. 166, and in 165 the temple was re-dedicated. In B. C. 164 **ANTIOCHUS V., Eupator** succeeded to the throne; and in 162 **DEMETRIUS SOTER**; but they were not powerful against Judæa, and in B. C. 161 an alliance was made by Judæa with Rome. The historical notices in Daniel end at ver. 35.

It will be seen by the above that the records of history agree perfectly with the prophecy, as faith would expect them to do. It is only unbelief

that has any difficulty in God foretelling future events. Without doubt some of the acts of Antiochus Epiphanes are types of the deeds of the future king of the North—referred to in other prophecies as ‘the Assyrian’—in respect to the Jews and Jerusalem.

**An'tipas.** 1. A Christian of Pergamos, who was martyred. Rev. ii. 13.

2. Son of Herod the Great, but not called Antipas in the N. T. See HEROD.

**Antipat'ris.** The town to which Paul was taken in the night from Jerusalem on his way to Cæsarea. Acts xxiii. 31. It was built by Herod the Great in a well-watered spot surrounded by a wood, and named after his father. At *Ras el-Ain*, 32° 6' N, 34° 56' E, are ruins which are held to mark the spot. This is 5 or 6 miles nearer Jerusalem than *Kefr Saba*, which some associate with Antipatris, because Josephus says it was called Kapharsaba before its name was altered by Herod. The former place being nearer to Jerusalem removes the difficulty that some have felt as to the distance of Antipatris being too far to reach in a night; this reduces it to about 36 miles, and it would be even less by cross roads.

**Antitype.** The word antitype does not occur in the A. V., but the Greek word *ἀντίτυπον* occurs in Heb. ix. 24, translated ‘figures,’ and in 1 Pe. iii. 21, translated ‘like figure.’ It is that which answers to a type, as a wax impression answers to a seal: if the device is sunk, the impression will be raised, or *vice versa*. To take a simple but beautiful example, a lamb was offered up for a burnt offering both morning and evening under the law; and in the N. T. we read, “Behold the Lamb of God, which taketh away the sin of the world.” It is plain that the morning and evening lamb in Israel were *types*, and the death of the Lord Jesus was the *antitype*. In Heb. ix. 23, the ‘heavenly things’ are the type, and ‘holy places,’ ver. 24, the antitype, or what corresponded to the pattern. In 1 Pe. iii. 21, eight souls were saved through water, of which baptism is the figure, or what answers to it. Doubtless there are many other antitypes in the N. T., but every antitype must have a type to which it corresponds, though the correspondence may not lie on its surface. Where scripture is silent as to types and antitypes the teaching of the Holy Spirit is needed, or grievous error may result in associating two things together which have no spiritual connection, though names and words may seem to correspond.

**Anto'nia.** A tower or fortress built by Herod the Great near the temple at Jerusalem in which he placed a guard to watch over the approaches to the sacred edifice. Josephus (Wars v. 5, 8) says it was situated “at the corner of two cloisters of the court of the temple; of that on the west, and that on the north; it was erected upon a rock fifty cubits in height, and was on a great precipice.” Where this precipice was is not known, for it is a much disputed question upon what part of the temple area the temple was built. There is a tower, *now* called Antonia, on the N. W. angle, and there are indications of a similar one having stood on the S. E. angle.

**Antoth'i'jah.** A descendant of Benjamin. 1 Ch. viii. 24.

**An'tothite.** See ANETHOTHITE.

**A'nub.** Son of Coz, of the posterity of Judah. 1 Ch. iv. 8.

**Ape.** The ape is not indigenous to Palestine; they were brought in the days of Solomon, with gold, silver, ivory and peacocks by the ships of Tarshish. The word *goph* may signify any of the monkey tribe. 1 Ki. x. 22; 2 Ch. ix. 21.

**Apel'les.** A Christian of Rome saluted by Paul as ‘approved in Christ.’ Rom. xvi. 10.

**Aphar'sachites, Aphar'sathchites.** Some unknown Assyrian tribe sent as colonists to Samaria under Asnapper. Ezra iv. 9; v. 6; vi. 6.

**Aphar'sites.** An unknown Assyrian tribe as the preceding. Ezra iv. 9.

**A'phek.** 1. Royal city of the Canaanites, the king of which was killed by Joshua, Jos. xii. 18: probably the same as APHEKAH in Jos. xv. 53. Not identified. 2. City in the north border of Asher, from which in the time of Joshua the inhabitants were not expelled. Jos. xiii. 4; xix. 30: called APHIK in Jud. i. 31. Identified with *Afka* at the foot of the Lebanon between Baalbek and Byblus. 3. Place where the Philistines encamped when Israel was defeated. 1 Sa. iv. 1. 4. Where the Philistines encamped when Saul and Jonathan were killed. 1 Sa. xxix. 1. Perhaps the same as No. 3. 5. City, the wall of which falling killed 27,000 of the Syrians, 1 Ki. xx. 26, 30; 2 Ki. xiii. 17. It is identified with *Fik*, 32° 47' N, 35° 41' E, on the great road between Damascus and Jerusalem.

**Aphe'kah.** See APHEK.

**Aphi'ah.** A 'mighty man of power,' an ancestor of Saul. 1 Sa. ix. 1.

**A'phik.** See APHEK.

**Aph'rah.** The margin of Mic. i. 10 explains the name as 'house of dust,' so that there is a play upon the word 'dust:' 'in the house of dust roll thyself in the dust.' The LXX read 'the house in derision.' It may refer to OPHRAH in Jos. xviii. 23; 1 Sa. xiii. 17, a city in the tribe of Benjamin.

**Aph'ses.** Head of the eighteenth course of priests for service in the temple. 1 Ch. xxiv. 15.

**Apoc'alyptse.** Another name for the REVELATION, *q. v.*, being its Greek title ἀποκάλυψις.

**Apoc'rypha.** The name given to those Books which were attached to the MSS copies of the LXX, but which do not form a part of the canon of scripture. The term itself signifies, 'hidden,' 'secret,' 'occult;' and, as to any pretence of being a part of scripture, they must be described as 'spurious.' There are such writings connected with both the Old and the New Testament, but generally speaking the term 'Apocrypha' refers to the O. T. (for those connected with the N. Test. see APOSTOLIC FATHERS). The O. T. books are:

- 1 I. Esdras.
- 2 II. Esdras.
- 3 Tobit.
- 4 Judith.
- 5 Chapters of Esther, not found in the Hebrew nor Chaldee.
- 6 Wisdom of Solomon.
- 7 Jesus, son of Sirach; or Ecclesiasticus; quoted Eccles.

- 8 Baruch, including the Epistle of Jeremiah.
- 9 Song of the Three Holy Children.
- 10 The History of Susanna.
- 11 Bel and the Dragon.
- 12 Prayer of Manasseh.
- 13 I. Maccabees.
- 14 II. Maccabees.

The Council of Trent in A. D. 1546, professing to be guided by the Holy Spirit, declared the Apocrypha to be a part of the Holy Scripture. The above fourteen books formed part of the English Authorized Version of 1611, but are now seldom attached to the canonical books. Besides the above there are a few others, as the III., IV. and V. Maccabees, book of Enoch, &c., not regarded by any one as a part of scripture. It may be noticed 1. That the canonical books of the O. T. were written in Hebrew (except parts of Ezra and Daniel which were in Chaldee); whereas the Apocrypha has reached us only in Greek or Latin, though Jerome says some of it had been seen in Hebrew. 2. Though the Apocrypha is supposed to have been written not later than B. C. 30, the Lord never in any way alludes to any part of it; nor do any of the writers of the N. T., though both the Lord and the apostles constantly quote the canonical books. 3. The Jews did not receive the Apocrypha as any part of scripture, and to 'them were committed the



oracles of God.' 4. As some of the spurious books were added to the LXX Version (the O. T. in the Greek) and to the Latin translation of the LXX, some of the early Christian writers were in doubt as to whether they should be received or not, and this uncertainty existed more or less until the before mentioned Council of Trent decided that the greater part of the Apocrypha was to be regarded as canonical. Happily at that time the Reformation had opened the eyes of many Christians to the extreme corruption of the church of Rome, and in rejecting the claims of that church they were also freed from its judgment as to the Apocryphal books. 5. The internal evidences of the human authorship of the Apocrypha ought to convince any Christian that it can form no part of holy scripture.

Expressions of the writers themselves shew that they had no thought of their books being taken for scripture. There are also contradictions in them such as are common to human productions. Evil doctrines also are found therein: let one suffice: "Alms doth deliver from death, and shall purge away all sin." Tobit xii. 9. The value of holy scripture as the fountain of truth is such that anything that might in any way contaminate that spring should be refused with decision and scorn. Some parts of the Apocryphal books may be true as history, but in every other respect they should be refused as spurious. Nor can it be granted that we need the judgment of the church, could a universal judgment be arrived at, as to what is to be regarded as the canon of scripture. The Bible carries its own credentials to the hearts and consciences of the saints who are willing to let its power be felt.

**Apollo'nia.** City of Macedonia, in the district of Mygdonia, some 28 miles from Amphipolis and 35 from Thessalonica, through which Paul and Silas passed. Acts xvii. 1.

**Apol'los.** A convert from Alexandria, an eloquent man and mighty in the scriptures, who, when only knowing the baptism of John, taught diligently the things of Jesus. At Ephesus he was taught more perfectly by Priscilla and Aquila. He laboured at Corinth, following the apostle Paul, who could hence say, 'I have planted, Apollos watered,' and subsequently he greatly desired Apollos to revisit Corinth. His name is associated with that of Paul in connection with the party spirit at Corinth, which the apostle strongly rebuked; but from his saying he had 'transferred these things to himself and to Apollos,' it would appear that the Corinthians had local leaders, under whom they ranged themselves, whom he does not name; and that he taught them the needed lesson, and established the general principle by the use of his own name and that of Apollos rather than the names of their leaders. Acts xviii. 24; xix. 1; 1 Cor. i. 12; iii. 4-22; iv. 6; xvi. 12; Titus iii. 13.

**Apoll'yon.** The Greek translation of the Hebrew name ABADDON, which signifies 'destroyer.' He is king of the locusts of the bottomless pit, and ruler over the destroying agents that proceed from thence: it is one of the characters of Satan. Rev. ix. 11.

**Apostasy.** Though the word 'apostasy' does not occur in the A. V., the Greek word occurs from which the English word is derived. In Acts xxi. 21 Paul was told that he was accused of teaching the Jews who were among the Gentiles to apostatise from Moses. Paul taught freedom from the law by the death of the Christ and this would appear to a strict Jew as apostasy. The same word is used in 2 Th. ii. 3, where it is taught that the day of the Lord could not come until there came 'the apostasy,' or the falling away from Christianity in connection with the manifestation of the man of sin. See ANTICHRIST.

Though the general apostasy there spoken of cannot come till after the saints are taken to heaven, yet there may be, as there has been, individual



falling away. See, for instance, Heb. iii. 12; x. 26, 28, and the epistle of Jude. There are solemn warnings also that shew that such apostasy will be more and more general as the close of the present dispensation approaches. 1 Ti. iv. 1-3. Now a falling away necessarily implies a position which can be fallen from, a profession has been made which has been deliberately given up. This is, as scripture says, like the dog returning to his vomit, and the sow to her wallowing in the mire. It is not a Christian falling into some sin, from which grace can recover him; but a definite relinquishing of Christianity. Scripture holds out no hope in a case of deliberate apostasy, though nothing is too hard for the Lord.

**Apostle.** The Greek word *ἀπόστολος* signifies 'a messenger,' 'one sent,' and is used in this sense for any messenger in 2 Co. viii. 23; Phi. ii. 25; and as 'one sent' in John xiii. 16. It is also used in a much higher and more emphatic sense, implying a divine commission in the one sent, first of the Lord Himself and then of the twelve disciples whom He chose to be with Him during the time of His ministry here. The Lord in His prayer in John xvii. 18 said, "As thou hast sent me into the world, even so have I also sent them into the world." He was the Sent One, and in Heb. iii. 1 it is written "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Jesus."\* They were to consider this One who had been faithful, and who was superior to Moses, to the Aaronic priests, and to angels, and was in the glory. The ordering of a dispensation depended on the apostolic office as divinely appointed.

**APOSTLES, THE TWELVE.** The Lord appointed these "that they should be with him, and that he *might send them forth* to preach, and to have power to heal sicknesses, and to cast out demons," and also to carry out the various commissions given by Christ on earth. It will be seen by the lists that follow that Lebbæus, Thaddæus and Judas are the same person; and that Simon the Canaanite (Canaanæan) and Simon Zelotes are the same; Peter is also called Simon; and Matthew is called Levi.

Mat. x. 2-4.	Mark iii. 16-19.	Luke vi. 14-16.	Acts i. 13.
1 Peter and	1 Peter.	1 Simon.	1 Peter.
2 Andrew.	3 James.	2 Andrew.	3 James.
3 James and	4 John.	3 James.	4 John.
4 John.	2 Andrew.	4 John.	2 Andrew.
5 Philip and	5 Philip.	5 Philip.	5 Philip.
6 Bartholomew.	6 Bartholomew.	6 Bartholomew.	7 Thomas.
7 Thomas and	8 Matthew.	8 Matthew.	6 Bartholomew.
8 Matthew.	7 Thomas.	7 Thomas.	8 Matthew.
9 James and	9 James.	9 James.	9 James.
10 Lebbæus.	10 Thaddæus.	11 Simon Zelotes.	11 Simon Z.
11 Simon the Cana- næan and	11 Simon C.	10 Judas.	10 Judas.
12 Judas Iscariot.	12 Judas I.	12 Judas I.	

Peter is always named first; he with James and John was with the Lord on the mount of transfiguration and also with the Lord at other times, though no one apostle had authority over the others: they were all brethren and the Lord was their Master. Judas Iscariot is always named last. In Matthew the word 'and' divides the twelve into pairs, perhaps corresponding to their being sent out two and two to preach. Bartholomew and Simon Zelotes are not mentioned after their appointment except in Acts i.

\* The word 'Christ' is omitted by the Editors.

When the Lord sent the twelve out to preach He bade them take nothing with them, for the workman was worthy of his food: and on their return they confessed that they had lacked nothing. Their mission was with authority as the sent ones of the Lord; sicknesses were healed and demons cast out; and if any city refused to receive them it should be more tolerable for Sodom and Gomorrah in the day of judgment than for that city. Mat. x. 5-15.

They received a new mission from the Lord as *risen*: see Luke xxiv.; John xx. And before the ascension the apostles were bidden to tarry at Jerusalem until they were endued with power from on high. This was bestowed at the descent of the Holy Spirit on the day of Pentecost. They are also viewed first among the gifts with which the church was endowed by the Head of the body when He ascended up on high. Eph. iv. 8-11. These gifts were for "the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." The mystery hitherto hid in God was now revealed to His holy apostles and prophets by the Spirit, namely, that the Gentiles should be joint heirs, and a joint body, and partakers of His promise in Christ Jesus. Eph. iii. Paul was the special vessel to make known this grace. His apostleship occupies a peculiar place, he having been called by the Lord from heaven, and being charged with the gospel of the glory. See PAUL.

On the death of Judas Iscariot, Matthias, an early disciple, was chosen in his place, for there must be (irrespective of Paul, who, as we have seen, held a unique place) twelve apostles as witnesses of His resurrection, Acts i. 22; Rev. xxi. 14; as there must still be twelve tribes of Israel. Jas. i. 1; Rev. xxi. 12. At the conference of the church in Jerusalem respecting the Gentiles 'the apostles' took a prominent part, with the elders. Acts xv. How many apostles remained at Jerusalem is not recorded: we do not read of 'the twelve' after chap. vi. Tradition gives the various places where they laboured, which may be found under each of their names. Scripture is silent on the subject, in order that the new order of things committed to Paul might become prominent, as the older things connected with Judaism vanished away: cf. 2 Pe. iii. 15, 16.

There were no successors to the apostles: to be apostles they must have 'seen the Lord.' Acts i. 21, 22; 1 Co. ix. 1; Rev. ii. 2. The foundation of the church was laid, and apostolic work being complete the apostles passed away, there remain however, in the goodness of God, such gifts as are needed "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. iv. 12, 13.

**Apostolic Fathers.** This designation is applied to the early Christian writers, who had known the apostles, or had known those who had been acquainted with them. 1. BARNABAS; 2. CLEMENT; 3. HERMAS; are supposed to be the persons so named in the N.T.: see under their respective names. 4. POLYCARP, Bishop of Smyrna. He wrote an epistle to the Philippians about A.D. 125. Irenæus says Polycarp was "instructed by the apostles, and was brought into contact with many who had seen Christ." He died a martyr's death. An ancient letter gives a particular account of his martyrdom. 5. IGNATIUS, Bishop of Antioch. Seven epistles are supposed to have been written by him, but they have been grossly interpolated; eight or nine others are wholly spurious. He was a martyr. 6. PAPIAS, Bishop of Hierapolis in Phrygia. He is said to have heard the apostle John. Various writings are attributed to him, but of which only fragments remain. He also died a martyr. 7. An unknown author of an eloquent and interesting epistle to Diognetus. Nearly all the above writings are very different from the scripture except

where that is quoted. There is a deep dark line of demarcation between them and the writings which are inspired. Some of them however are found at the end of some of the Greek Testaments and were formerly read in the churches. Happily all these are now eliminated from any association with the N.T. Besides the above there are six apocryphal 'Gospels,' a dozen 'Acts,' four 'Revelations,' the 'Passing away of Mary,' &c.

**Apothecary, *raqach*.** This term is not used in scripture in the modern sense of a compounder of drugs for medicine; but in that of a compounder of ointments, &c., such as would now be called a 'perfumer,' as it is rendered in the margin of Exo. xxx. 25, where the holy anointing oil is an ointment compounded "after the art of the apothecary." The same was said of the holy incense. Ver. 35; Exo. xxxvii. 29. Asa was buried in a tomb filled with sweet odours and spices prepared by the apothecaries' art. 2 Ch. xvi. 14: cf. also Neh. iii. 8. Spices were also carried to the tomb of the Lord to embalm His body.

**Ap'paim.** Son of Nadab, of the tribe of Judah. 1 Ch. ii. 30, 31.

**Apparel.** See GARMENTS.

**Appeal.** It would appear from the arrangements made by Moses that some of the judges were accounted as judges of appeal, but that Moses himself, as having the mind of God, was the ultimate judge. Exo. xviii. 13-26. It is not probable, when the kingdom was established, that all causes were tried at Jerusalem; but only cases of appeal from the tribal judges; and it was such that Absalom alludes to in 2 Sa. xv. 2, 3: see also Deu. xvi. 18. It is evident from Deu. xvii. 8-12 that the mind of God was to be sought *where He put His name*, if the matter was too hard for the judges. The Jewish writers say that before and after the time of Christ on earth, appeals could be carried through the various courts to the Grand Sanhedrim at Jerusalem.

In the case of Paul appealing to Cæsar, it was not an appeal from a judgment already given, as is the case in what is now called an appeal; but Paul, knowing the deadly enmity of the Jews, and the corruption of the governors, elected to be judged at the court of Cæsar, which, as a Roman, he had the right to do. Acts xxv. 11. There is One who "cometh to judge the earth: with righteousness shall he judge the world, and the people with equity." Psa. xviii. 9.

**Appearing of Christ.** This is to be distinguished from Christ coming *for* His saints, though intimately connected with it, for He will bring them with Him. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. iii. 4. Here it is the manifestation of Christ *with* His own, to be followed by the setting up of His kingdom and the apportionment of rewards to His saints. 2 Co. v. 10. The Lord's servant is exhorted by His appearing and His kingdom to preach the word, &c. 2 Ti. iv. 1, 2. The saints will be associated with Christ in His judgments at His appearing. Jude 14, 15. Christ will execute judgment on the Beast and the False Prophet and the western powers. Also on the Assyrian and the eastern powers that will oppress the Jews. The Jews and the ten tribes will be restored to their land in blessing, ushering in the Millennium. See ADVENT, SECOND.

**Ap'phia.** Probably the wife of Philemon, whom Paul addresses in that epistle, ver. 2.

**Ap'pii For'um.** Station on the Appian Way, the main road from Rome to the Bay of Naples, where brethren went to meet Paul though 43 miles from Rome. Acts xxviii. 15. The road was 18 to 22 feet wide, and parts of the ancient paving stones may still be seen. It was constructed by Appius Claudius, hence its name.

**Apple, Apple Tree.** This is generally supposed to refer to the citron



but apples grow in Palestine, and the Arabic name for the apple (*tuffuh*) differs little from the Hebrew word, *tappuach*. Others believe the quince is alluded to, which is fragrant and of a golden colour. Can. ii. 3, 5; vii. 8; viii. 5; Joel i. 12. In Pro. xxv. 11 "a word fitly spoken" is like some elegant device, as "apples of gold in pictures [or baskets] of silver."

**Apple of the Eye.** 1. *ishon*. Gesenius says this word signifies 'little man' and then 'the little man of the eye;' that is, "the pupil of the eye in which, as in a mirror, a person sees his own image reflected in miniature." He says "this pleasing image is found in several languages." It is the part of the eye specially to be guarded: God preserved His own as the apple of His eye. Deu. xxxii. 10; Psa. xvii. 8. His law should be kept as a precious thing. Pro. vii. 2. 2. *babah*, the black or pupil of the eye, or, as others, 'the gate of the eye.' To touch God's people is touching the apple of His eye. Zec. ii. 8. 3. *bath*, daughter. The sense is, Let not the apple (the daughter) of thine eye cease to shed tears. Lam. ii. 18. In all places 'the apple of the eye' is a beautifully figurative expression for that which must be tenderly cherished as a most choice treasure.

**Apron.** The word *chagorah* signifies 'anything girded on.' When Adam and Eve had sinned they discovered that they were naked, and sewed fig-leaves together and made aprons, Gen. iii. 7; but were soon conscious that this did not cover their nakedness, for when God called to them they owned that they were naked, and hid behind the trees. This teaches that nothing that man can devise can cover him from the eye of God. God clothed Adam and Eve with coats of skins; it was through death, typical of Christ Himself. In Acts xix. 12 the word is *σμηκίνθιον*, and occurs but that once; it signifies a narrow apron or linen covering.

**Aquila.** A converted Jew of Pontus, husband of Priscilla, whom Paul first met at Corinth. Acts xviii. 2. He and Paul worked together as tent-makers. Aquila and Priscilla had been driven from Rome as Jews by an edict of the emperor Claudius. They travelled with Paul to Ephesus, where they were able to help Apollos spiritually. Vers. 18-26. They were still at Ephesus when Paul wrote 1 Corinthians (xvi. 19); and were at Rome when the epistle to the saints there was written, in which Paul said they had laid down their necks for his life, and that to them all the churches, with Paul, gave thanks. Rom. xvi. 3, 4. In Paul's last epistle he still sends his greeting to them. 2 Ti. iv. 19.

**Ar.** A chief city in the Moabite territory. In Jerome's time it was called Areopolis. It is identified with *Rabba*, 31° 19' N, 35° 38' E, about 10 miles from the Dead Sea. Num. xxi. 15, 28; Isa. xv. 1. In other passages the name Ar appears to include the land of the Moabites. Deu. ii. 9, 18, 29.

**A'ra.** Son of Jether, of the tribe of Asher. 1 Ch. vii. 38.

**A'rab.** City in the hill country of Judah. Jos. xv. 52. Identified with *er-Rabiye*, 31° 26' N, 35° 2' E.

**Arabah.** This occurs as a proper name only once in the A. V. where it should read 'the Arabah,' Jos. xviii. 18; but it occurs in many other passages where it is translated 'a plain' or 'the plain,' and is also translated 'desert,' 'wilderness,' &c. It refers to the plain situated between two series of hills that run from the slopes of Hermon in the north to the Gulf of Akaba in the far south. It is in this plain that the Jordan runs, and in which is the Sea of Galilee and the Dead Sea, also called 'the Sea of the Plain.' About 7 miles south of the Dead Sea the plain is crossed by some hills: all north of this is now called *el-Ghor*, but the plain south of it retains the name of the Wady-el-Arabah. This latter part is about 100 miles in length, and the northern part about 150, so that for nearly 250 miles this wonderful plain or valley extends.

It might naturally be thought that the Jordan had at some time, after running into the Dead Sea, continued to run south until it poured itself into the Gulf of Akaba. But this is not probable, for the Dead Sea is nearly 1,300 feet below the sea, and the southern part is from end to end higher than the Ghor. The width of the Arabah is in some parts about 15 miles, but further south not more than 3 or 4. The southern end is also called the Wilderness of Zin, and it was in this part of the Arabah that a good deal of the wanderings of the people of Israel took place, before they turned to the east and left the plain on their left.

There can be no doubt that scripture uses the name 'Arabah' for the whole of the plain, both north and south. The northern part is referred to in Deu. iii. 17; iv. 49; Jos. iii. 16; xii. 3; xviii. 18: and the southern part in Deu. i. 1; ii. 8. In other passages, especially in the prophetic books, the plain in general may be alluded to. It extends nearly due north and south, but bears toward the west before it reaches the Gulf.

**Ara'bia.** A very large country is embraced by this name, lying south, south-east, and east of Palestine. It was of old, as it is now by the natives, divided into three districts. 1. Arabia Proper, being the same as the ancient Arabia Felix, embraces the peninsula which extends southward to the Arabian Sea and northward to the desert. 2. Western Arabia, the same as the ancient Arabia Petraea, embraces Sinai and the desert of Petra, extending from Egypt and the Red Sea to about Petra. 3. Northern Arabia, which joins Western Arabia and extends northward to the Euphrates. 1 Ki. x. 15; 2 Ch. ix. 14; Isa. xxi. 13; Jer. xxv. 24; Eze. xxvii. 21; Gal. i. 17; iv. 25. See ARABIANS.

**Ara'bians.** We read that Abraham sent the sons of Keturah and of his concubines "eastward, to the east country." Gen. xxv. 6. There were also the descendants of Ishmael and those of Esau. Many of these became 'princes,' and there can be no doubt that their descendants still hold the land. There are some who call themselves Ishmaelite Arabs, and in the south there are still Joktanite Arabs. We read of Solomon receiving gifts or tribute from the kings of Arabia. 1 Ki. x. 15. So did Jehoshaphat, 2 Ch. xvii. 11; but in the days of Jehoram they attacked him, plundered his house, and carried away his wives and some of his sons, 2 Ch. xxi. 17; xxii. 1. They were defeated by Uzziah. 2 Ch. xxvi. 7.

During the captivity some Arabians became settlers in Palestine and were enemies to Nehemiah. Cf. Neh. ii. 19; iv. 7; vi. 1. Among the nations that had relations with Israel, and against whom judgment is pronounced are the Arabians. Isa. xxi. 13-17; Jer. xxv. 24. And doubtless they will be included in the confederacies that will be raised against God's ancient people when Israel is again restored to their land. Cf. Ps. lxxxiii.

In the N. T. 'Arabians' were present on the day of Pentecost, but whether they were Jews or proselytes is not stated. Acts ii. 11.

**A'rad.** 1. A royal city of the Canaanites, in the south, near Mount Hor, whose king fought against Israel, but who was by the help of God destroyed, both he and his people. Num. xxi. 1-3; xxxiii. 40; Jos. xii. 14; Jud. i. 16. (In the two passages in Numbers read 'the Canaanite king of Arad.') It is identified with *Tell Arad*, 31° 17' N, 35° 7' E. 2. Son of Beriah, a descendant of Benjamin. 1 Ch. viii. 15.

**A'rah.** 1. Son of Ulla, a descendant of Asher. 1 Ch. vii. 39. 2. Father of a family who returned from exile. Ezra ii. 5; Neh. vii. 10. 3. A Jew whose grand-daughter married Tobiah the Ammonite, who greatly hindered the building of the city. Neh. vi. 18.

**A'ram.** 1. Son of Shem. Gen. x. 22, 23; 1 Ch. i. 17. 2. Son of Kemuel, Abraham's nephew. Gen. xxii. 21. 3. Son of Shamer, of the tribe of Asher. 1 Ch. vii. 34. 4. Son of Esrom, and father of Aminadab.

Mat. i. 3, 4; Luke iii. 33: called RAM, Ruth iv. 19; 1 Ch. ii. 9, 10. 5. Place in the land of Gilead, east of the Jordan, which Jair captured. 1 Ch. ii. 23.

**A'ram.** This is the name of a large district lying north of Arabia, north-east of Palestine, east of Phœnicia, south of the Taurus range, and west of the Tigris. It is generally supposed that the name points to the district as the 'Highlands,' though it may be from Aram the son of Shem, as above. The word occurs once untranslated in Num. xxiii. 7, as 'Aram' simply, from whence Balaam was brought, 'out of the mountains of the east;' but it is mostly translated Syria or Syrian. Thus we have—

1. ARAM-DAMMESEK, 2 Sa. viii. 5, translated 'Syrians of Damascus,' embracing the highlands of Damascus including the city.

2. ARAM-MAACHAH, 1 Ch. xix. 6, translated 'Syria-maachah,' a district on the east of Argob and Bashan.

3. ARAM-BETH-REHOB, 2 Sa. x. 6, translated 'Syrians of Beth-rehob: cf. Jud. xviii. 28, a district in the north, near Dan.

4. ARAM-ZOBAB, 2 Sa. x. 6, 8, translated 'Syrians of Zoba,' a district between Hamath and Damascus, but not definitely recognised.

5. ARAM-NAHARAIM signifying 'Aram of two rivers,' Gen. xxiv. 10; Deu. xxiii. 4; Jud. iii. 8; 1 Ch. xix. 6, translated 'Mesopotamia.' The two rivers are the Euphrates and the Tigris. The district would be the highlands from whence the rivers issue to the plain, and the district between the two rivers without extending to the far south.

**Aramaic.** This word occurs 2 Ki. xviii. 26; Ezra iv. 7; and Isa. xxxvi. 11, where it is translated 'the Syrian language' or 'tongue;' also in Dan. ii. 4, where it is 'Syriack.' Aramaic is the language of Aram, and embraces the language of Chaldee and that of Syria. Mesopotamia, Babylonia and Syria were its proper home. The first time we meet with it in scripture is in Gen. xxxi. 47, where Laban called the heap of witness 'Jegar-sahadutha,' which is Chaldee; whereas Jacob gave it a Hebrew name, 'Galeed.' In 2 Ki. xviii. 26; Isa. xxxvi. 11 the heads of the people asked Rab-shakeh to speak to them in Aramaic that the uneducated might not understand what was said. In Ezra iv. 7 the letter sent to Artaxerxes was written in Aramaic, and interpreted in Aramaic, that is, the copy of the letter and what follows as far as chap. vi. 18 is in that language and not in Hebrew. So also is chap. vii. 12-26.

In Daniel ii. 4 the Chaldeans spoke to the king in Aramaic, the popular language of Babylon, and what follows to the end of chap. vii. is in that language, though commonly called Chaldee. This must not be confounded with the 'learning and the tongue of the Chaldeans' in chap. i. 4, which is the Aryan dialect and literature of the Chaldeans, and probably the ordinary language which Daniel spoke in the court of Babylon. Jer. x. 11 is a verse in Aramaic.

This language differs from the Hebrew in that it avoids the sibilants. Where the Hebrew has  $\text{ז}$  z,  $\text{ש}$  sh,  $\text{צ}$  tz, the Aramaic has  $\text{ד}$  d,  $\text{ת}$  th, and  $\text{ט}$  t. Letters of the same organ are also interchanged, the Aramaic choosing the rougher harder sounds. The latter has fewer vowels, with many variations in the conjugation of verbs, &c.

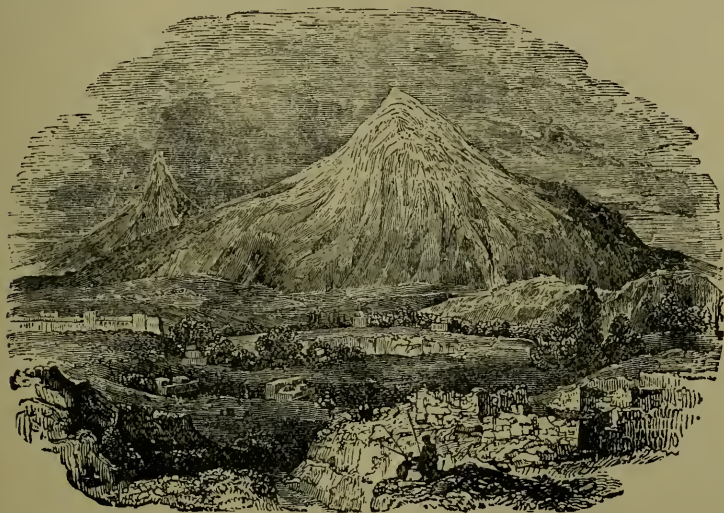
When the ten tribes were carried away, the colonists, who took their place, brought the Aramaic language with them. The Jews also who returned from Babylon brought many words of the same language. And, though it doubtless underwent various changes, this was the language commonly spoken in Palestine when our Lord was on earth, and is the language called HEBREW in the N. T., and is the same as the Chaldee of the Targums. In the ninth century the language in Palestine gave way to the Arabic, and now Aramaic is a living tongue only among the Syrian Christians in the district around Mosul.



**Arami'tess.** A female belonging to Aram. 1 Ch. vii. 14.

**A'ran.** Descendant of Seir the Horite. Gen. xxxvi. 28; 1 Ch. i. 42.

**Ar'arat.** A kingdom which was called upon by God, in conjunction with Medes, Persians, and others, under one captain, Cyrus, to punish Babylon in revenge of Israel. Jer. li. 27. It is identified with *Urartu* or *Urardhu* of the Assyrian inscriptions, a district in Armenia, in which is



MOUNT ARARAT.

Mount Ararat, on some part of which the ark of Noah rested. Gen. viii. 4. The mount is situate  $39^{\circ} 45' N$ ,  $44^{\circ} 28' E$ , and its extreme height is about 17,000 feet above the sea, covered with perpetual snow. Objection has been taken to its great height, but it may not have been on its highest part that the ark rested.

**Arau'nah.** The Jebusite from whom David purchased the place on which to build the altar of the Lord. 2 Sa. xxiv. 16-24. Called ORNAN in 1 Ch. xxi. 15-28. In Samuel it is stated that David bought the threshing floor and the oxen for fifty shekels of silver. He there built an altar, and offered burnt offerings and peace offerings, without anything being said of his building a house for the Lord on the spot: whereas in Chronicles David gave to Ornan 600 shekels of gold by weight for *the place*. In 2 Ch. iii. 1, 2 we learn that the threshing floor was on Mount Moriah, and that the site was prepared by David for the temple, which was built by Solomon. Doubtless therefore 'the place' included a much larger area than was needed for David's altar, and perhaps included the homestead of Araunah. This no doubt formed a part of what is now called the Temple area, or Mosque enclosure, in the S.E. of Jerusalem, but on what part of that area the temple was built is not known.

**Ar'ba, Ar'bah.** Father of Anak, head of the Anakim, who were also giants. Num. xiii. 33. Their city was Hebron. Gen. xxxv. 27; Jos. xiv. 15; xv. 13; xxi. 11. The 'city of Arba' is elsewhere called KIRJATH-ARBA, which was afterwards called HEBRON.

**Arba'thite.** Native of the northern Arabah, or *el-Ghor*. 2 Sa. xxiii. 31; 1 Ch. xi. 32.

**Ar'bite.** Designation of Paarai, one of David's mighty men. 2 Sa. xxiii. 35.

**Arch.** The word *clam* occurs only in Eze. xl. 21-36, and in the A. V. is translated 'arch;' but this is judged not to be its meaning, though it is not at all certain as to what it really refers. In the margin it reads, 'galleries' or 'porches,' elsewhere 'vestibule,' and again 'projection.'

**Archangel.** See ANGEL.

**Archela'us.** Son of Herod the Great by Malthace, a Samaritan. He succeeded his father as Ethnarch of Idumea, Judea, Samaria, and the maritime cities of Palestine. From his known oppressive character Joseph feared to bring back the infant Jesus into his territory, and turned aside to Galilee, which was under the jurisdiction of his brother Antipas. Mat. ii. 22. He reigned 10 years. Josephus relates that soon after his accession he put to death 3,000 Jews: eventually for his tyranny to the Jews and the Samaritans he was deposed and banished to Vienne in Gaul.

**Archery.** See ARMS.

**Ar'chevites.** People removed from Assyria to Samaria. They joined in the petition to Artaxerxes against the Jews. Ezra iv. 9. The origin of the name is unknown.

**Ar'chi.** City on the border of Ephraim. Jos. xvi. 2. Identified with *Ain Arik*, 31° 54' N, 35° 8' E.

**Archip'pus.** A Christian teacher at Colosse, whom Paul calls his fellow soldier, and exhorts to fulfil his ministry. Col. iv. 17; Philem. 2.

**Ar'chite.** The designation of Hushai, David's friend. 2 Sa. xv. 32; xvi. 16; xvii. 5, 14; 1 Ch. xxvii. 33.

**Arctu'rus.** The word *ash* or *aish* has always been a difficult one to translate, the versions differing much; but it is now pretty well agreed that the allusion is not to the star known as Arcturus, but to the constellation known as the Great Bear; 'his sons' are supposed to be the stars in the tail of the bear. In the northern hemisphere this constellation is seen all the year round, with its apparent ceaseless motion around the north star, which none but the mighty God can guide. Job ix. 9; xxxviii. 32. It is translated 'the Bear' in the R. V.

**Ard.** 1. Son of Benjamin. Gen. xvi. 21. 2. Son of Bela, son of Benjamin (called ADDAR in 1 Ch. viii. 3), whose descendants are ARDITES. Num. xxvi. 40.

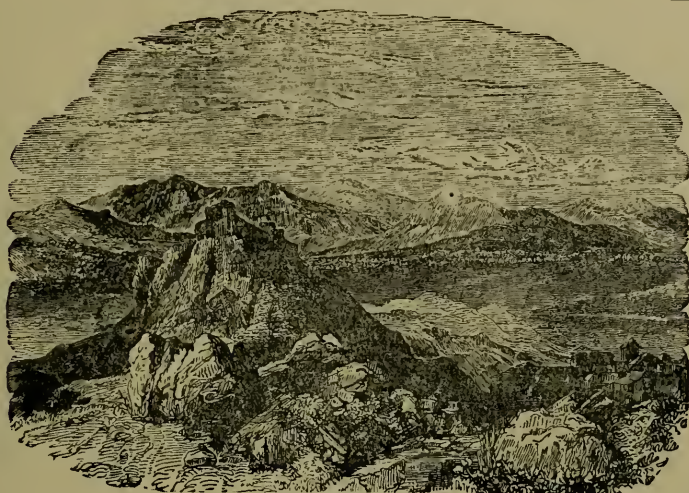
**Ar'don.** Son of Caleb, son of Hezron. 1 Ch. ii. 18.

**Are'li, Are'lites.** Son of Gad, and his descendants. Gen. xvi. 16; Num. xxvi. 17.

**Areop'agite.** One connected with the court of Areopagus at Athens, where Dionysius heard Paul and "clave to him and believed." Acts xvii. 34.

**Areop'agus, or Mars' Hill.** The hill of Ares, or Mars. Here was held the highest and most ancient and venerable court of justice in Athens for moral and political matters. It was composed of those who had held the office of Archon unless expelled for misconduct. Paul, who had been disputing daily in the market place, was conducted by some of the Epicurean and Stoic philosophers to Mars' Hill, not for any judicial purpose, but doubtless that they might hear him more quietly. Here he delivered his address respecting God, so suited to the heathen philosophers who heard him, and which was not without its fruit. Acts xvii. 19. The Greek words are *Areios-pagos*, but are translated Mars' Hill in ver. 22. The court was situate on a rocky hill opposite the west end of the Acropolis. Sixteen stone steps still lead up to the spot.

**Ar'etas.** The common appellation (like Pharaoh for Egyptian kings) of the Arabian kings of the northern part of Arabia. The deputy of Aretas in Damascus sought to arrest Paul. 2 Co. xi. 32. This king, who was father-in-law to Herod Antipas, made war against him for divorcing his daughter, and defeated him. Vitellius, governor of Syria, was ordered to



MARS' HILL

take Aretas dead or alive; but Tiberius died before this was accomplished. Caligula, who succeeded to the empire, banished Antipas. He made certain changes in the East, and it is supposed that Damascus was detached from the province of Syria and given to Aretas.

**Ar'gob.** 1. A district lying to the south of Damascus and which formed a part of Bashan, where the giants resided. It had at one time 60 cities, which were ruled over by Og. Its name signifies 'stony,' and it forms a remarkable plateau of basalt, which rises some 30 feet above the surrounding fertile plain, and extends 22 miles N. and S. and 14 miles E. and W., the boundary line being marked by the Bible word *chebel*, which signifies 'as by a rope.' Og was conquered by Moses, and Jair of Manasseh took the fortified cities, and it became a part of Manasseh's lot. Later it was called Trachonitis, and is now known as *el-Lejah*. There are many houses still in the district which, because of their massive proportions, are supposed to have been built by the giants. Deu. iii. 3, 4, 13, 14; 1 Ki. iv. 13. 2. One, apparently in the service of Pekahiah, killed by Pekah. 2 Ki. xv. 25.

**Arid'ai.** Son of Haman, slain and hanged. Est. ix. 9.

**Arid'atha.** Son of Haman, slain and hanged. Est. ix. 8.

**A'rieh.** One, apparently in the service of Pekahiah, killed by Pekah. 2 Ki. xv. 25.

**A'riel.** 1. Symbolical name of Jerusalem, signifying 'Lion of God,' probably in reference to the lion being the emblem of Judah. Isa. xxix. 1, 2, 7. In the margin of Eze. xliii. 15, the altar is called the 'lion of God;' but the word is slightly different and is translated by some the 'hearth of God,' the place for offering all sacrifices to God. 2. One whom Ezra sent to Iddo at Casiphia. Ezra viii. 16. 3. In 2 Sa. xxiii. 20; 1 Ch. xi. 22, we read that Benaiah slew two 'lion-like men,' which some prefer to translate 'two [sons] of Ariel.' The Hebrew is literally 'two lions of God.'

**Arimathæ'a.** The city of Joseph, the 'honourable counsellor,' who was permitted by Pilate to take down the body of the Lord and bury it in his own new tomb. Mat. xxvii. 57; Mark xv. 43; Luke xxiii. 51; John xix. 38. It has not been identified, but has been supposed to be the same as Ramah, the birth-place of Samuel.



**A'rioch.** 1. King of Ellasar in the East. Gen. xiv. 1, 9. 2. Captain of Nebuchadnezzar's guard. Dan. ii. 14, 15, 24, 25.

**Aris'ai.** Son of Haman the Agagite, slain and hanged. Est. ix. 9.

**Aristarchus.** A Macedonian of Thessalonica, companion of Paul on several journeys and on his way to Rome. Paul once calls him 'my fellow-prisoner.' Acts xix. 29; xx. 4; xxvii. 2; Col. iv. 10; Philem. 24.

**Aristobulus.** A resident at Rome whose household Paul saluted. Rom. xvi. 10.

**Ark of God.** This is also called 'ARK OF THE COVENANT,' 'ARK OF THE TESTIMONY,' 'ARK OF JEHOVAH.' The sacred chest belonging to the Tabernacle and the Temple. It was made of shittim wood, overlaid within and without with pure gold. It was  $2\frac{1}{2}$  cubits long,  $1\frac{1}{2}$  cubits in breadth, and the same in height, with a crown or cornice of gold. On each side were rings of gold in which were inserted the staves by which it was carried. Its lid, on which were the two cherubim made wholly of gold, was called the MERCY-SEAT, *q. v.* The ark was typical of Christ, in that it figured the manifestation of divine righteousness (gold) in man; the mercy-seat was Jehovah's throne, the place of His dwelling on earth. In the ark were placed the two tables of stone (the righteousness demanded by God from man), and afterwards the golden pot that had manna, and Aaron's rod that budded. For the place of the ark and the manner of its being moved see the TABERNACLE.

In the first journey of the children of Israel from Mount Sinai the ark of the covenant went before them to "search out a resting place for them," type of God's tender care for them. When the ark set forward Moses said, "Rise up, Lord, and let thine enemies be scattered;" and when it rested he said, "Return, O Lord, unto the many thousands of Israel." Num. x. 33-36. When they arrived at Jordan, the ark was carried by the priests 2000 cubits in front of the host that they might know the way they must go, Jos. iii. 3, 4, and the ark remained on the shoulders of the priests in the bed of the river, until all had passed over. Ver. 17. This typifies association with Christ's death and resurrection.

The ark accompanied them in their first victory: it was carried by the priests around Jericho. It is only in the power of Christ in resurrection that the saint can be victorious. The tabernacle was set up at Shiloh, and doubtless the ark was placed therein, Jos. xviii. 1, though it may have been carried elsewhere. In Eli's days when Israel was defeated they fetched the ark from Shiloh that *it* might save them, but they were again defeated, and the ark, in which they had placed their confidence instead of in Jehovah, was seized by the Philistines. 1 Sa. v. 1. When put into the house of their god Dagon the idol fell down before it on two occasions, and on the second was broken to pieces. Subsequently it was taken from Ashdod to Gath, and from Gath to Ekron, and the people were smitten by the hand of God in each city.

After seven months a new cart was made, to which two milch kine were yoked, and the ark sent back to the Israelites with a trespass offering to the God of Israel. The kine, contrary to nature, went away from their calves, and went direct to Beth-shemesh, for it was God who restored the ark. There God smote the men of the place for looking into the ark. It was then taken to Kirjath-jearim and placed in the house of Abinadab. 1 Sa. vi.; vii. 1, 2. See ABINADAB.

In after years David fetched the ark from thence on a new cart, but the ark being shaken, Uzzah put forth his hand to steady it, and was smitten of God. This frightened David and the ark was carried aside to the house of Obed-edom. The law had directed how the ark was to be carried, and the new cart was following the example of the Philistines; Uzzah

disregarded God's plain direction and heeded not the sacredness of that which represented the presence of God. David however, hearing that God had blessed the house of Obed-edom, again went for the ark, and now it was carried by the Levites according to divine order, and with sacrifices and rejoicing it was placed in the tabernacle or tent that David had pitched for it. 2 Sa. vi.

When Solomon had built the temple, the ark was removed thither, and the staves by which it had been carried were taken out: the ark had now found its resting place in the kingdom of Solomon, whose reign is typical of the millennium. It is significant too that now there were only the two tables of stone in the ark, 1 Ki. viii. 1-11: the manna had ceased when they ate of the old corn of the land, which is typical of a heavenly Christ; and the witness of Aaron's rod was no longer needed now they were in the kingdom. The wilderness circumstances, in which the manna and the priesthood of Christ were so necessary, were now passed. These are both mentioned in Heb. ix. 4, for there the tabernacle, and not the temple is in contemplation.

No further mention is made of the ark: it is supposed to have been carried away with the sacred vessels to Babylon, and to have never been returned: if so there was no ark in the second temple nor in the temple built by Herod, nor do we read of the ark in connection with the temple described by Ezekiel. In Rev. xi. 19 the ark of God's covenant is seen in the temple of God in heaven: symbol here of the resumption of God's dealings with His earthly people Israel.

**Ark of Noah.** The vessel constructed by the command of God, by which Noah and his household and some of every living creature of the earth were saved when the world was destroyed by the flood. Precise instructions were given by God as to the construction of the ark. It was to be made of 'gopher' wood, a kind known at the time, but which cannot now be identified with certainty; and it was to be pitched within and without with pitch, or bitumen, to make it water-tight.

Its proportions were to be 300 cubits long, 50 cubits broad, and 30 cubits high. If the cubit be taken at 18 inches, its length would have been 450 feet, its breadth 75 feet and its height 45 feet. If the cubit used had been 21 inches, the dimensions would be one-sixth larger.

A window was to be made to the ark. Gen. vi. 16. The word *tsohar* signifies 'a place of light' and was probably placed in the roof, and may have served in some way for ventilation as well as for giving light. Another word for window is used in chap. viii. 6 (*challon*) which could be opened from the inside. This word is used for the windows or casements of houses, and would give ventilation. In chap. vi. 16, after speaking of the window, it says, "and in a cubit shalt thou finish it above;" it is a question whether this refers to the size of the window or whether the word 'it' refers to the ark. It has been said that the feminine suffix, which is rendered 'it' cannot refer to the word window, which is masculine: so that it is possible the cubit refers to the roof; that the middle of the roof should be raised, giving a cubit for the pitch of the roof. A door was to be made in the side of the ark; and the ark was to be divided into three stories. 'Rooms,' or 'nests' (*margin*) are also mentioned. Ver. 14.

Such is the description given us of the form of the ark. It was by faith Noah prepared the ark, by which he condemned the world, and became heir of the righteousness which is by faith. Heb. xi. 7. It is thus referred to in 1 Pe. iii. 20, 21, "into which few, that is, eight souls, were saved through water: which figure also now saves you, [even] baptism, not a putting away of [the] filth of flesh, but [the] demand as before God of a good conscience, by [the] resurrection of Jesus Christ."

It may just be added that the form of the ark was not intended for navigation amid storms and billows, but it was exactly suited for the purpose for which it was constructed. A ship for freight was once made in like proportions, to be used in quiet waters, and was declared to be a great success.

Various questions have been raised as to the veracity of the Bible account of the Deluge, for which see FLOOD.

**Ark of Bulrushes.** The little boat or cradle in which Moses was placed by his mother. It was made of bulrushes, or rather paper-reeds or papyrus which grew in the river Nile. It was daubed with slime and with pitch, that is, most probably first covered with wet earth or clay, and then with bitumen. Exo. ii. 3, 5. Some of the heathen writers speak of the papyrus-woven craft of the Nile. God answered the faith of the parents, and Moses was drawn out of the water to be the saviour of His people.

**Ark'ite.** Tribe descended from Canaan, son of Ham; it probably resided in Arca, in the north of Phœnicia, about 15 miles north of Tripoli, now called *Tell Arka*. Gen. x. 17; 1 Ch. i. 15.

**Arm.** The member of the body which is capable of lifting burdens and defending the person: it is used symbolically for the power and strength of God on behalf of His saints. Exo. xv. 16; Psa. lxxvii. 15; Isa. li. 9; liii. 1. The arm of Jehovah is often spoken of in the O. T. It *redeemed*, Exo. vi. 6; &c.; *gathers* His own, Isa. xl. 11; and *rules* for Him, Isa. xl. 10, as in the kingdom. It is a holy arm, Isa. lii. 10; Psa. xcvi. 1; and it is a glorious arm, Isa. lxiii. 12. The arm of the Lord is *revealed* to souls where there is repentance and faith in the report which God sends. Isa. liii. 1; Rom. x. 16. It is to be *trusted in* even by the isles of the Gentiles, that is, by sinners everywhere in creation. Isa. li. 5.

**Armaged'don.** The Hebrew name of the place where the kings of the earth and of the whole world will be gathered together to make war against the Lord Jesus in the great day of Almighty God. Rev. xvi. 16. There seems to be an allusion to the great battle field of Palestine in the Esdraelon, and to the Megiddo mentioned in Jud. v. 19; 1 Ki. iv. 12; 2 Ki. xxiii. 29, 30. The word itself is translated 'the mountain of slaughter,' and may be used symbolically for the destruction that will surely fall upon the enemies of the Lord Jesus.

**Arme'nia.** This name occurs in the A. V. in 2 Ki. xix. 37; Isa. xxxvii. 38, as the place to which two sons of Sennacherib fled after killing their father; but in both these passages the Hebrew word is *Ararat*. Armenia occurs in the LXX in the passage in Isaiah. Armenia lies west of the Caspian Sea, and extends northward of 38° N. lat. It is now partly in the Russian and partly in the Turkish empires.

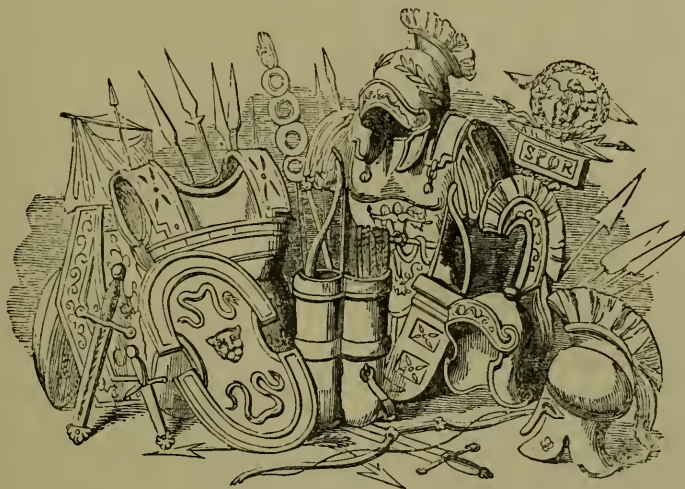
**Armo'ni.** Son of Saul and Rizpah, hanged by the Gibeonites. 2 Sa. xxi. 8.

**Armour.** None of the Hebrew words translated 'armour' refer definitely to what is understood now by armour worn on the person. Saul armed David with his 'armour,' 1 Sa. xvii. 38, but the word used is also translated 'clothes,' &c., and it may refer to Saul's warrior-dress. The articles named are somewhat more definite. 1. Saul put on David a 'HELMET of brass.' These were raised a little above the head, as may be seen by some of the sculptures from Nineveh. 1 Sa. xvii. 38; Eze. xxiii. 24: the word is *goba*. Another word, *koba*, meaning the same, is found in 1 Sa. xvii. 5; 2 Ch. xxvi. 14; Isa. lix. 17; Jer. xlvi. 4; Eze. xxvii. 10; xxxviii. 5.

2. COAT OF MAIL. Saul put on David a 'Coat of Mail,' *shiryon*. 1 Sa. xvii. 5, 38. This word is translated 'HABERGEON' in 2 Ch. xxvi. 14; Neh



iv. 16, which also signifies 'coat of mail,' and there is a similar word in Job xli. 26. It was made of brass scales fastened together. The weight of Goliath's coat of mail was 5,000 shekels.



ROMAN ARMOUR AND ARMS.

**3. GREAVES.** The giant wore Greaves of brass upon his legs. 1 Sa. xvii. 6. The word is *mitschah*, and occurs nowhere else.

**4. TARGET.** He had a Target of brass between his shoulders, ver. 6: the word is *kidon*, and is elsewhere translated both 'shield' and 'spear.' In this case it was probably a small spear carried between the shoulders.

**5. SHIELD.** A Shield was carried before him. This was a *tsinnah*, a shield of large size to protect the whole body, with a large boss in the centre rising to a point which could be used as a weapon. It is employed figuratively for God's protecting care of His people. Psal. v. 12; xci. 4. The same word is translated BUCKLER. Psal. xxxv. 2; Eze. xxiii. 24; xxvi. 8, &c.

Another word is used for a smaller shield, *magen*, and this is the word which occurs most commonly in the O.T., especially in the Psalms, referring to God's protection, as xxviii. 7; xxxiii. 20; lxxxiv. 11; cxix. 114, &c. The same word is translated BUCKLER. 2 Sa. xxii. 31; 1 Ch. v. 18; Cant. iv. 4; Jer. xlvi. 3, &c.

The word *shelet* is translated Shield, but is also applied to Shields of gold, 2 Sa. viii. 7, and those suspended for ornament. Eze. xxvii. 11. It occurs also in 2 Ki. xi. 10; 1 Ch. xviii. 7; 2 Ch. xxiii. 9; Cant. iv. 4; Jer. li. 11.

In the N.T. 'armour' is used symbolically. *1. ὅπλα*: in contrast to 'the works of darkness' we are exhorted to put on 'the armour of light.' Rom. xiii. 12. Paul and his fellow-labourers commended themselves as God's ministers by the "armour, or arms, of righteousness on the right hand and on the left." 2 Co. vi. 7. *2. πανοπλία*, 'whole armour.' One stronger than Satan takes away all his 'armour.' Luke xi. 22. The Christian is exhorted to put on the 'whole armour of God,' the panoply, that he may stand in the evil day in his conflict with the spiritual powers of wickedness in the heavenlies. Eph. vi. 11, 13. See BREASTPLATE, HELMET, &c.

**Armourbearer.** An attendant on a warrior, filling a place of trust and

honour. When Saul loved David he made him his armourbearer. 1 Sa. xvi. 21. On Saul being wounded, his armourbearer refused to kill him; but when Saul was dead the armourbearer fell upon his sword and died also. 1 Sa. xxxi. 5.

**Armoury.** In Neh. iii. 19 the word is *nesheq*, also translated 'armour.' In Cant. iv. 4 it is *talpiyyoth*, 'armoury' or heap of swords. In Jer. L. 25 it is *otsar*, signifying 'treasury.'

**Arms.** The offensive arms found in the O.T. are 1. The SWORD, for which several Hebrew words are used: 1. *baraq*, often translated 'lightning'; it is 'glittering sword' in Job xx. 25. 2. *chereb*, a sword, as laying waste. It is the word commonly used in the O.T. for sword (everywhere indeed except in the references given here under the other words): it was a straight tapering weapon, with two edges and a sharp point. Psal. cxlix. 6; Isa. xiv. 19. It is used metaphorically for keen and piercing words, as in Psal. lvii. 4; lxiv. 3. 3. *retsach*, an undefined slaying weapon, translated 'sword' only in Psal. xlii. 10. 4. *shelach*, a missile of death, as a dart. Job xxxiii. 18; xxxvi. 12; Joel ii. 8. 5. *pethichoth*, from 'to open,' is translated 'drawn sword' in Psal. lv. 21.

2. SPEARS. 1. *chanith*, thus named as being flexible: it is the word mostly used for the spear. 1 Sa. xiii. 19; Psal. lvii. 4. It is this weapon that will be beaten into pruning hooks. Isa. ii. 4; Mic. iv. 3. 2. *kidon*, a smaller kind of lance, or javelin. Jos. viii. 18, 26; Job xli. 29; Jer. vi. 23. 3. *tselatsal*, harpoon. Job xli. 7. 4. *qayin*, lance, 2 Sa. xxi. 16. 5. *romach*, spear used by heavy-armed troops, the iron head of a spear. Jud. v. 8, &c. The pruning hooks are to be beaten into spears in the time of God's judgments. Joel iii. 10.

3. Bow, from which arrows are discharged, *qesheth*, generally made of wood, but sometimes of steel or brass. Job xx. 24. It is constantly found in the O.T. from Genesis to Zechariah. It is used to express punishment from God, Lam. ii. 4; iii. 12; and of men to shew their power to injure. Psal. xxxvii. 14, 15. 'A deceitful bow' expresses a man who fails just when his aid is most needed, as when a bow breaks suddenly. Psal. lxxviii. 57; Hos. vii. 16.

4. The SLING, by which stones are discharged, *qela*. It was by means of this that David smote Goliath. 1 Sa. xvii. 40, 49, 50. Of the Benjamites there were 700 men lefthanded; "every one could sling stones at an hair breadth, and not miss." Jud. xx. 16. (In Pro. xxvi. 8 occurs another word for sling, *margemah*, but the passage is considered better translated "as he that putteth a precious stone in a heap of stones," as in the margin.)

5. 'ENGINES,' with which Uzziah shot arrows and great stones. 2 Ch. xxvi. 15.

**Army.** It must be remembered that Israel were the hosts of *Jehovah*, keeping His charge and fighting His battles. Exo. xii. 41; Jos. v. 14. It appears that all who reached the age of twenty years were contemplated as able to bear arms, Num. i. 3; and they marched and encamped in 4 divisions of 3 tribes each, with a captain over every tribe. The subdivisions were into thousands and hundreds, Num. xxxi. 14, and into families. Jos. vii. 17. There were also trumpet calls, Num. x. 9 (cf. 1 Co. xiv. 8), and all the appearance of careful organisation. Until the time of the kings this natural or tribal organisation seems to have been usual, but in the time of Saul there was a body guard, 1 Sa. xiii. 2, and a captain of the host, chap. xvii. 55. In David's days those heroes who were with him in the cave of Adullam formed the nucleus of his 'mighty men.' 2 Sa. xxiii. 8-39. They were devoted to the service of God's king. David afterwards organised a monthly militia of 24,000 men under 12 captains. 1 Ch. xxvii. 1-15.

The general gradation of ranks was into privates; 'men of war;' officers; Solomon's 'servants;' captains or 'princes;' and others variously described as head captains, or knights or staff officers; with rulers of his chariots and his horsemen. 1 Ki. ix. 22. It may be noticed that horses having been forbidden, Deu. xvii. 16, it was not until Solomon's time that this was organised, though David had reserved horses for a hundred chariots from the spoil of the Syrians. 2 Sa. viii. 4. Solomon, trading with Egypt, 1 Ki. x. 28, 29, enlarged their number until the force amounted to 1,400 chariots, and 12,000 horsemen, ver. 26; 2 Ch. i. 14. Every able man being a soldier gave David the immense army of 1,570,000 men that 'drew sword.' 1 Ch. xxi. 5. After the division, Judah under Abijah had an army of 400,000 'valiant men,' and Israel at the same time of 800,000 'chosen men.' Afterwards Asa had 580,000 'mighty men of valour;' and Jehoshaphat, who had waxed great exceedingly, had as many as 1,160,000 men, besides those left in the fenced cities. 2 Ch. xvii. 14-19.

In the N. T. a few references are made to the Roman army. A 'Legion' was a body that contained within itself all the gradations of the army. It might be called under the empire, in round numbers, a force of not more than 6,000 men. Every legion at times contained 10 *cohorts* of 600 each; every cohort 3 *maniples* of 200; and every manipule 2 *centuries* of 100: hence the name of centurion or commander of 100 men, as found in Acts x. 1, 22, &c. Each legion was presided over by 6 chiefs, *χιλιάρχος*, each commanding 1,000 men, mostly translated 'chief captain,' as in Acts xxi. 31-37, &c.: it is 'high captain' in Mark vi. 21; and 'captain' in John xviii. 12; Rev. xix. 18. A *cohort*, *σπεῖρα*, is translated 'band' in Acts x. 1; xxi. 31, &c. A 'quaternion' embraced 4 soldiers. Acts xii. 4.

The head quarters of the Roman troops was at Cæsarea, with a cohort at Jerusalem; but at the time of the feast, when, alas, the mutinous disposition of the Jews was sure to appear, additional troops were present in the city but without their standards of the eagle, &c., which were especially obnoxious to the Jews. Though the Romans were God's rod to punish them, their stiff necks could not bow, nor receive the punishment as from Jehovah.

**Ar'n'an.** Descendant of David. 1 Ch. iii. 21.

**Ar'non.** Ravine or wady with its mountain torrent, which formed the border between Moab and Ammon, now known as *Wady Mojib*. It has sources both north and south which unite, and its stream running nearly east and west, rushes through a deep ravine and falls into the Dead Sea at about its centre north and south. Num. xxi. 13-28; xxii. 36; Deu. ii. 24, 36; Jud. xi. 13-26; Isa. xvi. 2; Jer. xlvi. 20; &c.

**A'rod, Aro'di, Aro'dites.** Son of Gad, and his descendants. Gen. xlv. 16; Num. xxvi. 17.

**Aro'er.** 1. City 'before Rabbah,' that is, near Rabbath Ammon, in the valley of the Jabbok, built or rebuilt by the tribe of Gad. Num. xxxii. 34; Jos. xiii. 25; 2 Sa. xxiv. 5. 2. Moabite city on the north bank of the Arnon. Deu. ii. 36; Jos. xiii. 9, 16; Jud. xi. 26; 2 Ki. x. 33. Identified with *Arair*, 31° 27' N, 35° 43' E. 3. District near Damascus. Isa. xvii. 2. 4. City in Judah, S.E. of Beersheba. 1 Sa. xxx. 28. Identified with *Ararah*, 31° 11' N, 34° 56' E.

**Aro'erite.** Designation of Hothan, father of two of David's captains. 1 Ch. xi. 44.

**Ar'pad, Ar'phad.** Fortified city near Hamath. 2 Ki. xviii. 34; xix. 13; Isa. x. 9; xxxvi. 19; xxxvii. 13; Jer. xlix. 23.

**Arphax'ad.** Son of Shem, born two years after the flood, from whom Abraham descended. Gen. x. 22, 24; xi. 10-13; 1 Ch. i. 17, 18, 24. Stated as the father of Cainan in Luke iii. 36. See CAINAN.



**Arrows.** With the bow, a common weapon of the ancients. We know not of what wood the arrows of the Israelites were made. Apparently the arrows were sometimes poisoned. Job vi. 4; Psa. cxx. 4; Num. xxiv. 8; Deu. xxxii. 23, &c. Arrows are used metaphorically for the judgments of God, Psa. xxxviii. 2; xlv. 5: also for anything sharp and painful, as smiting by the tongue. Jer. ix. 8.

**Artaxerxes.** 1. Persian king, identified as the magian impostor who pretended to be Smerdis the brother of Cambyses. When appealed to by the adversaries of the Jews, he stopped the building of the temple. He was slain after a reign of eight months. Ezra iv. 7, 8, 11, 23. 2. Another Persian king, identified as Artaxerxes Longimanus B. C. 474-434, son of Xerxes, the Ahasuerus of Esther. He greatly favoured both Ezra and Nehemiah; he beautified the temple or bore the expense of its being done, Ezra vii. 27, and under his protection the wall of the city was finished. Ezra vi. 14; vii. 1-21; viii. 1; Neh. ii. 1; v. 14; xiii. 6. It was in the 20th year of this king that the command to build the city was given, from which began the dates of the prophecy of the Seventy weeks of Daniel, which is fixed by Usher and Hengstenburg at B. C. 454-5. For the succession of the Persian kings see PERSIA.

**Ar'temas.** Companion of Paul at Nicopolis. Tit. iii. 12.

**Ar'temis.** Name of the heathen goddess Diana, as given in the Greek of Acts xix. 24-35: she was regarded as presiding over the productive and nutritive powers of nature.

**Artificer.** A general name for skilled artizans, whether in metal, stone, or wood. Tubal-cain was the first named as an artificer in brass and iron. Jubal was the father of all such as handled, or invented and made, the harp and the organ. Cain also built a city. Gen. iv. 17, 21, 22. In the above we see the application of the arts by man at a distance from God to promote their own welfare in independence of God. In after times the spirit of wisdom was given to Bezaleel for the work of the tabernacle in "all manner of workmanship." Exo. xxxv. 31: cf. also 1 Ch. xxix. 5; 2 Ch. xxxiv. 11. It would seem that the Jews never afterwards lost this skill, as the remains of the walls of Jerusalem indicate. Nebuchadnezzar carried off all the craftsmen (same word as artificers) and smiths from Jerusalem, 2 Ki. xxiv. 14, and he may have made use of their skill to adorn Babylon.

**Artillery.** A general term for tools, armour, &c. In 1 Sa. xx. 40 it refers to the bow and arrows Jonathan had used.

**Ar'uboth.** The third commissariat district of Solomon, probably the rich corn-growing country in the Shephelah or low hills of Judah. 1 Ki. iv. 10.

**Aru'mah.** City or district apparently near Shechem, the abode of Abimelech. Jud. ix. 41. Identified with *el-Ormeh*, 32° 9' N, 35° 19' E.

**Ar'vad.** Island on the Phœnician coast: now called *Ruad*, about 34° 50' N. Eze. xxvii. 8, 11.

**Ar'vadite.** Family name of one of the sons of Canaan. Gen. x. 18; 1 Ch. i. 16: doubtless connected with the island of Arvad.

**Ar'za.** Steward of Elah, king of Israel. 1 Ki. xvi. 9.

**A'sa.** 1. Great grandson of Solomon and king of Judah, B. C. 955-914. "Asa did that which was right in the sight of the Lord, as did David his father." He removed the idols his fathers had made, 1 Ki. xv. 11, and he deposed Maachah, his mother, or perhaps grandmother, from being queen because she favoured idolatry. On the country being invaded by the Ethiopians with a million troops and 300 chariots, he cried to the Lord, who fought for him, and the enemy was smitten. He was counselled by Azariah not to forsake the Lord, which led to the spoil being offered to God, and to the king and his people entering into a covenant to seek the Lord.

Subsequently Asa was threatened by Baasha king of Israel who began to build Ramah, a fortified city only a few miles from Jerusalem. To stop this Asa paid a large sum of money to Benhadad king of Syria to invade Israel. This was for the time successful: the building of Ramah was stopped, and Asa carried away the stones thereof and built Geba and Mizpah.

This recourse for aid to the king of Syria, who was an idolater, was very displeasing to God, and the king was rebuked by Hanani the seer. While Asa trusted in the Lord he had deliverance, but having relied on the king of Syria, he should have war all his days. Asa, alas, did not humble himself, but put Hanani in prison, and oppressed some of the people. He was disciplined in his person, for he was diseased in his feet, and the disease increased exceedingly; yet he sought not the Lord, but to the physicians (perhaps these were healers by magic arts in connection with idolatry, on which God's blessing could not be asked) and he died after a reign of 41 years. 1 Ki. xv.; 2 Ch. xiv., xv., xvi.; Mat. i. 7, 8.

**2.** A Levite, the father of Berechiah. 1 Ch. ix. 16.

**Asa'hel.** **1.** Nephew of David, being son of his sister Zeruiah; he was a valiant man and one of David's captains; was slain by Abner while pursuing him. 2 Sa. ii. 18-32; iii. 27, 30; 1 Ch. xi. 26; xxvii. 7. **2.** Levite sent by Jehoshaphat to teach the law in the cities of Judah. 2 Ch. xvii. 8. **3.** Levite in Hezekiah's time, an overseer of tithes, &c. 2 Ch. xxxi. 13. **4.** Father of Jonathan who returned from exile. Ezra x. 15.

**Asahiah, Asaiah.** **1.** An officer sent by Josiah to Huldah the prophetess after the book of the law had been found. 2 Ki. xxii. 12, 14; 2 Ch. xxxiv. 20. **2.** Descendant of Simeon. 1 Ch. iv. 36. **3.** Descendant of Merari. 1 Ch. vi. 30. **4.** A Shilonite who became a dweller in Jerusalem. 1 Ch. ix. 5. **5.** Descendant of Merari who assisted in bringing up the ark from Obed-edom's house, 1 Ch. xv. 6, 11 (possibly the same as No. 3).

**Asaph.** **1.** A leader of the choir in David's time, and once called a 'seer.' 2 Ch. xxix. 30. He was descended from Gershom the Levite. 1 Ch. vi. 39; xv. 17, 19; xvi. 5, 7, 37, &c. Twelve psalms are attributed to him, namely, L., lxxiii. to lxxxiii. His office seems to have been hereditary. Ezra ii. 41; iii. 10; Neh. vii. 44, &c. **2.** Father of Joah recorder to Hezekiah. 2 Ki. xviii. 18, 37; Isa. xxxvi. 3, 22. **3.** A Levite, whose descendants dwelt in Jerusalem after the exile. 1 Ch. ix. 15. **4.** A Korhite, whose posterity were porters in the tabernacle in the time of David. 1 Ch. xxvi. 1. **5.** An officer, probably a Jew, controller of the forests of king Artaxerxes in Judæa. Neh. ii. 8.

**Asar'eel.** Son of Jehaleleel, a descendant of Judah. 1 Ch. iv. 16.

**Asare'lah.** Son of Asaph appointed by David to the service of song. 1 Ch. xxv. 2. Supposed by some to be the same as JESHARELAH in ver. 14, as noted in the *margin*; and by others to be the same as AZAREEL in ver. 18.

**Ascension.** This term is constantly applied to the return of the Lord Jesus Christ to heaven from whence He came. John iii. 13. Leading His eleven apostles out as far as Bethany, on the eastern slope of the Mount of Olives, in the act of blessing them He ascended up to heaven, and a cloud hid Him from their sight. Mark xvi. 19; Luke xxiv. 50, 51; Acts i. 9. The ascension of the Lord Jesus is a momentous fact for His saints: the One who bore their sins on the cross has been received up in glory, and sits on the right hand of God.

As forerunner He has entered into heaven for the saints, and has been made a high priest for ever after the order of Melchisedec. Heb. vi. 20. His ascension assured, according to His promise, the descent of the Holy Spirit, which was accomplished at Pentecost. John xvi. 7: Acts i. 4, 8; ii. 1-47. As ascended He became Head of His body the church, Eph. i. 22,

and gave gifts to men, among which gifts are evangelists who preach to the world, and pastors and teachers to care for and instruct the saints. *Psa.* lxxiii. 18; *Eph.* iv. 8-13.

His ascension is a demonstration through the presence of the Holy Spirit that sin is in the world and righteousness in heaven, for the very One they rejected has been received by the Father into heaven. *John* xvi. 10. The ascension is also a tremendous fact for Satan: the prince of this world has been judged who led the world to put the Lord to death; and in His ascension He led captivity captive, having broken the power of death in which men were held, *Eph.* iv. 8, for He had in the cross spoiled principalities and powers and made a show of them openly, triumphing over them in it. *Col.* ii. 15.

Above all, the ascension is a glorious fact for the blessed Lord Himself. Jehovah said unto Him, "Sit thou at my right hand, until I make thine enemies thy footstool." *Psa.* cx. 1. He has taken His place as man where man never was before, and He is also glorified with the glory which He had before the world was, besides the glory which He graciously shares with His saints. *John* xvii. 5, 22.

**As'enath.** Daughter of Poti-pherah, priest of On, wife of Joseph, and mother of Manasseh and Ephraim. *Gen.* xli. 45, 50; xlv. 20.

**A'ser.** See ASHER.

**Ash.** The particular tree pointed out by the Hebrew word *oren* is not known. *Isa.* xlv. 14. The LXX and the Vulgate call it 'pine.'

**A'shan.** 1. Levitical city in Judah. *Jos.* xv. 42; 1 *Ch.* vi. 59: not identified. 2. City in Simeon. *Jos.* xix. 7; 1 *Ch.* iv. 32. See ARN.

**Ash'bea.** A family apparently descended from Shelah who 'wrought fine linen.' 1 *Ch.* iv. 21.

**Ash'bel, Ash'belites.** Son of Benjamin and family descended from him. *Gen.* xlv. 21; *Num.* xxvi. 38; 1 *Ch.* viii. 1.

**Ash'chenaz.** See ASHKENAZ.

**Ash'dod.** One of the five chief cities of the Philistines. It was assigned to Judah, but was not subdued by them, and thus became a thorn in their sides. *Num.* xxxiii. 55. It was to this city that the ark was taken by the Philistines, and where Dagon their fish-god fell before it. 1 *Sa.* v. 1-7. Uzziah broke down its wall, and built cities near it. 2 *Ch.* xxvi. 6. It was on the high road from Palestine to Egypt, which doubtless led Sargon king of Assyria to take it by his general, about B.C. 714. *Isa.* xx. 1. Herodotus records that Psammetichus, king of Egypt, besieged it for 29 years. Jeremiah speaks of Ashdod as one of the places which was made to drink of the fury of God. *Jer.* xxv. 15-20. The Maccabees destroyed the city, but Gabinius rebuilt it at the time of the conquest of Judæa by the Romans, B.C. 55, and it was afterwards assigned on the death of Herod the Great to his sister Salome. It was situated about 3 miles from the Mediterranean, and midway between Gaza and Joppa. It is now called *Esdud*, or *Esdood*, 31° 46' N, 34° 40' E, and is wretched in the extreme, though lying in a fertile plain. It is called in the N.T. Azotus, where Philip was found after baptising the eunuch. *Acts* viii. 40. Its inhabitants are referred to as ASHDODITES, ASHDOTHITES. *Jos.* xiii. 3; *Neh.* iv. 7.

**Ash'doth-pis'gah.** This is once translated 'springs of Pishgah,' pointing it out as a place from whence water issued, being the sides of the mountain called Pishgah, or it may apply to the range of mountains on the east of the Dead Sea, of which Pishgah was a part. *Deu.* iii. 17; iv. 49; *Jos.* xii. 3; xiii. 20. It lies due east of the north end of the Dead Sea, and is now called *Ayun Musa*.

**Ash'dothites.** See ASHDOD.

**Ash'er, A'ser.** Eighth son of Jacob by Zilpah, Leah's handmaid. *Gen.*



xxx. 13. The signification of the name as in the margin is 'happy.' His posterity formed one of the twelve tribes. Its portion in the land was in the extreme north, extending northward from Mount Carmel. It was bounded on the east by Naphtali, and on the south east by Zebulon. It was doubtless intended that their west border should have been the Great Sea, but we read that they did not drive out the inhabitants of Accho, Zidon, Ahlab, Achzib, Helbah, Aphik and Rehob; but the Asherites dwelt among the Canaanites. Jud. i. 31, 32. This left a tract of land on the sea coast unoccupied by Asher.

When Jacob called his sons about him to tell them what should befall them in the last days, he said of Asher, "Out of Asher his bread shall be fat, and he shall yield royal dainties." Gen. xlix. 20. When Moses ordained that certain of the tribes should stand on Mount Gerizim to bless the people, and certain others on Mount Ebal to curse, Asher was one of those chosen to stand on the latter. Deu. xxvii. 13. And when Moses blessed the tribes before he died, he said of Asher, "Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil. Thy shoes shall be iron and brass; and as thy days, so shall thy strength be." Deu. xxxiii. 24, 25.

In Jacob's prophecy as to this tribe there is depicted the future blessing of all Israel after the salvation of the Lord has come in, announced at the close of Dan's apostasy. In Deuteronomy, what is future also as to Israel, is probably presented, but connected rather with the government of God in His hands who is King in Jeshurun.

When Deborah and Barak went to the war they had to lament in their song that Asher abode by the sea coast, and came not to their aid, Jud. v. 17; but when subsequently the Midianites and the Amalekites invaded the land Asher responded to the call of Gideon. Jud. vi. 35; vii. 23. At the secession of the ten tribes Asher became a part of Israel, and very little more is heard of this tribe. When Hezekiah proclaimed a solemn passover and sent invitations to the cities of Israel as well as to Judah, though many laughed the messengers to scorn, divers of Asher humbled themselves and came to Jerusalem. 2 Ch. xxx. 11.

When numbered at Sinai there were 41,500 able to go forth to war, and when near the promised land they were 53,400; but when the rulers of the tribes are mentioned in the time of David, Asher is omitted. Num. i. 41; xxvi. 47; 1 Ch. xxvii. 16-22. The tribe is twice referred to in the N. T. as ASER. In Rev. vii. 6, twelve thousand of Asher will be sealed, and in Luke ii. 36, Anna a prophetess, of the tribe of Asher, gave thanks in the temple at the birth of the Saviour. Asher is one of the tribes still to come into blessing, and have a portion in the land. Eze. xlviii. 2, 3. See THE TWELVE TRIBES.

**Ash'erite.** One of the tribe of Asher. Jud. i. 32.

**Ashes.** Ashes, mostly from burnt wood, were used as a sign of sorrow or mourning, either put on the head, 2 Sa. xiii. 19, or on the body with sackcloth, Est. iv. 1; Jer. vi. 26; Lam. iii. 16; Mat. xi. 21; Luke x. 13; or strewn on a couch on which to lie, Est. iv. 3; Isa. lviii. 5; Jon. iii. 6. To eat ashes expresses great sorrow, Psa. cii. 9; and to be reduced to them is a figure of complete destruction, Eze. xxviii. 18; Mal. iv. 3; to feed on them tells of the vanities with which the soul may be occupied. Isa. xlv. 20. 'Dust and ashes' was the figure Abraham used of himself before Jehovah, Gen. xviii. 27; and Job said he had become like them by the hand of God. Job xxx. 19. For the ashes of the Red Heifer see HEIFER.

**Ash'ima.** An idol introduced into Samaria by the colonists sent from Hamath by the king of Assyria. 2 Ki. xvii. 30.

**Ash'kelon, As'kelon.** One of the five principal cities of the Philistines.

It fell to the lot of Judah, who took Askelon and the coasts thereof, Jud. i. 18, but they did not really subdue it, for it was in the hands of the Philistines when Samson, with the Spirit of the Lord upon him, slew thirty men in the city and took their spoil, Jud. xiv. 19, and that it remained so we see from 1 Sa. vi. 17, and 2 Sa. i. 20. The judgments of God were denounced against this city, Jer. xxv. 20; xlvii. 5, 7; Amos i. 8; Zec. ix. 5; and the remnant of Judah should dwell there. Zep. ii. 4, 7.

The city was situated on the sea coast, midway between Gaza and Ashdod: it is now called *Askulan* or *Askalan*, 31° 40' N. In modern times the city was held by the Crusaders, and within its walls Richard of England held his court: the walls which this king aided with his own hands to repair may, it is thought, still be traced, and masses of masonry and broken columns of granite still lie about. By the Mahometan geographers it was called the Bride of Syria.

**Ash'kenaz, Ash'chenaz.** Son of Gomer, the son of Japheth, and his descendants, who settled in the vicinity of Armenia. Gen. x. 3; 1 Ch. i. 6; Jer. li. 27.

**Ash'nah.** 1. Town in the west of Judah near Dan. Jos. xv. 33. Identified with *Hasan*, 31° 47' N, 34° 59' E. 2. Town in the low hills of Judah, probably to the S. W. of Jerusalem. Jos. xv. 43.

**Ash'penaz.** Prince of the eunuchs under Nebuchadnezzar. Dan. i. 3.

**Ash'riel.** Descendant of Manasseh. 1 Ch. vii. 14. See **ASRIEL**.

**Ash'taroth, Ash'toreth.** Goddess of the Phœnicians and Zidonians, worshipped by Israel after the death of Joshua, and by Solomon. Ashtaroth was the chief female goddess and Baal the chief male god, and they are often named together. Josiah destroyed the emblems of her worship as introduced by Solomon. Jud. ii. 13; x. 6; 1 Sa. vii. 3, 4; xii. 10; xxxi. 10; 1 Ki. xi. 5, 33; 2 Ki. xxiii. 13. Ashtaroth is often called **ASTARTE**, which is her name in the Greek, and *Istar* or *Ishtar* in the Assyrian.

**Ash'taroth, As'taroth.** City of Bashan in the kingdom of Og, on the east of the Jordan. It was given to the half-tribe of Manasseh and afterwards devoted to the Levites. Deu. i. 4; Jos. ix. 10; xii. 4; xiii. 12, 31; 1 Ch. vi. 71: apparently the same as **BEESH-TERAH** in Jos. xxi. 27. Identified with *Tell Ashtarath*, 32° 50' N, 36° 1' E.

**Ashtera'thite.** Designation of Uzzia, one of David's valiant men. 1 Ch. xi. 44.

**Ash'teroth Karna'im.** City of the Rephaims who were smitten by Chedorlaomer. Gen. xiv. 5. Identified with *Tell Ashary*, 32° 46' N, 36° 1' E.

**Ash'toreth.** See **ASHTAROTH**.

**Ash'ur.** Son of Hezron and father of Tekoa. 1 Ch. ii. 24; iv. 5.

**Ash'urites.** Probably the same as the Asherites, of the tribe of Asher, who were among the subjects of Ishbosheth. 2 Sa. ii. 9. In 'the company of the Ashurites' in Eze. xxvii. 6, it is doubtful whether a proper name is intended, it is translated variously: see *margin*.

**Ash'vath.** Son of Japhlet of the tribe of Asher. 1 Ch. vii. 33.

**A'sia.** This term in the N. T. does not refer to the portion of the earth now called Asia, nor does it include the whole of Asia Minor; but applies simply to the western part of Asia Minor, which was bequeathed to Rome by Attalus III. Philometor, king of Pergamus or king of Asia, B. C. 133. The province, with Ephesus as its capital, included Caria, Lydia, and Mysia, which were anciently called Doris, Ionia, and Æolis. It was governed by a proconsul. In Acts ii. 9, 10 'Asia' does not include Cappadocia, Pontus, Phrygia, and Pamphylia, which are all included in Asia Minor. Again, in chap. xvi. 6, Phrygia and Galatia are distinct from Asia: see also 1 Pe. i. 1. It will be seen in the map that all the seven churches of Asia, mentioned in



ASIA MINOR.

the Revelation, are in the above named district. As Paul laboured in other parts of Asia Minor, and there being frequent intercourse between the various places and Ephesus, it may be that a wider area is in some passages referred to as 'Asia,' as in Acts xix. 10, 26, 27.

**A'siarchs.** The word is Ἀσιάρχων, 'chiefs of Asia.' They were officers chosen annually by the cities in the Roman province of Asia. They had charge of the public games and religious festivals. Acts xix. 31. There were similar officers in other districts, as Syriarchs for Syria, &c. Some of the Asiarchs were friends of Paul and begged him not to endanger himself in the theatre: tumultuous mobs could not always be controlled.

**A'siel.** Father of Seraiah, of the tribe of Simeon. 1 Ch. iv. 35.

**As'kelon.** See ASHKELON.

**As'nah.** Father of some of the Nethinim, who returned from Babylon. Ezra ii. 50.

**Asnap'per.** One called 'great and noble' who brought colonists from Assyria to Samaria. Ezra iv. 10.

**Asp.** The word is *pethen*: it has been identified with the *naja haje*, a snake that has the power of expelling its deadly poison to some distance, which has caused the Dutch colonists at the Cape to call them the spitting snake. Its 'cruel venom' is used symbolically to describe the wine of the wicked (Deu. xxxii. 33: cf. Rom. iii. 13), and the inward misery of those who are secretly wicked, Job xx. 14, 16. In the millennium a child will play harmlessly at its hole. Isa. xi. 8.

**Aspa'tha.** Son of Haman, slain and hanged. Est. ix. 7.

**As'riel, As'rielites.** Son of Gilead, and his descendants. Num. xxvi. 31; Jos. xvii. 2.

**Ass.** In the East the ass takes the place which the horse has among European nations. It is there a much more noble animal, and is declared to be a very intelligent one: cf. Isa. i. 3. It is highly valued there and is well treated. It was used for riding both by men and women, and



for carrying burdens. Among a man's property the asses are often enumerated. Gen. xii. 16; Job i. 3; xlii. 12; Ezra ii. 67; Neh. vii. 69. There are five Hebrew words used for the domestic and the wild ass, referring to its strength or to its colour.

The 'white asses' mentioned in Jud. v. 10 are still greatly prized in the East. In some parts the flesh of the ass is highly esteemed for food, but it was forbidden as unclean to the Jews: it was however eaten in the dire famine at the siege of Samaria. 2 Ki. vi. 25.

THE WILD Ass is very wild and very swift. It is seldom tamed. It is thus a fit emblem of man's natural birth. Job xi. 12. Jehovah demanded of Job "Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?" Job xxxix. 5: cf. Jer. ii. 24; Dan. v. 21.

**Assembly.** Besides the use of this word for any 'collecting together,' as the 'assembly of the wicked,' it has a special reference in the O. T. to the children of Israel as 'the assembly,' whether they were collected together or not. Several Hebrew words are used, some implying 'an appointed meeting,' others a 'calling together,' &c. 'The whole assembly of the congregation' were to eat the passover, Exo. xii. 6, though each family ate it in its own house. They accused Moses of having brought them into the wilderness to kill the 'whole assembly with hunger,' Exo. xvi. 3; so in many places. When they were especially called together to the feasts it is often called a SOLEMN ASSEMBLY, as in Lev. xxiii. 36; Num. xxix. 35; Deu. xvi. 8; 2 Ki. x. 20; 2 Ch. vii. 9; Neh. viii. 18, &c.

In the N. T. the word is also used for any gathering of people, as at the tumult in Ephesus. Acts xix. 32, 39, 41. In Jas. ii. 2 the word 'assembly' is really the synagogue, or place of meeting. In Heb. xii. 23 the words 'GENERAL ASSEMBLY' should be joined to ver. 22, reading "and to the innumerable company of angels, the general assembly:" the word 'and' dividing the subjects. The Greek word used in Acts xix. 32, &c. is ἐκκλησία, and this often occurs in the N. T. where it is translated 'church.' It signifies 'called out,' and the church is a people called out by God to Himself from the mass of mankind. The church may more accurately be designated by the word 'assembly.' See CHURCH.

**As'shur.** In Gen. x. 11 it would appear from the A. V. that a son of Ham named Asshur built Nineveh; and then in ver. 22 and 1 Ch. i. 17 Asshur is named as the son of Shem. But in the margin of ver. 11 it reads that "he went out into Assyria," that is, Nimrod went forth into Asshur or Assyria (the Hebrew is the same). This is confirmed by Mic. v. 6, where Assyria and Nimrod are associated together. Assyria is traced to Asshur or Assur, a son of Shem. Nimrod came afterwards and may have subdued the country, but with what result is not shewn.

**Asshu'rim.** Sons of Dedan. Gen. xxv. 3.

**As'sir.** 1. Son of Korah. Exo. vi. 24; 1 Ch. vi. 22. 2. Son of Ebiesaph. 1 Ch. vi. 23, 37. 3. Son of Jeconiah. 1 Ch. iii. 17.

**As'sos.** Seaport in Mysia, in the west of Asia Minor, on the north shore of the Gulf of Adramyttium, 20 miles from Troas. Acts xx. 13, 14. A glance at a map will shew that Paul in walking from Troas to Assos could be there as soon as the ship. The place is now utterly desolate, but with ruins in good preservation, some being of granite.



EASTERN ASS.

**As'sur.** Another form of Asshur or Assyria. Ezra iv. 2; Psa. lxxxiii. 8.

**Assurance.** This word has in the O. T. a different application from that which it has in the N. T. In the former it is 'confidence or trust,' and agrees with the hopes of God's earthly people in connection with the security in which Israel will dwell when restored to their land, when all their enemies shall have been put down by divine power: the effect of righteousness will be "quietness and assurance for ever," Isa. xxxii. 17: whereas in their disobedience they should fear day and night and have no assurance of their life. Deu. xxviii. 66.

In the N. T. the Greek word *πληροφορία* implies 'full assurance' and refers to eternal salvation. The gospel reaches a soul in power, and in the Holy Ghost and in 'much full assurance.' 1 Th. i. 5. We also meet with 1, the full assurance of *faith*, Heb. x. 22; the reception of God's testimony respecting the work of Christ and the glory He now enjoys: 2, the full assurance of *hope*, Heb. vi. 11, issuing in continued diligence of the saints in their work and labour of love: and 3, the full assurance of *understanding*, Col. ii. 2, for full knowledge in the mystery of God.

**Assy'ria.** The great kingdom of Assyria was situated near the river Tigris, having Armenia on the North, Mount Zagros and Media on the east, Babylonia on the south, Syria and the Syrian desert on the west; but its boundaries were doubtless not always the same. Nineveh became its capital. The first allusion to Assyria is found in Gen. ii. 14, where we read that one of the rivers of Paradise went "toward the east of Assyria," or "went eastward to Assyria," *margin*.

The name of Assyria appears to have arisen from its first capital, Asshur (now called *Kalah Sherghat*) on the Tigris. Apparently a monarchy was established there by some from Babylonia, and there were several kings before SHALMANESER I. (about B. C. 1300), whose family kept the throne for six generations until TIGLATH-PILESER I. (about B. C. 1130), who may be said to be the founder of the first Assyrian Empire. He beautified Nineveh and carried his arms in various directions. After him the kingdom became feeble until RIMMON-NIRARI II., B. C. 911, but his victorious career was excelled by his grandson, the great ASSUR-NATSIR-PAL, B. C. 883, who made conquests over the Phœnicians and the 'Kaldu' (Chaldeans).

SHALMANESER II. succeeded, B. C. 858. He carried his arms still farther. We have his conquests told by himself on three monuments in the British Museum, one of which is known as the Black Obelisk. If the names are correctly interpreted he mentions as allied against him Benhadad king of Syria and Ahab king of Israel. These were defeated at the battle of Karkar, B. C. 853. Hazael of Damascus was also defeated; and from Yahua, the son of Khumri, that is, Jehu, whom he incorrectly calls son of Omri king of Israel, he received tribute; but of this scripture says nothing.

The next king who invaded Syria was RIMMON-NIRARI III., B. C. 810. He extended his victories to what he calls, 'the shore of the sea of the setting sun,' which is doubtless the Mediterranean, and imposed tribute on the Phœnicians, Israelites, Edomites, Philistines, and the king of Damascus. After this king the power of Assyria waned for a time.

The next king of note was TIGLATH-PILESER II. or III., B. C. 745, who is considered to have founded the second Assyrian kingdom. He consolidated the various dependencies, turbulent populations were removed, and the empire was divided into provinces, each of which paid a fixed annual tribute. In his inscriptions occur the names of Jehoahaz (Ahaz) of Judah; Pekah, and Hoshea of Israel; Reson (Resin) of Damascus; and Hiram of Tyre. The name of Merodach-baladan is also found. Hamath was taken and then all Palestine was at his feet. He attacked those on the eas

of the Jordan, and carried away the Reubenites, the Gadites, and the half-tribe of Manasseh. 1 Ch. v. 26. Ahaz sought his alliance against Rezin the king of Damascus. Rezin was slain and the city taken; and there Ahaz met the king of Assyria. 2 Ki. xvi. 1-10; 2 Ch. xxviii. 16-21. He also made himself master of Babylonia; but this afterwards gained its independence under Merodach-baladan. Some Assyrian scholars take Tiglath-pileser (whose name appears to have been Pulu) to be the same person as the Pul mentioned in the Bible; but this does not at all agree with the dates of scripture, and in 1 Ch. v. 26 the names of Pul and Tiglath-pileser are mentioned as of two persons. See PUL.

In B. C. 727 SHALMANESER IV. succeeded to the throne. Hoshea king of Israel was subject to him; but on being found in treaty with the king of Egypt, Samaria was besieged. 2 Ki. xvii. 3-5.

In B. C. 722 SARGON succeeded, and apparently it was he who captured Samaria. An inscription of his at Khorsabad reads, "I besieged the city of Samaria and carried away 27,280 men who dwelt there into captivity, and took fifty chariots from among them, and ordered the rest to be taken. I set my judges over them, and imposed upon them the tribute of the former kings." He also placed colonists in Samaria, but it is supposed by the names of the places mentioned from which these were sent, that this was not done immediately. Sargon captured Carchemish, punished the king of Syria, flayed alive the king of Hamath, and then successfully overcame So or Sabako. Sargon is mentioned in Isa. xx. 1 as sending his general to Ashdod, who took it. An inscription also mentions the fall of the city. Sargon defeated Merodach-baladan in Babylonia, but was assassinated in B. C. 705. He was called SHARRU-KENU, that is, 'faithful king.'

SENNACHERIB succeeded Sargon his father, B. C. 705. Hezekiah had been tributary; but on his revolting Sennacherib took the fenced cities of Judah, and then Hezekiah sent him the treasures of his own house and the house of the Lord. Still Jerusalem was attacked, and profane speeches made against the God of Israel. Hezekiah humbled himself before God, and the angel of the Lord smote of the Assyrians 185,000. Sennacherib returned to his land and was eventually murdered by two of his sons. 2 Ki. xviii. 13-xix. 37. In Sennacherib's own account he says, "Hezekiah himself I shut up like a bird in a cage in Jerusalem, his royal city . . . in addition to his former tribute and yearly gifts I added other tribute and the homage due to my majesty, and I laid it upon them." The above date would clash with the date of Hezekiah, but it is probable that Sennacherib was co-regent with his father some nine years before he reigned alone.

A tablet shews Sennacherib sitting on a throne to receive the spoils of the city of Lachish. It is supposed he lived 20 years after he left Palestine before he was assassinated. He says nothing of the loss of his army, and perhaps never recovered the shock.

ESAR-HADDON succeeded, B. C. 681. He is said to have reigned from the Euphrates to the Nile. He also conquered Egypt, and divided it into 20 provinces, governed by Assyrians. According to an inscription he claimed the sovereignty of Babylon, and held his court there. This accounts for him, as king of *Assyria*, carrying Manasseh captive to *Babylon*. 2 Ch. xxxiii. 11. He is mentioned also in Ezra iv. 2 as having sent the colonists into Judæa. After reigning about 10 years he associated with him his son the noted ASSUR-BANI-PAL. Egypt was again conquered. He gathered a famous library at Kouyunjik, the terra cotta tablets of which have been preserved. Assur-bani-pal died about B. C. 626. The glory of the Assyrian kingdom was permanently departing, and about B. C. 606 Nineveh was taken and destroyed. Nah. i.-iii.



There are many monuments and inscriptions on tablets which the learned are deciphering; but the difficulties of distinguishing the proper names on the Assyrian monuments are shewn by M. Joachim Menant, who gives as an instance one sign which may be read *kal*, *rip*, *dan*, or *lip*, being one of the signs called 'polyphones.'

The following list of kings is from Rawlinson, Sayce, and other Assyrian scholars. The early dates are uncertain and several of the later dates do not agree with the usual chronology of scripture.

#### ASSYRIAN KINGS.

	B. C.		B. C.
Shalmaneser I. - - -	1300	Shalmaneser II., his son -	858
Tiglath-Adar I., his son -	1280	Samas-Rimmon II., his son -	823
Bel-kudur-utsur (Belchad- rezzar) his son - - -	1260	Rimmon-nirari III., his son	810
Assur-narara and Nebo-dan	1240	Shalmaneser III. - - -	781
Adar-pal-esar (Adar-pileses)	1220	Assur-dan III. - - -	771
Assur-dan I., his son - -	1200	Assur-nirari - - -	753
Mutaggil-Nebo, his son -	1180	Pulu, usurper, Tiglath-pileses II. or III. - - -	745
Assur-ris-ilim, his son -	1160	Ulula (Elulæos) of Tinnu, usurper, Shalmaneser IV. -	727
Tiglath-pileses I., his son -	1140	Sargon, usurper, - - -	722
Assur-bel-kala, his son -	1110	Sennacherib of Khabigal, his son - - -	705
Samas-Rimmon I., his brother - - -	1090	Esar-haddon, his son - -	681
Assur-rab-buri - - -	?	Assur-bani-pal (Sardanapalus) his son - - -	668
Assur-zalmati - - -	?	Assur-etil-ili-yukinni, his son ?	626
Assur-dan II. - - -	980	Esar-haddon II. (Sarakos) -	?
Rimmon-nirari II., his son	911	Fall of Nineveh - - -	606
Tiglath-Adar II., his son -	889		
Assur-natsir-pal, his son -	883		

The Assyrians were idolaters: from the inscriptions the names of hundreds of gods can be gathered.

The Assyrian language was a branch of the Semitic, and came from the Accadian. It was written in Cuneiform or wedge-shaped characters.

Assyria was used by God as His rod to punish His guilty people Israel, and then, as in other instances, the rod itself, for its pride and wickedness, had to bear God's judgment. See Isa. x. 5-19; xiv. 25; Eze. xxxi. 3-17; Nah. iii. 18, 19; Zep. ii. 13. Some of the passages that speak of the kings of Assyria are prophetic, and refer to the still future, when as 'kings of the north' they will again have to do with Israel and will be judged of God. The indignation against Israel ceases in the destruction of the Assyrian: see Isa. x. 12; xiv. 25; xxx. 27-33. One remarkable passage speaks of Assyria with Egypt and Israel as being brought into blessing, Isa. xix. 23-25, "Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." We thus see that the Assyrians have a large place in scripture both in the past and in the future, doubtless because they have had, and will yet have, to do with Jehovah's earthly people, "the Israel of God." The Assyrian is the over-flowing scourge of God's anger because of Israel's connection with idolatry.

**Assyrian.** See NINEVEH.

**As'taroth.** See ASHTAROTH.

**Astonied.** Simply 'astonished.' Ezra ix. 3, 4.

**Astrologer.** 1. In Dan. i. 20; ii. 2, 10, 27; iv. 7; v. 7, 11, 15 the Hebrew word is *ashshaph*, signifying 'enchanter, magician;' one who practised occult arts. This word occurs nowhere else. 2. *habar shamayim*, one who viewed or divided the heavens, an astrologer, who

professed to foretell events by the position of the planets. Isa. xlvii. 13. Babylon was wearied with its various counsellors, who doubtless often differed one from another; but it had no other resource, so it turned to its astrologers, star-gazers, &c. See DIVINATION.

**Asup'pim.** In 1 Ch. xxvi. 15, 17 the Hebrew word is given untranslated; but the same occurs in Neh. xii. 25, where it is translated 'thresholds,' and in the margin 'treasuries.' It probably refers to the apartments used as storehouses in the outer temple.

**Asyn'critus.** A Christian at Rome to whom Paul sends salutations. Rom. xvi. 14.

**A'tad.** Place near the Jordan, where Joseph, his brethren, and the Egyptians made great lamentation at the burial of Jacob. The inhabitants of the land called it ABEL-MIZRAIM, *q. v.* Gen. L. 10, 11.

**At'arah.** Wife of Jerahmeel, and mother of Onam. 1 Ch. ii. 26.

**At'aroth.** 1. City on the east of the Jordan, built or rebuilt by the children of Gad. Num. xxxii. 3, 34. Identified with *Attarus*, 31° 36' N, 35° 42' E. 2. City on the borders of Ephraim and Manasseh. Jos. xvi. 2, 7. 3. 'Ataroth of the house of Joab,' a person or place in connection with the descendants of Caleb. 1 Ch. ii. 54.

**At'aroth-adar or -addar.** City on the borders of Benjamin and Ephraim. Jos. xvi. 5; xviii. 13. Identified with *ed-Dariah*, 31° 53' N, 35° 4' E.

**A'ter.** 1. Ancestor of some of those who returned from exile and dwelt in Jerusalem. Ezra ii. 16; Neh. vii. 21. 2. Apparently head of one of the families of porters to the temple. Ezra ii. 42; Neh. vii. 45. 3. A chief of the people who sealed the covenant. Neh. x. 17.

**A'thach.** City in the south of Judah. 1 Sa. xxx. 30.

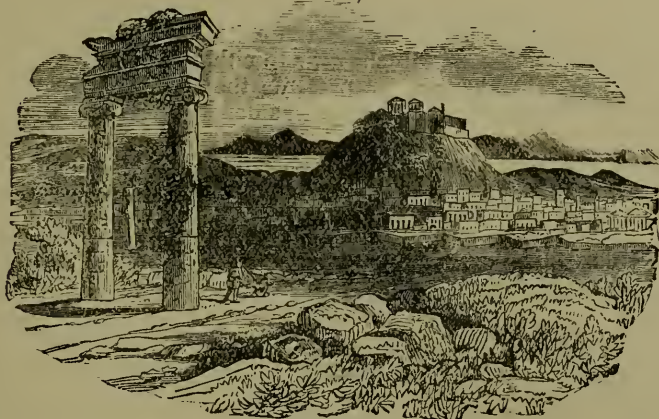
**Athai'ah.** One who dwelt in Jerusalem. Neh. xi. 4.

**Athali'ah.** 1. Descendant of Benjamin. 1 Ch. viii. 26. 2. Father of Jeshaiiah who returned from exile. Ezra viii. 7. 3. Daughter of Jezebel and Ahab, and granddaughter of Omri (cf. 2 Ki. viii. 26 with ver. 18), wife of Jehoram king of Judah. She may be said to have introduced the worship of Baal into Judah, and she brought up her son to follow in her evil ways. 2 Ch. xxii. 3. He having been slain by Jehu when he was executing judgment on the house of Ahab, Athaliah usurped the throne and endeavoured to destroy all the seed royal. One child, Joash, was concealed in the temple, and after Athaliah had reigned six years, he was anointed king and crowned; Athaliah was taken outside the enclosures of the temple and slain, B. C. 878. The temple and idol of Baal were at once destroyed, and the priest slain. The history is a solemn instance of the danger of an unholy alliance. 2 Ki. xi. 1-20; 2 Ch. xxiii. 12-21.

**Atheist.** The Greek is *ἄθεος*, *lit.* 'without God,' and so translated in Eph. ii. 12. It is used as a description of Gentiles as such by nature, and true of all the heathen world in their ignorance of God: not, as the term is now used, namely, one who wilfully refuses to acknowledge God's existence.

**Athe'nians.** The dwellers in Athens. Acts xvii. 21, 22.

**Ath'ens.** The chief city of Attica, and the seat of Grecian learning and art. The city was wholly given to idolatry, and the people spent their time in strolling about and asking 'what news?' Paul laboured alone in Athens, while he waited for Silas and Timothy, and sought to reason with the Jews in their synagogue and in the market daily; then certain philosophers took him to Mars' Hill, where he delivered his memorable address to polished but heathen hearers. There was some fruit of his labours. Acts xvii. 15-22; xviii. 1; 1 Th. iii. 1. Athens was an ancient city, and experienced many changes and different forms of government.



ATHENS.

It surrendered to Sulla the Roman general in B. c. 86 and became a part of the Roman empire, but in A. d. 267 it was besieged by the Goths, and in 396 was taken by Alaric, king of the Visigoths. Taken by Mahomet II. in 1456, and became the capital of the kingdom of modern Greece in 1833. It gradually lost all its renown, and the houses became roofless and in ruins. In 1834 the Greek king Otho encouraged the rebuilding of the city, and from that date it has again gradually become a populous city.

**Ath'lai.** One who had married a strange wife. Ezra x. 28.

**Atonement.** The word 'atonement' occurs but once in the N. T. and there it should be 'reconciliation,' and the verb in the preceding sentence is so translated: "If when we were enemies we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life . . . through our Lord Jesus Christ, by whom we have now received the reconciliation," *καταλλαγή*. Rom. v. 10, 11. On the other hand, in Heb. ii. 17 the A. V. has "to make reconciliation for the sins of the people:" here it is 'propitiation,' *ἱλάσκομαι*. If the word atonement is not found in the N. T., atonement in its true meaning is spoken of continually, as 'ransom;' 'bearing our sins in his own body on the tree;' 'Christ our passover is sacrificed for us;' 'Christ . . . being made a curse for us;' 'He suffered for sins, the just for the unjust;' and, to use the language of faith, 'with his stripes we are healed;' 'He was delivered for our offences;' 'He was manifested to take away our sins.'

In the O. T. we have the word 'atonement' continually, but 'propitiation' not at all; 'expiation' twice in the margin, Num. xxxv. 33; Isa. xlvii. 11. But the same word, *kaphar*, though generally translated by 'make atonement,' is employed for 'purging' and occasionally for 'cleansing,' 'reconciling,' 'purifying.' The word *kaphar* is literally 'to cover,' with various prepositions with it; the ordinary one is 'up' or 'upon.' Hence in 'atoned for him' or 'his sin:' he or his sin is covered up: atonement is made for him or for his sin. Atonement was made *upon* the horns of the altar: the force is 'atonement for.' With the altar of incense, atonement was not made *upon* it, but *for* it; so for the holy place, and *for* or about Aaron and his house: the preposition is *al*.

The same is used with the two goats. The sins were seen on the sinless goat, and expiation was made in respect of those sins. The *how* is not said here, but it is by the two goats making really one, because the object was to shew that the sins were really laid upon it (that is, on Christ),



and the sins carried away out of sight, and never to be found. If we can get our ideas, as taught of God as to the truth, into the train of Jewish thought, there is no difficulty in the *al*. In either case the difficulty arises from the fact that in English *for* presents the interested person to the mind; *on* is merely the place where it was done, as *on* an altar; whereas the *al* refers to the clearing away by the *kaphar* what was upon the thing *al* which the atoning rite was performed. Clearly the goat was not the person interested, nor was it merely done upon it as the place. It was that on which the sins lay, and they must be cleared and done away. The expiation referred to them as thus laid on the goat. As has been said, the *how* is not stated here, but the all-important fact defined that they were all carried away from Israel and from before God. The needed blood or life was presented to God in the other, which did really put them away; but did much more, and that aspect is attached to them there. This double aspect of the atoning work is of the deepest importance and interest, the presenting of the blood to God on the mercy seat, and the bearing away the sins. The word *kaphar*, to make atonement, occurs in Exo. xxix., xxx., xxxii; Lev. i., iv.-x., xii., xiv.-xvii., xix., xxiii; Num. v., vi., viii., xv., xvi., xxv., xxviii., xxix., xxxi.; 2 Sa. xxi. 3; 1 Ch. vi. 49; 2 Ch. xxix. 24; Neh. x. 33.

A short notice of some other Hebrew words may help. We have *nasa*, 'to lift up,' and so to forgive, to lift up the sins away in the mind of the person offended, or to shew favour in lifting up the countenance of the favoured person. Psal. iv. 6. We have also *kasah*, 'to cover,' as in Psal. xxxii. 1, where sin is 'covered': sometimes used with *al*, as in Pro. x. 12, "love covereth all sins," forgives: they are out of sight and mind. The person is looked at with love, and not the faults with offence.

But in such words there is not the idea of expiation, the side of the offender is contemplated, and he is looked at in grace, whatever the cause: it may be needed atonement, or simply, as in Proverbs, gracious kindness. We have also *salach*, 'pardon or forgiveness.' Thus it is used as the effect of *kaphar*, as in Lev. iv. 20. But *kaphar* has always a distinct and important idea connected with it. It views the sin as toward God, and is ransom, when not used literally for sums of money; and *kapporeth* is the mercy seat. And though it involves forgiveness, purging from sin, it has always God in view, not merely that the sinner is relieved or forgiven: there is expiation and propitiation in it. And this is involved in the idea of purging sin, or making the purging of sin (*ἰλάσκεσθαι, ἐξιλάσκεσθαι, ἰλασμόν ποιεῖν*); it is in God's sight as that by which He is offended, and what He rejects and judges.

There was a *piaculum*, 'an expiatory sacrifice,' something satisfying for the individual involved in guilt, or what was offensive to God, what He could not tolerate from His very nature. This with the heathen, who attached human passions or demon-revenge to their gods, was of course perverted to meet those ideas. They deprecated the vengeance of a probably angry and self-vengeful being. But God has a nature which is offended by sin. It is a holy, not of course a passionate, one; but the majesty of holiness must be maintained. Sin ought not to be treated with indifference, and God's love provides the ransom. It is God's Lamb who undertakes and accomplishes the work. The perfect love of God and His righteousness, the moral order of the universe and of our souls through faith, is maintained by the work of the cross. Through the perfect love not only of God, the giver, but of Him, who through the eternal Spirit offered Himself without spot to God, propitiation is made, expiation for sin, its aspect being toward God, while the effect applies to us in cleansing and justifying, though it goes much farther.

Expiation is more the satisfaction itself which is made, the *piaculum*, what takes the wrath, and is devoted, made the curse, and so substituted for the offender, so that he goes free. And here the noun *kopher* comes to let light in on the inquiry. It is translated 'ransom, satisfaction,' and in 1 Sa. xii. 3 a 'bribe.' So in Exo. xxi. 30 a *kopher* (translated 'sum of money') is laid upon a man to save his life where his ox had killed his neighbour; but in Num. xxxv. 31 no *kopher* was to be taken for the life of a murderer; for (ver. 33) the land cannot be cleansed, *kaphar*, but by the blood of the man that shed blood as a murderer. This clearly shews what the force of *kopher* and of *kaphar* is. A satisfaction is offered suited to the eye and mind of him who is displeased and who judges; and through this there is purgation of the offence, cleansing, forgiveness, and favour, according to him who takes cognizance of the evil.

A word may be added as to the comparison made between the two birds, Lev. xiv. 4-7, and the two goats, Lev. xvi. 7-10. The object of the birds was the cleansing of the leper; it was application to the defiled man, not the *kopher*, ransom, presented to God. It could not have been done but on the ground of the blood-shedding and satisfaction, but the immediate action was the purifying: hence there was water as well as blood. One bird was slain over running water in an earthen vessel, and the live bird and other objects dipped in it, and the man was then sprinkled, and the living bird let loose far from death, though once identified with it, and was free. The Spirit, in the power of the word, makes the death of Christ available in the power of His resurrection. There was no laying sins on the bird let free, as on the goat: it was identified with the slain one, and then let go. The living water in the earthen vessel is doubtless the power of the Spirit and word in human nature, characterising the form of the truth, though death and the blood must come in, and all nature, its pomp and vanity, be merged in it. The leper is cleansed and then can worship. This is not the atonement itself towards God, though founded on it, as marked by the death of the bird. It is the cleansing of man in death to the flesh, but in the power of resurrection known in Christ who once died to sin.

So also the Red Heifer, Num. xix. 1-22, was not in itself an act of atonement, but of purification. The ground was there laid in the slaying and burning of the heifer. Sin was, so to speak, consumed in it, and the blood was sprinkled seven times before the tabernacle of the congregation. When Christ died sin was, as it were, all consumed for His people by the fire of judgment, and all the value of the blood was before God where He communicated with the people. All that was settled, but man had defiled himself in his journey through the wilderness, and must be cleansed. The witness that sin had been put away long ago by Christ undergoing what was the fruit of sin was brought by the living power of the Holy Spirit and the word, and so he was purified. But the act of purifying is not in itself atonement; for atonement the offering is presented to God. It is a *kopher*, a ransom, a satisfaction, to meet the infinite, absolute perfection of God's nature and character, which indeed is there alone brought out. Thereby atonement is made and the very Day of Atonement is called *kippurim*. The priest made an atonement in respect of the sins; and it had the double aspect of presenting the blood before God within as meeting what He was, and bearing His people's sins and carrying them away never to be found. We must make the difference of an un-rent veil and repeated sacrifices, and a rent veil and a sacrifice offered once for all. This is taught in the Epistle to the Hebrews.

There is still one case to be noticed, but it was merely a principle confirming the real character of the *kaphar*, making atonement. In Exo. xxx. 11-16 it was ordered that when the people were numbered, each, rich or

poor, should give half a shekel as a *kopher*, ransom, for his soul or life. This had nothing to do with sin, but with ransom, that there might be no plague—a recognition that they belonged to God all alike, and could have no human boast in numbers, as David afterwards brought the plague on Israel. This was offered to God as a sign of this, and shews what the force of *kaphar*, making atonement, is.

We have no atonement in connection with the meat offering: we get the perfectness of Christ's person, and all the elements that constituted it so as man, and there tested by the fire of God, which was even to death, the death of the cross, and all a perfect sweet savour, and perfect in presenting it to God a sweet savour, but no *kopher*, ransom: for that we must have blood-shedding.

The essence then of atonement is, firstly, a work or satisfaction presented to God according to, and perfectly glorifying, His nature and character about sin by sacrifice; and secondly, the bearing our sins; glorifying God even where sin was and in respect of sin (and thus His love is free to go out to all sinners); and giving the believer, him that comes to God by that blood-shedding, the certainty that his sins are all gone, and that God will remember them no more.

**Atonement, Day of.** This was one of the most solemn days in the whole year, being, in common with the Sabbath, the only occasion on which the people were commanded to cease from work entirely. On the day of atonement they were also to afflict their souls, and that by a statute for ever. Lev. xvi. 29-31. The time of the year in which the day fell—the tenth day of the seventh month—is very significant, especially when viewed in connection with the other feasts. See FEASTS.

The rites prescribed for the Day of Atonement are given in Lev. xvi.; xxiii. 26-32; Num. xxix. 7-11. In the first we have a detailed account of the peculiar work appointed for the high priest on that day; in the second, we learn what had been shortly expressed in chap. xvi., how the people should comport themselves on that day; and in the third we are told of certain sacrifices which were to be offered up besides those spoken of in Lev. xvi. In this passage we learn that the Day of Atonement was a gracious provision in order that the relationship of the people with the holy God who dwelt among them might be maintained.

The points to be noticed are 1. The entrance into the holy place. Aaron, on account of the failure of his sons in the priestly office, could not enter there at all times, but, as the representative of the people, once a year on the Day of Atonement, and he must enter alone. Even then he went in not for communion, but for the cleansing of the defilements of a people among whom God dwelt. He must put on the holy linen garments, and must enter with a cloud of incense and with blood, lest he die. For the contrast to this for the Christian, see Heb. ix. 7-12.

2. Aaron must offer sacrifices *for himself and his house*: a young bullock for a sin offering and a ram for a burnt offering. Aaron and his sons represent the saints who now form the church as a company of priests, and were thus, in the type, distinct from the people (Israel) as an earthly company who formed the camp.

3. *For the congregation* two goats were taken for a sin offering, and a ram for a burnt offering. On the two goats the lot was cast, and the one on whom the lot fell was for Jehovah, and was offered as a sin offering. This, as with the bullock for Aaron and his house, was the atonement offering Godward. The other, after being presented before the Lord, was brought forth: on him Aaron laid both his hands and confessed over him "all the iniquities of the children of Israel and all their transgressions in all their sins, putting them upon the head of the goat," Lev. xvi. 21, which.



was then sent away into the wilderness, a land of forgetfulness. In the two goats we have the two sides of atonement, namely, that which meets the character and holiness of God, and that which meets the need of the sinner as to the removal of his sins.\* See the preceding article.

4. Atonement was made *for the holy place, for the tabernacle, and for the altar*, because of the uncleanness of the children of Israel.

The day of Atonement being once a year—once every year, by a perpetual statute—stands in strong contrast to the one perfect sacrifice of the Lord Jesus, by which the believer is perfected in perpetuity. See Heb. x. 1-18.

The reiterated injunction to afflict their souls in connection with this great day has an important prophetic bearing as to the Lord's earthly people Israel. If the blowing of trumpets on the first day of the seventh month suggests that testimony from the Lord which shall arouse the nation from their long spiritual slumber, the Day of Atonement points to the moral effect produced in them when they shall look upon Him whom they have pierced, and mourn for Him. They will also at this time learn and confess that He was wounded for their transgressions. Cf. Zec. xii. 10-14; Isa. liii.; Psa. li.

**At'roth.** City of Gad, Num. xxxii. 35: it should probably be joined to the next word and read Atroth-shophan, the several places being divided by the word 'and.'

**At'tai.** 1. Grandson of Sheshan. 1 Ch. ii. 35, 36. 2. Gadite, a man of might, who joined David in his rejection. 1 Ch. xii. 11. 3. Son of Rehoboam and grandson of Solomon, 2 Ch. xi. 20.

**Attali'a.** Seaport of Pamphylia, near Perga, visited by Paul and Barnabas. Acts xiv. 25. It was founded by Attalus king of Pergamus: now called *Adalia*.

**Augus'tus.** Title given to the Roman Emperors after Augustus Cæsar, named in Luke ii. 1. In Acts xxv. 21, 25 the Augustus or Cæsar at that time was Nero.

**Augus'tus Cæ'sar.** The first Roman emperor, son of Caius Octavius and Atia, niece of Julius Cæsar. He was one of the Triumvirate with Antony and Lepidus, and upon the death of the latter he shared the empire with Antony: but both being too ambitious to share the kingdom, the battle of Actium, B.C. 31, resulted in Cæsar's favour, and he reigned alone: four years later he was confirmed as 'emperor,' and 'Augustus' in B.C. 27. He became associated with Palestine at the defeat of Antony, whom Herod had supported. He behaved, contrary to expectation, kindly to Herod, confirmed him as king, and added Samaria and Gadara to his dominions. Herod gave unreserved allegiance to Augustus, and built a marble temple to his honour at Cæsarea Philippi. The emperor died A.D. 14. The Lord Jesus was born during his reign. Luke ii. 1.

**Augustus' Band.** The word *σπεῖρα* signifies 'cohort,' the tenth part of a 'legion.' This cohort was probably a sort of 'King's Own.'

**Aul.** See AWL.

**Author.** 1. *ἀρχηγός*, 'beginner, leader.' It is 'prince' in Acts iii. 15 ('author' in the margin), the Lord Jesus is the originator of life. In Heb. xii. 2, the Lord Jesus is the 'leader' and completer of faith: He began and finished the whole course. In Heb. ii. 10 it is 'captain' in the A.V., He was 'leader' of their salvation through suffering. 2. *αἷτιος*, 'cause,'

\* Note there is no scape-goat for the priestly family: they belong to the inside, where God is glorified. The earthly saints will have 'the forgiveness of sins' in the new covenant at the end of days. In connection with them prominence is given to the scape-goat aspect—sins remembered no more.

occasion.' The Lord Jesus became the 'author of eternal salvation.' Heb. v. 9.

**Authority.** See POWER.

**A'va.** Place subject to Assyria from which colonists were sent to Samaria: possibly the same as AHAVA and IVAH. 2 Ki. xvii. 24.

**A'ven.** 1. On, or Heliopolis, 'House of the Sun,' in northern Egypt, a seat of idolatry: its young men should fall by the sword. Eze. xxx. 17. See ON. 2. Used symbolically in that Beth-el, 'the house of God,' had become Aven or Beth-aven, that is, 'the house of vanity' because of idolatry. Hos. x. 8: cf. chaps. iv. 15; v. 8; x. 5. 3. The Plain of Aven, a place in Syria. Amos i. 5. Not identified.

**Avenger, Avenger of Blood.** After the flood God gave to Noah the law that "whoso sheddeth man's blood, by man shall his blood be shed," Gen. ix. 6; and to this day in the East it is considered the solemn duty of the relatives of a slain man to see that his blood is avenged. The law made a distinction between murder and man-slaughter: when a person was killed accidentally the man-slayer could run to a City of Refuge (*q. v.*) and be protected. God has invested man with governmental authority to carry out this universal command, which was given long before the law by Moses, and which has never been repealed or relaxed. In the N. T. the magistrate bears not the sword in vain, for he is the minister of God for the punishment of evil-doers. Rom. xiii.

Under the law of Moses it was enacted 'an eye for an eye and a tooth for a tooth.' Mat. v. 38; Exo. xxi. 24. With the Christian it is quite different: having been dealt with in grace, he must act also in grace towards others. The word to him is "Avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine, I will repay, saith the Lord." Rom. xii. 19; Rev. vi. 10; xix. 2. Now it is the day of grace; but there is a day of vengeance coming for those that "know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Th. i. 8. The duty of a Christian in not avenging himself in no way clashes with the exercise of the government of God by magistrates, who derive their authority from Him, in repressing and punishing evil.

**A'vim, A'vites.** 1. A people who once inhabited the villages of Philistia, who were destroyed by the Caphtorims, Deu. ii. 23; a remnant being left till the days of Joshua. Jos. xiii. 3. 2. City belonging to the tribe of Benjamin, not far from Bethel; but the name having the article in the Hebrew may signify a group of villages. Jos. xviii. 23. 3. A people localised in Samaria by the king of Assyria. 2 Ki. xvii. 31.

**A'vith.** City of Edom in the east of Moab, seat of Hadad the fourth king. Gen. xxxvi. 35; 1 Ch. i. 46.

**Awl.** A piercing instrument, only spoken of as being thrust through the ear: its form is not known. Exo. xxi. 6; Deu. xv. 17.

**Ax, Axe.** There are seven different Hebrew words translated 'ax' or 'axe,' with various shades of meaning. Deu. xix. 5; Jud. ix. 48; 2 Sa. xii. 31; 1 Ch. xx. 3; Psa. lxxiv. 6; Jer. x. 3; Eze. xxvi. 9; Mat. iii. 10; Luke iii. 9.

**A'zal.** Not known as a place: in the margin it is not read as a proper name. Zec. xiv. 5.

**Azali'ah.** Father of Shaphan the scribe. 2 Ki. xxii. 3; 2 Ch. xxxiv. 8.

**Azani'ah.** Father of Jeshua, who sealed the covenant. Neh. x. 9.

**Azar'ael, Azar'eel.** 1. One who resorted to David at Ziklag. 1 Ch. xii. 6. 2. One in the service of song in the time of David. 1 Ch. xxv. 18. See ASARELAH.

3. Danite ruler in the time of David. 1 Ch. xxvii. 22. 4. One who had married a strange wife. Ezra x. 41. 5. Son of Ahasai. Neh. xi. 13. 6. A Levite-musician. Neh. xii. 36.

**Azari'ah.** A name common in the priestly family especially of Eleazar.  
**1.** Descendant of Zadok. 1 Ki. iv. 2. **2.** Son of Nathan, over the officers. 1 Ki. iv. 5. **3.** Son of Amaziah king of Judah. See **UZZIAH**. **4.** Son of Ethan, descendant of Judah. 1 Ch. ii. 8. **5.** Son of Jehu. 1 Ch. ii. 38, 39. **6.** Son of Ahimaaz and grandson of Zadok. 1 Ch. vi. 9. **7.** Son of Johanan, descendant of Zadok, apparently the first high priest who ministered in Solomon's temple. 1 Ch. vi. 10, 11. **8.** Son of Hilkiah the high priest in the time of Josiah. 1 Ch. vi. 13, 14; ix. 11; Ezra vii. 1. **9.** Son of Zephaniah, descendant of Kohath. 1 Ch. vi. 36. **10.** Prophet, son of Oded, sent by God to encourage Asa to seek the Lord. 2 Ch. xv. 1. **11, 12.** Two of the sons of Jehoshaphat, king of Judah. 2 Ch. xxi. 2. **13.** Son of Jehoram, 2 Ch. xxii. 6: also called **AHAZIAH**, *q.v.* **14, 15.** Two of the captains who aided Jehoiada to place Joash on the throne. 2 Ch. xxiii. 1. **16.** The high priest who hindered Uzziah king of Judah from burning incense in the temple. 2 Ch. xxvi. 17, 20. **17.** One of the 'heads' of the tribe of Ephraim who objected to the bringing into Samaria the captives from Judah. 2 Ch. xxviii. 12. **18.** Father of Joel, a Kohathite. 2 Ch. xxix. 12. **19.** Son of Jehalelel, a Merarite. 2 Ch. xxix. 12. **20.** Priest of the family of Zadok in the time of Hezekiah. 2 Ch. xxxi. 10. **21.** One mentioned in the genealogy of Ezra. Ezra vii. 3. **22.** Son of Maaseiah: he repaired a portion of the wall of Jerusalem. Neh. iii. 23, 24. **23.** One who returned from exile, Neh. vii. 7: supposed, as in the *margin*, to be the same as **SERAI** in Ezra ii. 2. **24.** One who assisted in the reading of the law under Ezra. Neh. viii. 7. **25.** One of the priests who sealed the covenant. Neh. x. 2. **26.** A prince of Judah who took part in the procession when the wall of Jerusalem was to be purified. Neh. xii. 33. **27.** Son of Hoshaiah: he charged Jeremiah with prophesying falsely. Jer. xliii. 2. **28.** One carried away with Daniel to Babylon, probably of the seed royal: his name was changed to **ABED-NEGO**. *q.v.* Dan. i. 6-19; ii. 17.

**A'zaz.** Father of Bela a chief of the Reubenites. 1 Ch. v. 8.

**Azazi'ah.** **1.** A Levite appointed to the musical service on the bringing up of the ark from the house of Obed-edom. 1 Ch. xv. 21. **2.** Father of Hoshea, prince of Ephraim, in David's time. 1 Ch. xxvii. 20. **3.** One of the overseers in the time of Hezekiah. 2 Ch. xxxi. 13.

**Az'buk.** Father of Nehemiah, who repaired a part of the wall of Jerusalem. Neh. iii. 16.

**Aze'kah.** City in the plain of Judah with adjacent villages, near Shochoh, the scene of one of Joshua's victories. It was fortified by Rehoboam, and was in existence at the time of Nebuchadnezzar's invasion. The Jews inhabited it after the return. Jos. x. 10, 11; xv. 35; 1 Sa. xvii. 1; 2 Ch. xi. 9; Neh. xi. 30; Jer. xxxiv. 7. Identified with *Tell Zahariya* 31° 42' N, 34° 55' E.

**A'zel.** Descendant of Saul. 1 Ch. viii. 37, 38; ix. 43, 44.

**A'zem.** City on the south of Judah, afterwards allotted to Simeon. Jos. xv. 29; xix. 3. Supposed to be the same as **EZEM**. It is not identified.

**Az'gad.** **1, 2.** Two whose descendants returned from exile. Ezra ii. 12; viii. 12; Neh. vii. 17. **3.** One who sealed the covenant. Neh. x. 15.

**A'ziel.** Levite in the choral service at the bringing up of the ark from the house of Obed-edom, 1 Ch. xv. 20: a shortened form apparently of **JAAZIEL** in ver. 18.

**Azi'za.** One who had married a strange wife. Ezra x. 27.

**Azma'veth.** **1.** The 'Barhumite,' one of David's valiant men. 2 Sa. xxiii. 31; 1 Ch. xi. 33. **2.** Son of Jehoadah, descendant of Saul. 1 Ch. viii. 36; ix. 42. **3.** One whose two sons resorted to David at Ziklag. 1 Ch. xii. 3. **4.** Treasurer of David. 1 Ch. xxvii. 25. **5.** Village lying on the borders of Judah and Benjamin. Ezra ii. 24; Neh. xii. 29. Called



BETH-AZMAVETH in Neh. vii. 28. Identified with *Hizmech*, 31° 50' N, 35° 15' E.

**Az'mon.** Place on the south west frontier of Palestine, apparently near the *Wady el-Arish*, the torrent of Egypt. Num. xxxiv. 4, 5; Jos. xv. 4.

**Az'noth-ta'bor**, 'ears or peaks of Tabor.' Landmark on the border of Naphtali. Jos. xix. 34. Not identified.

**A'zor.** Son of Eliakim in the genealogy of the Lord Jesus. Mat. i. 13, 14.

**Azo'tus.** See ASHDOD.

**A'zriel.** 1. Head of one of the families of the half tribe of Manasseh. 1 Ch. v. 24. 2. Father of Jerimoth. 1 Ch. xxvii. 19. 3. Father of Seraiah. Jer. xxxvi. 26.

**Azri'kam.** Son of Neariah, and descendant of David. 1 Ch. iii. 23. 2. Son of Azel, a descendant of Saul. 1 Ch. viii. 38; ix. 44. 3. Levite of the family of Merari. 1 Ch ix. 14; Neh. xi. 15. 4. Governor of the house of king Ahaz: he was slain when the Israelites and Syrians invaded the land. 2 Ch. xxviii. 7.

**Azu'bah.** 1. Mother of Jehoshaphat the king. 1 Ki. xxii. 42; 2 Ch. xx. 31. 2. Wife of Caleb, son of Hezron. 1 Ch. ii. 18, 19.

**A'zur.** 1. Father of Jaazaniah, prince of the people, against whom Ezekiel prophesied. Eze. xi. 1. 2. Prophet whose son Hananiah withstood Jeremiah. Jer. xxviii. 1.

**Az'zan.** Father of Paltiel, prince of Issachar, chosen to divide the land. Num. xxxiv. 26.

**Az'zah.** See GAZA.

**Az'zur.** One who sealed the covenant. Neh. x. 17.

## B

**Ba'al.** 1. City in the tribe of Simeon, 1 Ch. iv. 33: apparently the same as Baalath-Beer (*q. v.*) Jos. xix. 8. 2. Descendant of Reuben. 1 Ch. v. 5. 3. Descendant of Benjamin. 1 Ch. viii. 30; ix. 36.

**Ba'al, Ba'alim.** The name signifies 'master, possessor,' and whether singular or plural it always has the article. The chief male god of the Phœnicians and the Canaanites, as ASHTORETH was the chief female goddess. The Israelites in coming into the land doubtless found temples, groves, altars and high places set apart to Baal: incense was offered and offerings burnt, and children were sacrificed to him, whilst a great retinue of prophets and priests was maintained in his service, as is manifest by its revival afterwards. Num. xxii. 41; 1 Ki. xviii. 22; Jer. xi. 13; xix. 5; xxxii. 29.

The children of Israel were soon led away to the worship of Baal, Jud. ii. 11, 13; iii. 7; vi. 31, 32; viii. 33; x. 6, 10; and though under Samuel they relinquished it, 1 Sa. vii. 4; xii. 10, yet after the division of the kingdom it was by Ahab fully established in Israel. 1 Ki. xvi. 32. Elijah however stood for Jehovah, and raised the question with Israel whether Jehovah was God, or whether Baal, and established the rights of Jehovah by fire from heaven. This led to the destruction of all the prophets of Baal, 1 Ki. xviii. 17-40; but his idolatrous worship continued until the days of Jehu, who slew his worshippers and destroyed his house and images. 2 Ki. x. 18-28. It however revived again in Israel, and under Ahaziah and Athaliah extended also to Judah, and during the reigns of Ahaz and Manasseh worshippers of Baal are found there. 2 Ki. xi. 18; xvi. 3, 4; xvii. 16, 17; xxi. 3. Thus did Satan succeed in leading aside to idolatry God's favoured people for whom He had done so much.

Balaam's advice was only too successful, the women of Canaan being the snare that led to idolatry.

The word Baal is used in several compounds, at times referring to the god and in other cases to persons or places.

**Ba'alalah.** 1. City in Judah on the border of Benjamin, Jos. xv. 9-11, (called Baale of Judah in 2 Sa. vi. 2), the same as KIRJATH-JEARIM (*q. v.*) and KIRJATH-BAAL. Jos. xv. 60; xviii. 14, 15; 1 Ch. xiii. 6. 2. Town in the south of Judah. Jos. xv. 29: apparently given to Simeon, and called BALAH in Jos. xix. 3, and BILHAH in 1 Ch. iv. 29.

**Ba'alath.** 1. Town in Dan in his southern portion. Jos. xix. 44. Identified with *Belain*, 31° 56' N, 35° 4' E. 2. Store-city of Solomon apparently in the north. 1 Ki. ix. 18; 2 Ch. viii. 6.

**Ba'alath-beer.** Town in the south border of the tribe of Simeon. Jos. xix. 8; also called 'RAMATH of the South;' and in 1 Sa. xxx. 27 South RAMOTH; and apparently the same as BAAL in 1 Ch. iv. 33.

**Ba'al-be'rith.** The god signifying 'covenant lord' set up at Shechem. Jud. viii. 33; ix. 4. He is called BERITH in chap. ix. 46.

**Ba'ale of Ju'dah.** Another form of BAALAH, 2 Sa. vi. 2, and the same as KIRJATH-JEARIM.

**Ba'al-gad.** Place at the foot of Mount Hermon in the valley of Lebanon, the northern limit of Joshua's conquest. Jos. xi. 17; xii. 7; xiii. 5. Identified by some with Cæsarea Philippi.

**Ba'al-ha'mon.** Place where Solomon had a vineyard. Cant. viii. 11. The only clue to this name is the doubtful one of Belamôn in Judith viii. 3, which was near Dothaim, not far from Samaria, in the mountains of Ephraim.

**Ba'al-ha'nan.** 1. The seventh of the ancient kings of Edom. Gen. xxxvi. 38, 39; 1 Ch. i. 49, 50. 2. Superintendent of David's olive and sycamore trees. 1 Ch. xxvii. 28.

**Ba'al-ha'zor.** Place in or near Ephraim where Absalom had pastures for sheep, and where Amnon was slain. 2 Sa. xiii. 23. Identified with *Tell Asur*, 31° 59' N, 35° 16' E.

**Ba'al-her'mon.** Town or mount in connection with Mount Hermon: there was probably a shrine of Baal there: see BAAL-GAD. Jud. iii. 3; 1 Ch. v. 23.

**Ba'ali.** Israel had attributed to Baalim the blessings Jehovah had given them: Jehovah said He would strip them of those mercies to shew them their folly. In the last days a remnant will be brought into the wilderness, and be spoken comfortably to. Self judgment will be the door of hope—(Valley of Achor). God will no longer be called 'my Master,' as the word Baali signifies, but 'Husband,' and He will take away the names of their idolatrous masters, Baalim, and they shall no more be remembered. Hos. ii. 16: cf. vers. 8, 13, 17.

**Ba'alim.** SEE BAAL.

**Ba'alis.** King of the Ammonites, who sent Ishmael to slay Gedaliah. Jer. xl. 14.

**Ba'al-me'on.** See BETH-MEON.

**Ba'al-pe'or.** It was to Peor that Balaam was called to curse Israel, and where the people were ensnared to sacrifice to the gods of Moab, to eat of things sacrificed to their idols, and commit fornication. Thus Israel joined himself unto Baal-peor—had full fellowship with its demon worship and its attendant uncleanness. Num. xxiii. 28; xxv. 1-5, 18; Deu. iv. 3; Psa. cvi. 28; Hos. ix. 10: cf. 1 Co. x. 8; Rev. ii. 14.

**Ba'al-pera'zim.** Name given by David to a place in Judah near the valley of Rephaim, where he defeated an army of the Philistines. It signifies 'place of breaches,' *margin*. 2 Sa. v. 20; 1 Ch. xiv. 11.

**Ba'al-shal'isha.** Unknown place from which a man brought to Elisha bread of the firstfruits, when there was a dearth in the land. 2 Ki. iv. 42.

**Ba'al-ta'mar.** Place in the tribe of Benjamin, near Gibeah. Jud. xx. 33.

**Ba'al-zebul.** Name of Baal as the god of Ekron, signifying 'lord of the fly.' Josephus says with reference to king Ahaziah sending to this god, "Now it happened that Ahaziah, as he was coming down from the top of his house, fell down from it, and in his sickness sent to the Fly, which was the god of Ekron, for that was this god's name." Ant. ix. 2, 1. It was regarded as a preserver from poisonous flies, and hence as a healer of diseases. 2 Ki. i. 2, 3, 6, 16. In the N. T. there is the similar name of BEEL-ZEBUB (*q. v.*) to whom the miracles of the Lord in casting out demons were blasphemously attributed.

**Ba'al-zephon.** Place on the border of Egypt, near the Gulf of Suez. The Israelites encamped in its vicinity before crossing the Red Sea. Zephon is supposed to correspond to Typhon, but this has not led to the identification of the place. Exo. xiv. 2, 9; Num. xxxiii. 7.

**Ba'ana.** 1. Solomon's commissariat officer in Jezreel and the north of the Jordan valley. 1 Ki. iv. 12. 2. Father of Zadok who repaired part of the wall of Jerusalem. Neh. iii. 4.

**Ba'anah.** 1. Commissariat officer of Solomon in Asher. 1 Ki. iv. 16. 2. Father of Heleb, or Heled, one of David's mighty men. 2 Sa. xxiii. 29; 1 Ch. xi. 30. 3. Captain of Ish-bosheth's army, who, with his brother Rechab, murdered Ish-bosheth. 2 Sa. iv. 2-12. 4. One who returned with Zerubbabel. Ezra ii. 2; Neh. vii. 7; x. 27.

**Ba'ara.** One of the wives of Shaharaim the Benjamite. 1 Ch. viii. 8.

**Baasei'ah.** A Gershonite ancestor of Asaph the minstrel. 1 Ch. vi. 40.

**Ba'asha.** Son of Ahijah of the house of Issachar: he conspired against Nadab king of Israel, killed him and all the seed royal, and reigned in his stead, B. C. 953-930. It was according to the word of the Lord by the prophet Ahijah, that the seed of Jeroboam should be entirely destroyed, because of his wickedness; but Baasha was no better, and his posterity fell under a like judgment. 1 Ki. xv. 16-33; xvi. 1-13; xxi. 22; 2 Ki. ix. 9; 2 Ch. xvi. 1-6; Jer. xli. 9.

**Babbler.** This is literally 'master of the tongue,' Ecc. x. 11: the verse may be translated, "If the serpent bite without enchantment, then the 'charmer' hath no advantage." In Acts xvii. 18 the word is *σπερμολόγος*, *lit.* 'seed picker,' a word of contempt; one that picks up idle tales, a gossip, chatterer; 'base fellow,' *margin*.

**Babel.** The word 'Babel' occurs but twice: in Gen. x. 10 it is the name of the first place mentioned as the beginning of the kingdom of Nimrod; and in chap. xi. 9 the tower and city are called 'Babel,' because there the language of man was confounded so that they did not understand one another. The tower was to be very high 'unto heaven,' not with any thought of reaching heaven, but it declared the lofty imagination of man's heart in the desire to make them a name, and to form a gathering point, which would prevent their being scattered. God would not suffer this, for man no sooner has power than he begins to abuse it. He could not therefore let them as one family exalt their own name, for the Lord's name alone is to be exalted. As the result of God's judgment they were scattered and formed into nations according to their tongues and families.

It may be that the name given to the city by Nimrod was Bab-il, signifying 'gate of God' (and it is said that on the monuments this very name 'The gate of God,' as the name of a city has been found); but that Jehovah altered it to Ba-bel, which signifies 'confusion.'

**Babes.** See CHILDREN.

**Bab'ylon.** Nimrod's BABEL was doubtless in some way connected



with the renowned city of Bablyon and of the kingdom of which it was the capital. The Hebrew is *Babel*, the same for Babel and Babylon. In Gen. xi. 2, it speaks of Babel being built in a plain in the land of Shinar, which they reached by travelling from the east; this reads in the *margin* travelling 'eastward,' a reading preferred by many and by the Revisers. This direction agrees well with the locality of Babylon on the river Euphrates.



DISTRICT OF ASSYRIA AND BABYLON.

Historians speak of the great size of the city, though they are not agreed as to its dimensions. It had 25 gates on each side, and from the gates were streets which crossed one another at right angles. The houses were not built close together, so that there was ample room inside the city for gardens and even fields and vineyards. The walls were said to be 75 feet thick and 300 feet in height; and the gates were of brass. The river Euphrates ran through the city; but on the banks of the river strong walls were built with gates of brass; there was also a bridge from side to side near the centre of the city. A lake was formed outside the city into which the waters of the river could be turned when the water rose too high, and deep ditches filled with water surrounded the walls of the city.

We also read of 'hanging gardens' which Nebuchadnezzar built for his wife Amyitis, or Amyhia, daughter of a Median king, to give the place a measure of resemblance to the mountains and wooded hills of her native country. These gardens are supposed to have been built in terraces of different heights.

In several particulars scripture corroborates the statements of the historians. In Jer. l. 11 of Babylon it is said, 'O ye destroyers of mine heritage, because ye are grown fat as the heifer at grass, and bellow as

bulls; its broad walls are mentioned, chap. li. 12, 58; its gates of brass and bars of iron, Isa. xlv. 2; and Nebuchadnezzar boasted of the 'great Babylon' which he had built by the might of his power, and for the honour of his majesty. Dan. iv. 30.

Among the relics recovered from the various mounds of ruins are some bricks with the names of the kings Neriglissar and Labynetus stamped upon them, but the great majority of those found bear the name of Nebuchadnezzar. Babylon was built with bricks, there being no stone at all near, and in later years the mounds were ransacked for bricks for other cities.

Of the early governments in Babylon but little is known with certainty. Berosus, as arranged by Rawlinson, gives from B. C. 2458 to 625 various dynasties of Medes, Chaldeans, Arabs, and Assyrians; and lastly Babylonians from B. C. 625 to 538.

Babylon and Assyria are much blended together in history, sometimes being independent one of the other, and at other times being tributary to one another. In B. C. 745 Tiglath-pileser may be said to have founded the later kingdom of Assyria, and among his victories he became master of Babylonia, as the kingdom of Babylon was called. About 721 Merodach-baladan became king of Babylon, and in 712 he sent ambassadors to Hezekiah on hearing of his sickness. This is recorded in 2 Ki. xx. 12, where he is called Berodach-baladan. In B. C. 702 Sennacherib king of Assyria expelled Merodach, and Babylon was governed by viceroys from Assyria. In B. C. 681 Esar-haddon became king of Assyria but held his court at Babylon, to which place Manasseh king of Judah was carried prisoner about B. C. 677. 2 Ch. xxxiii. 11. About B. C. 625 Nabo-polassar revolted from the king of Assyria and established the later kingdom of Babylon. He with Cyaxares (the Ahasuerus of Dan. ix. 1) founder of the Median kingdom, attacked and took Nineveh, and put an end to the Assyrian rule. Nebuchadnezzar, co-regent with Nabo-polassar, took Jerusalem, and carried many captives and the holy vessels to Babylon, about B. C. 606. In B. C. 604 Nabo-polassar died and Nebuchadnezzar reigned alone. In B. C. 603 Jehoiakim revolted and in 599 Nebuchadnezzar again took Jerusalem, and Ezekiel was carried to Babylon: this is called *the great captivity*. 2 Ki. xxiv. 1-16. Mattaniah was left as king in Jerusalem, his name being changed to Zedekiah: he reigned 11 years. 2 Ki. xxiv. 17-20. Having rebelled against Babylon, Nebuchadnezzar, after a siege of eighteen months, once more took Jerusalem, destroyed the city and burnt the house of the Lord, bringing *the kingdom of Judah to an end*: B. C. 588. 2 Ki. xxv. 1-26. For the personal history of the king see NEBUCHADNEZZAR. In B. C. 561 Nebuchadnezzar died. He was the 'head of gold' in Daniel's great image. The glory of the later Babylonian Empire virtually began and ended with him. The succession of kings was somewhat as follows:

#### KINGS OF BABYLON.

B. C.

625 Nabo-polassar.

606 Nebuchadnezzar, co-regent.

604 Nabo-polassar dies. Nebuchadnezzar reigns alone.

561 Evil-Merodach succeeds. He raises up Jehoiachin in the 37th year of his captivity. 2 Ki. xxv. 27.

559 Neriglissar succeeds. Perhaps the same as one of the princes called Nergal-sharezer in Jer. xxxix. 3, 13.

556 Laborosoarchod succeeds. Reigned 9 months and is slain.

555 Nabonidus, or Nabonadius (also called Labynetus), a usurper: Belshazzar his son afterwards reigning with him.

538 Babylon taken, and Belshazzar slain. *End of the Empire of Babylon.*

Babylon has a large place in the O. T. with reference to its intercourse with Israel, in nearly every chapter of Jeremiah, from xx.-lii., Babylon is mentioned. Babylon is also of note as being the first of the four great empires prophesied of by Daniel. The kingdom of the Lord, established in the house of David, and maintained in Judah, had for the time come to an end because of iniquity, and the 'times of the Gentiles' had begun.\* Of Nebuchadnezzar it was said, "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength and glory . . . Thou art this head of gold." Dan. ii. 37, 38. Babylon was God's instrument by which Judah was punished; and then because of the pride and wickedness of the king of Babylon he also was brought under the rod of the Almighty.

The destruction of Babylon was fully foretold in scripture, though some of these prophecies may refer also to still future events, namely, the overthrow by the Lord (typified by Cyrus) of the last holder of Nebuchadnezzar-like authority, namely, the beast, the last head of the revived Roman empire. Isa. xiii. 6-22; xiv. 4-23; xxi. 2-9; xlvii. 1-11; Jer. xxv. 12-14 and l., li. Its downfall was unexpected. For 24 years after the death of Nebuchadnezzar Babylon continued the seat of the imperial court. In B. C. 538 the city was taken in a remarkable way. A night was chosen when the inhabitants were about to hold a festival, when the whole city would be given up to drunkenness and debauchery. The water of the river was diverted from its bed so as to render it shallow enough to let the troops pass along. The gates were found open, and the city was taken.

This also was prophesied of in scripture: it specifies that Cyrus was God's shepherd, and He had holden him to subdue nations: God would loose the loins of kings to open before him the two-leaved gates; and the gates should not be shut: the gates of brass should be broken, and the bars of iron be cut asunder. Isa. xlv. 1, 2. Again the suddenness and unexpectedness of the attack is also mentioned: "evil shall come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off: and desolation shall come upon thee suddenly, which thou shalt not know." Isa. xlvii. 11. We also find that it was on the night of the revelry of Belshazzar's feast that the king was slain. Dan. v. 30.

The monuments shew that Babylon was taken by Gobryas the general of Cyrus, and that the capture of the city was, as some think, aided by treachery among its inhabitants. Dan. v. 31 says, "Darius the Median took the kingdom." This king has not been found mentioned by name on the monuments, but he is well accredited as king in Daniel. He was probably ASTYAGES, who was a Median king. He had been conquered by Cyrus, who may have found it to his advantage to let him reign at Babylon as long as he lived. Astyages being a Mede and Cyrus a Persian agree with the second great empire being called by the two names. Persia gained the ascendancy, and Babylon was a royal residence during part of the year. There were occasional revolts, in the putting down of which the city was more and more destroyed. In the year B. C. 478 Xerxes returning from his inglorious invasion of Greece passed through the city, robbed the temple of Belus of its wealth and left its lofty towers a heap of ruins. In B. C. 324 Alexander the Great attempted to rebuild that edifice, and employed 10,000 men; but his sudden death, before the ruins had been cleared away, left it still in desolation.

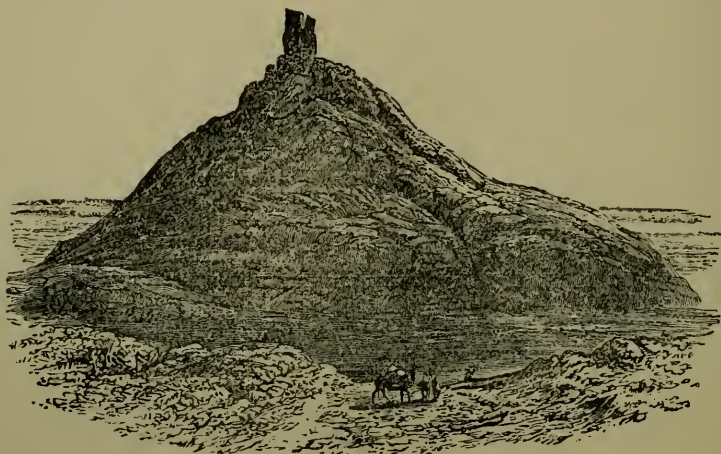
Scripture is very decisive as to the utter destruction of the city:

\* The times of the Gentiles will end when the power returns to Judah, the house of David, in the person of the Lord Jesus.



"Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there: but wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces." Isa. xiii. 19-22.

Now vast mounds extend for miles. If Hillah (about  $32^{\circ} 27' N$ ,  $44^{\circ} 25' E$ ) be taken as a centre, the mounds extend northward about 3 miles. About 6 miles S.W. of Hillah stands the celebrated heap known as *Birs Nimrood*, supposed to be the site of the ancient temple of Belus. There



BIRS NIMROOD.

are three large piles on the east of the river: the Mujelibe or Mukallibe, the *Kasr* or palace, and the Amran.

The moral features of Babylon were idolatrous corruption and worldliness, which will be seen in full manifestation in Babylon the Great. It is the place where the people of God get into captivity through dalliance with the world.

In the N. T. Babylon is mentioned in 1 Pe. v. 13. There is evidence in Josephus that there were many Jews in the district forty years after Christ. On the occasion of the gathering at Jerusalem in Acts ii. 9-11 mention is made of the Parthians, Medes and Elamites; and when Peter commences his epistle, supposing he was in the district of Babylon, he naturally puts Pontus first and then passes on to Galatia, Cappadocia, Asia, and Bithynia. There can be no reason therefore to doubt that the ancient district of Babylon is alluded to by Peter, where, through God's grace, there were some of the 'elect.'

**Babylon the Great.** This is also called "MYSTERY," "THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH." Rev. xvii. 5. Some great religious system is alluded to, with whom the kings of the earth had had illicit intercourse, and by whom the merchants of the earth had been made rich. It had also been guilty of shedding the blood of the saints and the blood of the martyrs of Jesus. It is compared to a woman arrayed in purple and scarlet, and decked with gold and precious stones and

pearls, having a cup in her hand, full of abominations and filthiness of her fornication. Could there possibly be drawn a more vivid and life-like portrait of the worldly and idolatrous system of the apostate Church, whose centre is at Rome, than is here drawn by the pen of the Holy Spirit? To make it doubly sure as to who is represented by the description it is added "The seven heads are seven mountains, on which the woman sitteth," ver. 9, 'the seven-hilled city' being a well-known appellation of Rome.

It is further revealed that the ten horns (the ten kingdoms of the future Roman empire) will make war with the woman, make her desolate and naked, will eat her flesh and burn her with fire. Heaven, the apostles and prophets are called on to rejoice over the fall of that seductive and soul-destroying system: cf. Rev. xiv. 8; xvi. 19; xvii. 1-18; xviii. 1-24; xix. 1-3.

It should be noted that though Papal Rome is one of the worst of the antichrists, and the one that has had sway for the longest period; yet she is not what is called in scripture *the* Antichrist or Man of sin: she is rather the anti-church. He also is found in the Revelation as a beast, having two horns like a lamb, and speaking as a dragon; and also as the false prophet. Rev. xiii. 11; xx. 10. See ANTICHRIST.

**Babylo'nians.** The inhabitants of Babylon or its districts. Ezra iv. 9; Eze. xxiii. 15, 17, 23. Thousands of tablets have been discovered which throw great light upon the social life and character of the Babylonians. They were an educated people. Some tablets appear to be Geological, Geographical, and Mathematical; and many others are records of contracts, loans, marriages, dowries, purchase of slaves, &c. Their Astronomy was mixed up with Astrology. Many tablets shew that they held that the stars and signs of the heavens foretold events, agreeing with God's message to Babylon: "Let now the astrologers, the star-gazers, the monthly prognosticators stand up and save thee." Isa. xlvii. 13. Many magical and incantation tablets shew that they were in great fear of evil spirits: they called upon 'the spirit of heaven' and 'the spirit of earth' to deliver them. Their religion has been described as the worst possible form of *nature worship*, and their gods seem to have been countless. These tablets, made thousands of years ago, now reveal how Satan succeeded in keeping the Babylonians completely under his dominion.

**Ba'ca, Valley of.** This signifies 'weeping.' The blessedness of going up to the courts of Jehovah turns 'the valley of tears' into 'the fountain of joy.' Psal. lxxxiv. 6. The article being before the name seems to imply that some natural valley was before the eye of the Psalmist though unknown now.

**Bach'rites.** A family descending from Becher, son of Ephraim. Num. xvi. 35.

**Backslider.** There are four Hebrew words applied to backsliding. 1. *sug*, 'to go back:' 'the backslider in heart shall be filled with his own ways,' instead of God's ways. Pro. xiv. 14. 2. *sarar*, to act like a refractory heifer, that will not draw regularly in the plough: to which Israel is compared. Hos. iv. 16. 3. *meshubak*, 'a turning away, apostasy.' Jer. ii. 19; iii. 6-12, 22; v. 6; viii. 5; xiv. 7; Hos. xi. 7; xiv. 4. 4. *shobeb*, 'rebellious, backsliding.' Jer. iii. 14, 22; xxxi. 22; xlix. 4. The last three words are all used of backsliding Israel. We do not find the word 'backslider' in the N. T. but the same sin is there pointed out, for instance the drawing back which may lead to perdition as in Heb. x. 38, 39. See APOSTASY.

**Badgers' Skins.** The word *tachash* has been referred to several animals, principally the seal or dugong. The R. V. translates it 'seal-

skins' and 'porpoise-skins' in the margin; but the badger seems to answer all the purposes for which the skin was used. It is a good protection from the weather, and we find the *tachash* was used for the outer covering of the tabernacle, and to cover the ark when it was being carried. One passage speaks of its being used for the shoes or sandals of delicate women, and in Exodus it is included among the costly articles, so that it was comparatively rare. Exo. xxv. 5; xxvi. 14; xxxv. 7, 23; xxxvi. 19; xxxix. 34; Num. iv. 6-25; Eze. xvi. 10. Typically the badgers' skins refer to the holy, separate walk of the Lord Jesus, in entire protection from all the contaminations of the world: He was always morally 'separate from sinners.'

**Baharu'mite, Barhu'mite.** Designation of Azmaveth, one of David's thirty valiant men. 2 Sa. xxiii. 31; 1 Ch. xi. 33.

**Bahu'rim.** Village of Benjamin, near the road running from the valley of the Jordan to Jerusalem. 2 Sa. iii. 16; xvi. 5; xvii. 18; xix. 16; 1 Ki. ii. 8.

**Ba'jith.** House of the gods of Moab. Isa. xv. 2: cf. xvi. 12.

**Bakbak'kar.** Levite not otherwise specified. 1 Ch. ix. 15.

**Bak'buk.** Ancestor of some Nethinim who returned from exile. Ezra ii. 51; Neh. vii. 53.

**Bakbuki'ah.** 1. A leader of the temple service in the days of Nehemiah. Neh. xi. 17. 2. Levite who returned from exile. Neh. xii. 9, 25.

**Baker.** In Egypt the king had a man-servant who is called his 'chief baker,' Gen. xl. 1-22; xli. 10; but in Israel the baking was done by the women of each house, as Abraham called to Sarah to prepare cakes upon the hearth, Gen. xviii. 6; and Samuel said that if the Israelites had a king he would take their daughters to be bakers. 1 Sa. viii. 13. In Jerusalem there was apparently a part devoted to the bakers, for Jeremiah was to have a piece of bread out of the Bakers' street (or Bazaar, as it would now be expressed in the East) as long as the bread lasted. Jer. xxxvii. 21. In Hos. vii. 4, 6, the heating of the oven by the baker is used figuratively for those who, as it were, prepared their lusts for evil, and then waited till the moment when they could satisfy them more greedily. Alas, that it should be Israel of whom the prophet thus speaks.

**Balaam.** A Midianite prophet who resided at Pethor, son of Beor or Bosor. He was hired by Balak king of Moab to curse Israel, but God compelled him to bless instead of curse His chosen people. Though he talked piously his heart was evidently set on getting the reward from Balak. Jude 11. The angel of Jehovah withstood him, and he was rebuked by his ass, yet he was allowed to go on his way. Num. xxii., xxiii., xxiv.; Deu. xxiii. 4, 5; Jos. xxiv. 9, 10. Though compelled by God to bless Israel, he most treacherously counselled Balak to seduce them by means of the Midianitish women, Num. xxxi. 16; 2 Pe. ii. 15; Rev. ii. 14, which led to their gross idolatry. Num. xxv. 1, 2: see BAAL-PEOR. After Israel was punished for their sin, they were avenged on Moab, and among the slain was Balaam. In Jos. xiii. 22 he is called a soothsayer, and when he was with Balak he sought enchantments. In Num. xxiii. 15 the words 'the LORD' are added by the translators. Chap. xxiv. 1 says that he went not then *as at other times* to meet enchantments. 'But he was overpowered by God. In the passages in the N. T. he is held up as an example of consummate wickedness and apostasy.

**Ba'lac.** See BALAK.

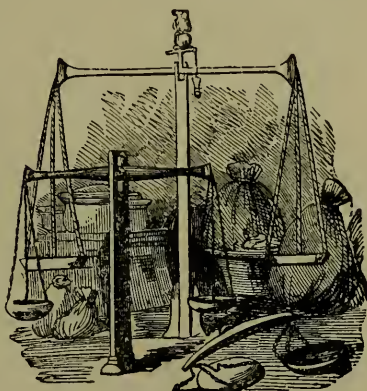
**Ba'lah.** See BAALAH.

**Ba'lak, Ba'lac.** King of Moab, son of Zippor, who sought to resist Israel in advancing to the promised land, and hired Balaam to curse them; he was taught by that false prophet to seduce Israel to idolatry by means



of fornication with their women. Num. xxii., xxiii., xxiv.; Jos. xxiv. 9; Jud. xi. 25; Mic. vi. 5.

**Balances.** *Moznayim*, ζυγός, a pair of balances or scales: such are seen on the Egyptian monuments, with the weights in one scale and the article to be weighed in the other. They were needful also in early days for weighing the money: when Abraham bought a burying place he "*weighed* to Ephron the silver." Gen. xxiii. 16: cf. Jer. xxxii. 10. Job asked to be weighed in an *even* balance, Job xxxi. 6: cf. Lev. xix. 36; Eze. xlv. 10, for men contrived to falsify the balance, as well as the weights, which was an abomination to the Lord. Pro. xi. 1; xvi. 11; Hos. xii. 7; Amos viii. 5. In Isa. xlvi. 6 another Hebrew word is used, *qaneh*, which signifies a reed, rod or beam, which may refer to the beam of the scales, for it is not known that the steel-yard was then in use. In Rev. vi. 5 the rider on the black horse had a pair of balances with which to weigh out the food, shewing that great scarcity will be one of God's judgments in the future.



BALANCES.

**Bald Locust.** See LOCUST.

**Baldness.** The Israelites were forbidden to cut themselves or to make themselves bald for the dead, as the heathen did; for they were a holy people unto the Lord. Lev. xxi. 5; Deu. xiv. 1; Jer. xvi. 6. Baldness is one of the judgments of the Lord: perhaps they would make themselves bald in their distress. Isa. iii. 24; xv. 2; xxii. 12; Eze. vii. 18; Amos viii. 10; Mic. i. 16. See NAZARITE.

**Balm, tseri.** The gum of the balsam bush, of great medicinal virtue. Gilead was noted for its production. It is used as a proverb to set forth the healing God had for His people if they really turned to Him. Jer. viii. 22; xlv. 11; li. 8. It was carried by the merchants into Egypt and elsewhere. Gen. xxxvii. 25; Eze. xxvii. 17. Jacob sent a little to Joseph. Gen. xliii. 11.



BALM.

**Ba'mah.** The Hebrew word *bamah*, signifying 'high place,' is once left untranslated, Eze. xx. 29, where Israel offered sacrifices to idols.

It is frequently translated HIGH PLACES, *q. v.*

**Ba'moth.** The halting place of the Israelites before they reached Piggah, Num. xxi. 19, 20: probably the same as the following.

**Ba'moth-ba'al.** City, linked with the worship of Baal. Jos. xiii. 17.

**Ba'ni.** 1. One of David's thirty valiant men, a Gadite. 2 Sa. xxiii. 36. 2. Son of Shamer, a descendant of Merari. 1 Ch. vi. 46. 3. Descendant of Pharez, son of Judah. 1 Ch. ix. 4. 4, &c. Several whose descendants returned from exile, some of whom had married strange wives. Ezra ii. 10; x. 29, 34, 38. There are also several persons named Bani, mentioned in connection with Nehemiah, who cannot be separately distinguished. Neh. iii. 17; viii. 7; ix. 4, 5; x. 13, 14; xi. 22.

**Bank, τράπεζα.** This is literally a table, and mostly so translated, and

which could be used for any purpose. Luke xix. 23. In Mat. xxv. 27 a kindred word is translated 'exchangers:' both passages imply that there were in those days, as now, those who received and lent money on interest.

**Banner.** See STANDARD.

**Banquet.** 1. *karah*, 'to prepare, provide,' &c. Job xli. 6. 2. *mir-zach*, 'a banquet.' Amos vi. 7. 3. *mishteh*, from 'to drink, to banquet.' Est. v. 4-14; vi. 14; vii. 1-8; Dan. v. 10.

**Banqueting House.** *Lit.* 'house of wine,' Cant. ii. 4; used figuratively for the house of delights to which the Bridegroom brings the bride.

**Baptism.** Used figuratively to express the overwhelming sufferings which the Lord Jesus endured in order to accomplish the purpose for which He came to the earth; He was 'straitened' until that work was accomplished. Luke xii. 50; John xii. 27. When the sons of Zebedee asked to sit on the right and on the left of the Lord in His glory, He at once referred to the cup He had to drink, and asked if they could drink of that cup, and be baptised with the baptism He was to be baptised with. They, ignorant of the depths of suffering involved in the question, said they could. In one sense they should share in His sufferings—the non-atoning sufferings, from the hand of man; but the places they sought were not His to give. Mark x. 38-40.

**Baptism.** The Greek is *βάπτισμα*, from *βαπτίζω*, to dip, plunge, wash, &c. The ordinance of Baptism: 1. JEWISH. In Heb. vi. 2 (*βαπτισμός*) the Hebrew believers were exhorted to leave 'the doctrine of baptisms;' and in chap. ix. 10 we read of 'divers baptisms or washings,' but which is followed by the words "imposed until the time of reformation," which 'time' is referred to as 'Christ being come.' This shews that the baptisms referred to were some part of the Jewish ritual, in which there were many washings and bathings; but none of these washings signified fully the baptism of the N. T., which as an initiatory ordinance places the baptised in a new position: the Red Sea (1 Co. x. 2) was a figure of this. It was the Jewish washings that the Hebrew believers were exhorted to leave, or not to be laying again as a foundation.

Further, it has often been said that the Jews received their proselytes by baptism. Of this we have no record in the O. T., and Josephus, who details the rites necessary for the reception of a proselyte, makes no mention of baptism. It is true that Maimonides says that proselytes were thus received; but he was not born till A. D. 1135, and was thus far too late to know what took place so long before when contemporary writers are silent on the subject.

2. BAPTISM BY JOHN. This was specially in the Jordan, to which the multitudes *went out*, and which is spoken of again and again as the baptism 'of repentance.' Mark i. 4; Luke iii. 3; Acts xiii. 24; xix. 4. He challenged the multitudes who came to be baptised that they should bring forth 'fruits worthy of repentance.' Mat. iii. 8; Luke iii. 8. He baptised those who came 'confessing their sins,' Mat. iii. 6; and he exhorted the people to believe on Him who would come after him, "that is, on Christ Jesus." Acts xix. 4: cf. John i. 29, 36. The godly remnant by John's baptism took separate ground from the national body, in expectancy of Messiah's coming: they judged themselves, and cleared themselves of the sinful condition of the nation. The Lord was baptised by John, thus taking His place among the repentant in Israel, not as confessing sins, but as fulfilling righteousness, as He said, "Thus it becometh *us* to fulfil all righteousness." Mat. iii. 15.

3. CHRISTIAN BAPTISM. We have seen that John the Baptist preached the baptism of repentance. During the Lord's ministry before the cross,

some were baptised to Him as Messiah. John iv. 1. After His death and resurrection Peter preached, not repentance, but the rejected Jesus as exalted, and made Lord and Christ. When they were pricked in heart, he said to them, 'Repent,' &c., but the baptism was to the remission of sins because the work was now done which gave it fully: they were baptised to the remission of sins—administratively and governmentally. Acts ii. 38.

Rom. vi. 3, 4 gives the meaning of Christian baptism to saints who had been baptised long before. It treats of the death of Christ (the sinless One,) as death *to sin* and *to the state* man was in, and draws conclusions from it for us inasmuch as He is risen. They were baptised to His death, that is, they have a part in it—they are alive to God *in* Him risen (and consequently also alive *to* Him risen—not to law), and hence sin was not to reign any longer; but there is no resurrection *with* Him in these verses. Baptism is prefigured by Israel's passage through the Red Sea, not by their crossing Jordan, though resurrection is added in Col. ii. 12, as leaving sins behind: "Having forgiven you all trespasses." It is individual, and reception into the profession of Christianity: "one Lord, one faith, one baptism." The signification of baptism goes further in Colossians than in Romans, but is always connected with a status upon earth, and not with heavenly privileges. It saves, 1 Pe. iii. 21; we wash away our sins in it, Acts xxii. 16; we go into death in it; and in Col. ii. 12, it is added, we 'are risen:' hence also it is individual. The church as such has never to be brought into death, its very origin is in the resurrection of Christ, Col. i. 18: it is first-born in the new creation.

It is clear that Baptism, though in a certain aspect it places the recipient in a resurrection status, giving Christ for our life, never takes us out of the earth; but puts us in the position of christian responsibility in it, according to newness of life, as it is said, "so we also should walk in newness of life." There is a warning in 1 Co. x. 1-6. They were baptised, &c., "but with many of them God was not well pleased." A mere sacramental position is not enough: we have to "continue in the faith, grounded and settled." Col. i. 23. We are called, as baptised, to walk in this world as dead and risen again, as in a wilderness. It is the expression of the outward visible church in its profession: "one Lord, one faith, one baptism." In baptism we have a good conscience by the resurrection. 1 Pe. iii. 21. We wash away our sins in it, calling on the name of the Lord, Acts xxii. 16; we are received by it into the responsible place of God's people in this world.

With Peter, Christian Baptism seems more connected with the kingdom of heaven: cf. Mat. xvi. 19; Acts ii. 38; x. 48: with Paul it was connected rather with the house of God when he did use it. Paul had a new commission. He is not found, like Peter, ministering in the midst of a known people who had promises, calling souls out of it to repentance, that they should receive remission and be separated from the untoward generation. Paul takes up man as man (though owning the Jews) and brings him into God's presence in light. For the Gentiles it was, even in testimony, a wholly *new* resurrection *state*, not merely a good conscience through the resurrection; and baptism, which gives a status on earth founded on resurrection, forms no part of Paul's testimony, any more than of the mission in John xx. 21-23; and Paul tells us himself, that he was not sent to baptise.

Faith sees that when God brings a man into privileges on earth, he does not separate his household from him, for example, Gen. vii. 1, &c. Under Christianity this surely holds good: see 1 Co. vii. 14: and we see households *were* baptised by Paul.



At the end of Matthew's gospel we have a commandment connected with baptism and apostolic mission to the Gentiles exclusively, but then there is nothing of repentance or remission. It is simply discipling all the nations, baptising and then teaching them. Chap. xxviii. 19, 20. (This passage contemplates in its *full sense* a work to be done at the end of the age by the Jewish remnant toward the *Gentiles*. Christian Baptism now is for Jews and Gentiles alike, that by it they should lose their standing as such, and being committed to the death of Christ be brought into Christian profession, leaving those distinctions behind them.) The direction in Luke xxiv. 47 is repentance and remission of sins. In Mark xvi. 15, 16 salvation belonged to him who believed and was baptised; for if he was not, he refused to be a Christian.

Scripture gives no definite teaching as to the *mode* of baptism, the great point being what the recipients of the ordinance were baptised *to*: cf. Acts xix. 3. The idea conveyed by the word is 'washing,' as with the priests of old (Exo. xxix. 4), rather than 'sprinkling,' as with the Levites. Num. viii. 7.

As to the formula used, some have supposed that because we read in the Acts that persons were baptised 'to the name of the Lord Jesus,' the instruction given in Mat. xxviii. 19 to baptise "to the name of the Father, and of the Son, and of the Holy Ghost," was superseded. But this does not follow: baptism is always *to* some person or thing. The disciples found at Ephesus had been baptised *to* the baptism of John, Acts xix. 3; the Israelites had been baptised *to* Moses; and those baptised in the Acts were *to* the name of the Lord Jesus as Saviour and Lord; and there is no reason why this should not be combined with the words found in Matthew, and a person be baptised in the name of the Lord Jesus unto the name of the Father, and of the Son, and of the Holy Ghost. In Acts ii. 38 the preposition is *ἐν* (*ἐν* in MSS B, C, D); in chap. x. 48 it is *ἐν*; and elsewhere it is *εἰς*.

4. BAPTISED FOR THE DEAD. This occurs in 1 Co. xv. 29. Some maintain that the Corinthian saints had fallen into the error of holding that if some of their number had fallen asleep without being baptised, others could be baptised for them, and that Paul was condemning this. But in the language he uses there is no condemnation. If vers. 20-28 inclusive be read as a parenthesis, ver. 18 explains ver. 29; and ver. 19 explains 30-32. Thus, if there be no resurrection, those "fallen asleep in Christ are perished . . . else what shall they do who are baptised for the dead?" Why step into their place in the ranks, and be in jeopardy every hour, like soldiers in a war, if the dead rise not? What advantage was it for Paul to have fought with beasts at Ephesus if the dead rise not? The allusion in the 'jeopardy every hour' and in the 'fighting' is to those in danger, as soldiers in a war.

**Baptism of the Holy Spirit.** This is distinct from baptism with water. John's baptism is contrasted with it, Acts xi. 16; Mat. iii. 11. Christian baptism, though distinct, was in view of the reception of the Holy Ghost (Acts ii. 38), but does not confer it. Acts xix. 5, 6. Baptism of the Holy Spirit took place at Pentecost: the Lord said to His disciples, "Ye shall be baptised with the Holy Ghost not many days hence," Acts i. 5; so that at Pentecost the saints were all baptised by the one Spirit into one body. 1 Co. xii. 13. This agrees with the church having been begun at Pentecost, and tells us that no one can be a part of the body of Christ until he is indwelt by the Holy Spirit, being initiated into *the one body* formed, characterised, by the baptism of the Holy Spirit once for all.

**Bar.** A Chaldaic or Aramaic word (*Bar*) signifying 'son,' as 'Bar-jona,' son of Jona. It corresponds to *Ben* in Hebrew.

**Barab'bas.** One described as a 'robber' in John xviii. 40; 'a notable prisoner' in Mat. xxvii. 16-26: he had made an insurrection and had committed murder. Mark xv. 7-15. Yet the Jews, led by the chief priests and elders, requested the release of this man rather than the release of the Lord Jesus. Why they petitioned for this particular prisoner is not known; but it manifests in the most decided manner their ungodliness that they could choose such a notoriously wicked man in preference to the Lord of life and glory, their Messiah. Luke xxiii. 18. Peter did not fail to charge this home upon the Jews, "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you." Acts iii. 14.

**Bar'achel.** A Buzite, father of Elihu. Job xxxii. 2, 6.

**Barachi'as.** Father of Zacharias who was slain between the temple and the altar. Mat. xxiii. 35.

**Ba'arak.** Son of Abinoam, of Naphtali. He was called by Deborah the prophetess (who judged Israel at that time) to collect from the tribes of Naphtali and Zebulon 10,000 men that God might deliver into his hand Sisera, the captain of the army of Jabin, king of Canaan, who had 900 chariots of iron, and who had mightily oppressed the children of Israel twenty years. It required great faith to attack so strong an enemy with such a small force; and Barak had not this strong faith in God; he said he would not go unless Deborah would go with him. Deborah consented to go, but told Barak that it would not be to his honour; Sisera would fall by the hand of a woman. When the armies were face to face it was still Deborah that had to tell Barak when to arise to the attack.

Jehovah discomfited Sisera and his chariots and his host, by the swords of the Israelites, and apparently the overthrow was completed by a severe storm and the overflowing of the river Kishon. Jud. iv. 6-17; v. 20, 21. The Canaanites being smitten, Sisera left his chariot and fled for refuge to the house of Heber the Kenite, where he was killed by Jael, Heber's wife. Jud. iv. 18-24. Chap. v. gives the song of Deborah and Barak over the victory. Barak's faith is like that of many who can follow if another will lead, though they cannot take a first place; it is very gracious of God to mention Barak in Heb. xi. 32 as one in the cloud of witnesses who had become victorious by their faith.

**Barbarian,** *βάρβαρος*. The word signifies 'foreigner, alien:' it was used by the Romans for any people who did not understand Latin or Greek. In Rom. i. 14 they are in contrast to the Greeks. In 1 Co. xiv. 11, a person hearing another speak in a language he did not understand would account him and be accounted a foreigner. The inhabitants of Melita were so called by Luke. Acts xxviii. 2-4. In Col. iii. 11 the 'barbarian' is in contrast to the uncultivated Scythian.

**Barbed Irons.** Irons shaped like a harpoon, that will enter the flesh easily but which cannot be withdrawn. God, to shew His wisdom and power to Job, speaks of the leviathan, or crocodile, into which barbed irons have no entrance. Job xli. 7.

**Barber.** Only referred to in Eze. v. 1. Their employment was not usual, but was needed on special occasions, as for a Nazarite; for one supposed to have the leprosy, &c.

**Barhu'mite.** See BAHARUMITE.

**Bari'ah.** Son of Shemaiah, descendant of David. 1 Ch. iii. 22.

**Bar-je'sus.** See ELYMAS.

**Bar-jo'na.** 'Son of Jonas,' surname of Peter. Mat. xvi. 17.

**Bar'kos.** Ancestor of some Nethinim who returned from exile. Ezra ii. 53; Neh. vii. 55.

**Barley,** *seorah*, *κριθή*. The well-known cereal, which was used as food for horses, 1 Ki. iv. 28; and also for the food of man when wheat failed.

At the famine of Samaria, when the Syrian camp was found deserted, one measure (*seah*) of fine flour was sold for a shekel, and two *seahs* of barley for a shekel, 2 Ki. vii. 1, 16, shewing that barley was valued at half the price of wheat. In Rev. vi. 6, when scarcity is foretold, one *chanix* of wheat will be sold for a denarius, and *three* measures of barley for a denarius. Here it is one-third the value of wheat, and 5 pints will cost about 8d., which in N. T. times was a man's daily wages.

In the trial of jealousy an offering was made of barley meal, without oil or frankincense, Num. v. 15. It was a domestic sorrow, that never ought to occur; but if the sin was there it must be judged. In Jud. vii. 13 Gideon hears himself compared to a cake of barley bread: he would not have heard this had he not been afraid, ver. 10; but it the more shewed him whose hand must give the victory. Israel is charged with having polluted God among His people for "handfuls of barley and for pieces of bread," Eze. xiii. 19; as it says elsewhere, they had sold themselves for nought.

It was with five barley-loaves and a few fishes that the Lord fed the five thousand. John vi. 9-13. Such loaves are still the bread of the poorest in Palestine. Barley is sown in October as soon as the ground is softened by the rains, and the harvest is in April, but extends to May in the colder districts.

**Bar'nabas.** A Levite of Cyprus. His name was **JOS**ES (or Joseph as in some MSS); but by the apostles he was surnamed Barnabas, 'son of consolation' (rather 'exhortation'). We first read of him as one who sold his land and laid the money at the apostles' feet. Acts iv. 36, 37. When the disciples at Jerusalem were afraid of Saul, it was Barnabas who introduced him to the apostles. Acts ix. 26, 27. When the Gentiles were converted at Antioch it was Barnabas who was sent there from Jerusalem. He rejoiced in the reality of the work and exhorted them to cleave to the Lord; the scripture says he was "a good man, and full of the Holy Ghost and of faith." He then sought Saul and brought him to Antioch, where they laboured a whole year. They then together visited Jerusalem with contributions from the saints. Acts xi. 22-30. Antioch became a centre, from whence the gospel went forth to the Gentiles; it was there that the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them," and from thence they started on what is called Paul's first missionary journey. Chap. xiii. 2-4.

On the question being raised as to the necessity of the Gentile disciples being circumcised, Paul and Barnabas (Paul being now mostly mentioned first) went up to Jerusalem about the subject. Chap. xv. 1-41. After this Paul proposed that they should visit again the brethren in the cities where they had preached. Barnabas insisted that they should take his nephew Mark with them; but Paul objected, for Mark had previously left the work. Barnabas persisting in his desire, they parted, and he and Mark sailed to Cyprus, his own country. Thus were separated these two valuable servants of the Lord who had hazarded their lives for the name of the Lord Jesus. We have no record of any further labours of Barnabas. Paul alludes to him as one who had been carried away by the dissimulation of Peter, otherwise he speaks of him affectionately. 1 Co. ix. 6; Gal. ii. 1, 9, 13.

**BARNABAS, EPISTLE OF.** There is an Epistle of 21 chapters attributed to Barnabas. Clement of Alexandria treated it as genuine, and Origen called it a 'catholic epistle;' but it is now commonly held that its author was not the companion of Paul. It was most probably written by a Gentile, for it is strongly opposed to Judaism; it has numerous inaccuracies as to the Old Testament, and absurd interpretations of scripture, and con-



tains many silly allusions to the writer's superior knowledge. It was by Eusebius ranked among the spurious writings.

**Barrel.** The word *kad* signifies a large earthen vessel, not a barrel made of wood. 1 Ki. xvii. 12, 14, 16; xviii. 33. It is often translated 'pitcher.'

**Bar'sabas.** 1. JOSEPH, also called JUSTUS, who was nominated with Matthias as suitable to fill the place of Judas Iscariot. Acts i. 23. 2. The surname of JUDAS, who with Silas was sent to Antioch with the decision arrived at by the church at Jerusalem respecting Gentile converts being circumcised. He and Silas are called 'chief men among the brethren,' and 'prophets,' who exhorted the brethren and confirmed them. Acts xv. 22, 27, 32.

**Barthol'omew.** One of the twelve apostles, who is not referred to by name except in the lists of the twelve. Mat. x. 3; Mark iii. 18; Luke vi. 14; Acts i. 13. Probably identical with Nathanael: cf. John i. 45; xxi. 2.

**Bartimæ'us.** The blind beggar of Jericho, to whom the Lord gave sight. Mark x. 46.

**Ba'ruch.** 1. Son of Zabai: he helped to build the wall of Jerusalem. Neh. iii. 20. 2. A priest who sealed the covenant. Neh. x. 6. 3. Father of Maaseiah who returned from exile. Neh. xi. 5. 4. Son of Neriah, and faithful secretary to Jeremiah. He was eventually carried with Jeremiah into Egypt. Jer. xxxii. 12-16; xxxvi. 4-32; xliii. 3, 6; xlv. 1, 2.

**BARUCH, BOOK OF.** This forms part of the O. T. Apocrypha, though its professed author is Baruch, the friend and secretary of Jeremiah. It relates that the Jews in Babylon sent a deputation to Jerusalem with money for sacrifices, and requested that prayers might be offered for Nebuchadnezzar and his son Belshazzar. It confesses that their sufferings were in consequence of their sins. It points to the sin of neglecting the source of wisdom, and exhorts to a return. It laments over Jerusalem; but exults in its future blessing. It ends with an Epistle of Jeremiah to those who were to be led captive into Babylon, warning them against the idols they would find there. It is generally agreed that the book was *not* written by its assumed author, but there is great diversity of opinion as to its probable date: some placing it B. C. 160, and others not till B. C. 79-69.

**Barzil'lai.** 1. Gileadite of Rogelim, who liberally supplied David with provisions when he fled from Absalom. For his faithful services David invited him to return with him to Jerusalem; but being 80 years old he pleaded his great age and declined the honour, but requested that Chimham might go in his stead. 2 Sa. xvii. 27; xix. 31-39; 1 Ki. ii. 7. 2. Meholathite, father of Adriel. 2 Sa. xxi. 8. 3. Priest who had married a daughter of Barzillai of Rogelim and had adopted that name. Ezra ii. 61; Neh. vii. 63.

**Ba'shan.** A large district on the east of the Jordan, having Gilead on the south and extending northward to Mount Hermon; westward to the Jordan valley, and eastward nearly as far as 37° E. It is sometimes called the "land of Bashan," and it was the kingdom of Og the Amorite. It was conquered by Moses, and became, with part of Gilead, the portion of the half-tribe of Manasseh. Its principal cities were Ashtaroth (or Beesh-terah) given to the Levites, Golan a 'city of refuge,' Edrei, and Salcah on its border. It was ravaged by Hazael in the time of Jehu, and is not often alluded to in the later history of the kings of Judah and Israel. Josh. xiii. 30, 31; xxi. 27; 2 Ki. x. 33; 1 Ch. v. 11.

The district was in later days divided into 1. GAULANITIS on the west, now called *Jaulan*, a rich district with noble forests, which is now almost deserted. 2. AURANITIS, in the centre, now called *Hauran*, a magnificent

plain, partly inhabited.\* 3. TRACHONITIS, on the north-east, also called ARGOB, *q.v.*; now called *El Lejah*, a wild district of basaltic rocks. 4. BATANÆA, on the south-east, now called *Ard el Bathanyeh*. The four districts have relics of a numerous population, with massive houses built of stone in some parts.

THE OAKS OF BASHAN are used symbolically for great strength and loftiness, which God in His judgment brings down. Is. ii. 13; Eze. xxvii. 6; Zec. xi. 2.

BULLS OF BASHAN are figurative of strong ruthless enemies, Amos iv. 1, whom God in the coming judgment on Gog will crush, and will call for the fowls and the beasts to come and feed upon their flesh and their blood, Eze. xxxix. 18: and lastly, when the blessed Lord was on the cross, His description of His vindictive enemies includes the strong bulls of Bashan which beset Him around, and gaped upon Him with their mouths, as a ravening and a roaring lion. Psa. xxii. 12, 13.

**Ba'shan-Ha'voth-Ja'ir.** The name given to the country of Argob, a district in Bashan, after it had been conquered by Jair. Deu. iii. 14.

**Bash'emath.** One of the wives of Esau, the daughter of Ishmael and the mother of Reuel. Gen. xxxvi. 3, 4. In the earlier narrative, Gen. xxvi. 34; xxviii. 9, the names of Esau's wives differ from those given in chap. xxxvi. 2, 3. The women may have had two names, or another name have been given them on their marriage. It appears probable that Bashemath, daughter of Elon, is the same as ADAH, daughter of Elon; and that Bashemath, daughter of Ishmael, is the same as MAHALATH, daughter of Ishmael. JUDITH, daughter of Beeri, may be the same as AHOLIBAMAH, daughter of Anah, if Beeri is her father's name and Anah her mother's.

**Basket.** Various Hebrew words are translated 'basket,' and doubtless the size, shape and strength varied according to the purpose for which they were intended. In the N.T. there are three Greek words used: *σπῆραν*, 'a hamper,' in which Paul was let down by the wall, 2 Co. xi. 33, though for the same occurrence another word is used in Acts ix. 25, *σπυρίς*, which also signifies 'a hamper,' and is used for the seven baskets of fragments remaining after the four thousand were fed. Mat. xv. 37; xvi. 10; Mark viii. 8, 20. When the five thousand were fed there were twelve baskets of fragments, but it was then the *κόφινος*, 'a hand basket.' Mat. xiv. 20; xvi. 9; Mark vi. 43; viii. 19; Luke ix. 17; John vi. 13. The two perfect numbers seven and twelve shew the inexhaustible supply the Lord furnishes when His purpose is to bless His own.

**Bas'math.** Daughter of Solomon and wife of Ahimaaz, one of Solomon's commissariat officers. 1 Ki. iv. 15.

**Bason.** There are four Hebrew words used for basons nearly all referring to the temple service. 1. *aggan*, 'a cup, bowl, or bason.' Exo. xxiv. 6. 2. *kephor*, 'large cup or bowl, probably for the wine when drunk before the Lord; when blood is spoken of a different word is used. 1 Ch. xxviii. 17; Ezra i. 10; viii. 27. 3. *mizraq*, 'large bason or bowl,' used for holding the blood that had to be sprinkled, &c. Exo. xxvii. 3; xxxviii. 3; Num. vii. 13-85 'bowls'; 1 Ki. vii. 40, 45, 50; 2 Ki. xii. 13; 2 Ch. iv. 8, 11, 22; Neh. vii. 70. 4. *saph*, 'dish, bowl.' Exo. xii. 22; 2 Sa. xvii. 28; Jer. lii. 19. In the N.T. *νιττήρ*, 'large bason,' which our Lord used when he washed the feet of His disciples. John xiii. 5.

**Bat.** The *atalleph*, *νυκτερίς*, 'night bird,' is the animal well known as the bat: it was in the law forbidden to be eaten. Lev. xi. 19; Deu. xiv. 18.

\* It has long been held that this district, if properly cultivated, would well support its population; and it is reported that recently (1894) a rich Jew has purchased about 45 square miles.

There are several species found in Palestine: they inhabit the tombs and caves, and are familiar with darkness. Where there are many the effluvia from them is very noisome. Their habitation becomes a fit emblem of darkness and offensiveness, a place to which men will cast their idols of gold and silver when Jehovah arises to deal with the earth. Isa. ii. 20.

**Bath.** See WEIGHTS AND MEASURES.

**Bath-rab'bim.** Gate of the ancient city of Heshbon, to the fishpools of which the bridegroom compares the eyes of his beloved. Cant. vii. 4.

**Bath'sheba.** Daughter of Eliam, or Ammiel, and wife of Uriah the Hittite. David's lusting after her became the occasion of his sin in accomplishing the death of her husband. She afterwards became David's wife and was the mother of Solomon and other children. When Adonijah sought to make himself king, Bathsheba, moved by Nathan, appealed to David to fulfil his promise to her that Solomon should be his successor. When Solomon was king Adonijah begged Bathsheba to use her influence to obtain Abishag for him as wife. She asked this of Solomon, but it led to Adonijah's death. 2 Sa. xi. 3; xii. 24; 1 Ki. i. 11-31; ii. 13-19; Psal. li. *title*.

**Bath'shua.** Another name for BATHSHEBA, the wife of David. 1 Ch. iii. 5. The same Hebrew word is translated 'daughter of Shua,' Judah's wife in Gen. xxxviii. 12; 1 Ch. ii. 3.

**Battering Ram.** The machine used anciently for knocking down gates or walls. A heavy beam was suspended by chains, at the end of which was an iron head, shaped something like a ram. The name (which in both passages is simply 'ram') may have been derived either from its shape, or from the resemblance of its action to the butting of a ram. It was pulled away from the wall and then swung heavily against it. Eze. iv. 2; xxi. 22.

**Battle Axe.** Large hammer or axe, at the end of a long handle, a formidable ancient weapon. Jer. li. 20. It is referred metaphorically to Jacob as God's weapon to break the nations into pieces.

**Battlements.** 1. *maaqeh*, the balustrade or parapet round the flat roofs of houses required by the law for the protection of life. Deu. xxii. 8. 2. *netishoth*: this signifies 'expansion,' and may well refer to extended battlements. A parapet on the walls, with holes through which arrows could be shot, may be seen on some of the Assyrian monuments. Jer. v. 10.

**Bay'ai.** One who helped to build the wall of Jerusalem. Neh. iii. 18.

**Bay.** From 'strong, sharp,' and hence a bright colour, perhaps 'reddish brown.' Zec. vi. 3, 7. The chariot with grisled and bay horses signified the Roman empire.

**Bay Tree.** From 'native born,' or that which springs up without transplanting. Psal. xxxvii. 35 reads in the margin, 'tree that groweth in his own soil,' a striking emblem of the wicked spreading himself in his own earthly soil.

**Baz'lith, Baz'luth.** Ancestor of some Nethinim who returned from exile. Ezra ii. 52; Neh. vii. 54.

**Bdellium.** The word *bedolach* has been interpreted to signify both a white transparent oily gum, and a white pearl. Its colour is referred to in the description of the manna, Num. xi. 7, and in Gen. ii. 12 it is mentioned with gold and onyx stones as characterising



BAY TREE.



the land of Havilah. The white pearl seems the more probable allusion, for the manna is in Exo. xvi. 14 compared also to the hoar frost.

**Beacon.** Signal pole placed on the top of a hill. Isa. xxx. 17. Israel should be so reduced in prosperity and in number as to become like a solitary 'tree bereft of branches,' *margin*.

**Beali'ah.** Benjamite who joined David at Ziklag. 1 Ch. xii. 5.

**Be'aloath.** City in the south of Judah. Jos. xv. 24.

**Beans, *pol.*** The common and well-known bean. It grows plentifully in Palestine, and is eaten with rice or mixed with wheat and barley in making bread for the poor. 2 Sa. xvii. 28; Eze. iv. 9.

**Bear, *dob, ἀρκτος.*** The species which inhabited Palestine is the Syrian Bear (*Syriacus Ursus*). When young its colour is a dark brown, but this colour gets lighter with age, and when old it is nearly white. They are now comparatively scarce in Palestine, but may still be seen on the mountains of Lebanon, and occasionally farther south. When vegetables and fruits are to be had the bear feeds upon them, but in the winter it lives upon animals. David slew a lion and a bear that had seized a lamb of the flock. 1 Sa. xvii. 34-37. The she-bear is regarded as peculiarly fierce and dangerous when robbed of her whelps. 2 Sa. xvii. 8; Pro. xvii. 12: cf. 2 Ki. ii. 24. Alas that God should have to compare His fierce judgments on Israel to such a creature, together with the lion and leopard. Hos. xiii. 7, 8. In the millennium the cow and the bear shall feed together. Isa. xi. 7.

In Dan. vii. 5 the Medo-Persian kingdom was compared to a bear, with three ribs in its mouth; and to it was said, "Arise, devour much flesh." In Rev. xiii. 2 the beast that represents the still future Roman empire is described as being like a leopard, with feet as the feet of a bear, shewing its destructive character, for it is by the strength of its feet the bear destroys its prey by tearing it open.

**Beard.** The Israelites always cultivated the beard, and highly valued it. The law forbade them to 'mar the corners of their beards,' Lev. xix. 27, and a priest must not shave off the corner of his beard as a sign of mourning. Lev. xxi. 5. King Hanun inflicted a sore indignity when he marred the beards of David's ambassadors. 2 Sa. x. 4. Ezra in great grief at the sin of the people plucked off the hair of his head and of his beard. Ezra ix. 3: cf. Jer. xli. 5. God's judgment on Israel is compared to the beard being consumed by a razor, Isa. vii. 20; and they were to be scattered as hair that is cut off. Eze. v. 1, 2, 12. Of Moab it was said, every beard should be cut off. Isa. xv. 2; Jer. xlviii. 37.

**Beast.** Besides the ordinary use of this word—such as distinguishing all animals from man, Exo. ix. 10; Ps. xxxvi. 6; and as specifying quadrupeds from fowls and creeping things, Gen. viii. 19—the word is used symbolically for *a*, the ignorance of man, Ps. lxxiii. 22; and for his acting as an irrational creature, that is, without conscience before God. The word is *beir*, translated 'brutish' in Ps. xciv. 8; Jer. x. 8, 14, 21; li. 17. *b*, Great worldly powers, *cheyva, θηρίον*, having different characters according to the symbolic creature specified, but signifying in each case the absence of all moral connection with God: used by Daniel for the four great kingdoms, chap. vii. 3-23; and in Rev. xiii. 1 to xx. 10 for the revived Roman empire and for the Antichrist. *c*, God's executive powers in creation and providence, *ζῶον*, unhappily translated 'beasts' in the A.V. in Rev. iv. 6-9, &c., where it should be 'living creatures,' as in Ezekiel. See LIVING CREATURES.

**Beaten-work.** Much in the tabernacle was to be made of beaten work, Exo. xxv. 18, 31, 36, in contrast to 'molten,' as idols were often made. The cherubim and the mercy-seat were to be beaten out of one

piece, Exo. xxxvii. 7: the candlestick also was beaten work of pure gold. Vers. 17, 22.

**Beatitudes, The.** The name commonly given to the nine statements of blessing in the Sermon on the Mount, shewing the character and the portion of those who enter into the kingdom. Mat. v. 1-11. This stands in remarkable contrast to the economy of the law, in which there is a list of curses as well as of blessings. When Israel entered the land the blessings, but also the curses, were duly read to the people. Jos. viii. 33-35.

Several of the Psalms contain beatitudes, and such are called Asherite Psalms, from the Hebrew word *ashrey*, 'happiness, blessing.'

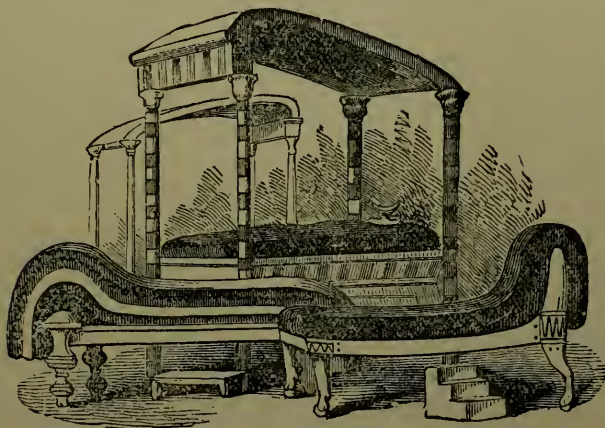
**Beautiful Gate.** A gate of the temple. Acts iii. 2. Josephus says there were nine gates overlaid with silver and gold; but one without the temple, made of Corinthian brass, far exceeded those of gold and silver. (Wars v. 5, 3.) This is supposed to be the gate called Beautiful in the above passage.

**Be'bai.** Two or three whose descendants returned from exile. Ezra ii. 11; viii. 11; x. 28; Neh. vii. 16. And one who sealed the covenant. Neh. x. 15.

**Be'cher.** 1. Son of Benjamin, perhaps his second son, but the first-born of one of his wives. The name signifies 'first-born.' Gen. xli. 21; 1 Ch. vii. 6, 8. 2. Son of Ephraim, and the head of the BACHRITES, Num. xxvi. 35.

**Becho'rath.** Son of Aphiah, a Benjamite. 1 Sa. ix. 1.

**Bed, Bedstead.** In the East the beds were simply mats that could be rolled up in the morning and put away in any corner. This explains why the persons who were healed were told to 'take up' their beds. Mat. ix. 6;



ANCIENT BEDSTEADS.

Mark ii. 9, 11, 12; John v. 8-12. For covering, a quilt sufficed, and in cold weather a thicker one; but often they used their own garments only: this accounts for the law that a garment taken in pledge must be restored when the sun went down, that the owner might sleep in his own raiment, or outer garment. Deu. xxiv. 13. For bedsteads, simple couches were commonly used, and where there was no separate bed-chamber the divan on one side of the room, that was used for reclining on in the day, served for the bedstead at night. Doubtless light movable couches were also used as bedsteads, 2 Ki. iv. 10, under which a lamp could be placed, Mark vi. 21, and on which the man was let down through the roof. Luke

v. 18. The bedstead of Og the giant king of Bashan was of iron, 9 cubits long (about 13 feet 6 inches) and 4 cubits wide (6 feet). Deu. iii. 11.

**Bed-chamber.** The room set apart for sleeping in; being placed in the most retired position it became symbolical of the utmost privacy. 2 Ki. vi. 12; Ecc. x. 20. Joash was hid in a bed-chamber, or a room adapted to that purpose, apparently connected with the temple. 2 Ki. xi. 2. Travellers however, in the East, often have to spread their rugs on the floor of the same room in which the members of their host's family sleep, and the servants they bring with them sleep 'anywhere.' cf. 2 Sa. xi. 9.

**Be'dad.** Father of Hadad king of Edom. Gen. xxxvi. 35; 1 Ch. i. 46.

**Be'dan.** 1. Judge of Israel, between Gideon and Jephthah, mentioned in 1 Sa. xii. 11; but not found in the book of Judges. The LXX, Syriac, and Arabic give the name as Barak. 2. Son of Ulam, descendant of Manasseh. 1 Ch. vii. 17.

**Bedei'ah.** One who had married a strange wife. Ezra x. 35.

**Bee.** The well-known insect that supplies honey. They are referred to symbolically as chasing and surrounding an enemy, and the painfulness of their attacks has often been experienced. Deu. i. 44; Jud. xiv. 8; Psa. cxviii. 12; Isa. vii. 18. Bees abound in Palestine, making their nests in the woods and in the clefts of the rocks, which habit well illustrates the description of the land as "flowing with milk and honey:" cf. 1 Sa. xiv. 26.

**Beeli'ada.** Son of David, 1 Ch. xiv. 7: also called ELIADA in 2 Sa. v. 16; 1 Ch. iii. 8.

**Beel'zebub**, βελζεβούλ. The meaning of this word is much disputed, some associate it with BAAL-ZEBUB, 'lord of the fly,' in the O.T., but others believe it to be a term of contempt, signifying 'lord of dung.' The Jews, who blasphemously charged the Lord with casting out demons by Beelzebul (as it should be spelled), call him 'the prince of the demons,' which sufficiently explains their meaning to be that the one who was the head of those demons enabled the Lord to cast them out. Mat. x. 25; xii. 24, 27; Mark iii. 22; Luke xi. 15, 18, 19. The Lord shews the *folly* of supposing that the same evil one who was seeking to build up a kingdom should be at the same time the means of pulling it down. He also denounces the dreadful *blasphemy* of saying that the work done by the Holy Spirit was accomplished by the influence of Satan: this blasphemy against the Holy Spirit was the sin that should never be forgiven. Cf. also 2 Ki. i. 2.

**Be'er.** 1. A station of the Israelites when they drew near the Land, so-called because of a well (which the word signifies) being sunk there, from which God gave them water. They sang—

"Spring up, O well; sing ye to it:  
The princes digged the well,  
The nobles of the people digged it  
By the direction of the lawgiver, with their staves."

Num. xxi. 16-18. Probably the same as BEER-ELIM of Isa. xv. 8. 2. Place to which Jotham fled for fear of his brother Abimelech. Jud. ix. 21. Its position unknown.

**Bee'ra.** Son of Zophah, of the tribe of Asher. 1 Ch. vii. 37.

**Bee'rah.** Prince of the Reubenites, carried to Assyria. 1 Ch. v. 6.

**Beer-e'lim.** See BEER.

**Bee'ri.** 1. A Hittite, father of Judith, wife of Esau. Gen. xxvi. 34. See BASHMATH. 2. Father of the prophet Hosea. Hos. i. 1.

**Beer-laha'i-roi.** This signifies 'well of the living and seeing one.' A well situated between Kadesh and Bered, "in the way to Shur," there-



fore in the south. It was here that Hagar, when she fled from Sarai, was met by the angel of the Lord: her exclamation on that occasion, "Thou God seest me," gave to the well its name. Gen. xvi. 14. Isaac dwelt near the same 'well LAHAI-ROR.' Gen. xxiv. 62; xxv. 11.

**Bee'roth.** 1. Station of Israel belonging to Jaakan. Deu. x. 6. 2. One of the four cities of the Hivites which deceived Joshua into making a treaty of peace. It was given to Benjamin. Jos. ix. 17; xviii. 25; 2 Sa. iv. 2. It is identified with *Bireh*, 31° 54' N, 35° 13' E, about 7 miles north of Jerusalem. The inhabitants of the city were called BEEROTHITES, 2 Sa. iv. 2-9; xxiii. 37; 1 Ch. xi. 39 (BEROTHITE); and 'children' or 'men of Beeroth' on returning from exile. Ezra ii. 25; Neh. vii. 29.

**Beer'-sheba.** This name, signifying 'well of the oath,' was given to the place where Abraham and Abimelech made a covenant not to molest each other, and confirmed it by an oath. It afterwards became the dwelling place of Abraham and of Isaac, who also digged a well there, and a city is spoken of as bearing the same name. Gen. xxi. 14, 31-33; xxii. 19; xxvi. 23, 33; xxviii. 10. It became a part of Simeon's lot, Jos. xix. 1, 2; and after the settlement of the land it is constantly referred to as the most southern part of the land possessed, as Dan is pointed to as the most northern; thus 'from Dan to Beer-sheba' was the common expression for the whole territory even in the days of Solomon. 1 Ki. iv. 25.

The prophet Amos warns the people not to trust in any places of renown or of former blessing, as Bethel, Gilgal, nor Beersheba; the glory of all had faded: they must seek Jehovah, and they should live. Amos v. 5, 6; viii. 14. On the return of the exiles some of them dwelt at Beer-sheba, and from thence northward to the valley of Hinnom. Neh. xi. 27, 30. Beer-sheba is identified with *Bir es Seba*, 31° 15' N, 34° 48' E. There are still two principal wells in the district giving excellent water, besides five smaller ones.

**Beesh'-terah.** Levitical city in Manasseh, east of Jordan. Jos. xxi. 27. It would appear by comparing 1 Ch. vi. 71 to be the same as ASHTAROTH.

**Beetle, chargol.** This name occurs but once in the list of insects which the Israelites were allowed to eat, and is generally held to be a species of locust. Lev. xi. 22.

**Beeves, baqar.** Horned cattle. Lev. xxii. 19, 21; Num. xxxi. 28-44. The old English plural of 'beef.'

**Beggars.** In the O. T. earthly prosperity was a sign of blessing. The Psalmist said that during the whole of his life he had not seen the righteous forsaken, nor his seed begging bread, Ps. xxxvii. 25; whereas of a wicked one, typical of Judas, it is said, "Let his children be continually vagabonds and beg," Ps. cix. 10; but in bringing in strength and salvation Jehovah "lifteth up the beggar from the dunghill, to set them among princes," 1 Sa. ii. 8. The law made many provisions for the poor. In the N. T. we read of several beggars who were also blind, who received blessing, Mark x. 46; Luke xviii. 35; John ix. 8; and in the parable the Lord spoke of the beggar named Lazarus who was carried into Abraham's bosom. Luke xvi. 20, 22: cf. Acts iii. 2.

**Beginning.** Besides the common use of this word in many connections, it is used in a special sense to carry the mind back into *a*, *eternity*, when the Word was with God, and was God, by whom all things were made. John i. 1-3; Acts xv. 18 (which should read 'from eternity'). Also to the eternity of Jehovah, 'the beginning and the end.' Rev. i. 8; xxi. 6; xxii. 13. *b*, The *creation*, whether it was creating out of nothing or forming the heavens and the earth. Isa. lxiv. 4; Heb. i. 10. Also the creation of man and woman. Mat. xix. 4, 8; Mark x. 6. *c*, The beginning of Christianity. John xv. 27; xvi. 4; 1 John i. 1; iii. 11; 2 John 5, 6. *d*, It

is used also with a moral sense as a foundation or source, as in Col. i. 18; Rev. iii. 14.

**Begotten.** 1. From *γεννάω*, 'to beget.' This word is used *a*, for the natural generation of mankind, as in Mat. i. *b*, for the spiritual generation of the Christian. Paul wrote to the Corinthians, "In Christ Jesus I have begotten you through the gospel," 1 Co. iv. 15; and of Onesimus he says, "whom I have begotten in my bonds," Philem. 10: signifying that he had been the means of their conversion; for the Christian is begotten of God. 1 John v. 18; 1 Pet. i. 3. *c*, for the Lord Jesus, when He became a man, conceived (begotten) of the Holy Ghost, Mat. i. 20; and declared in those words of Jehovah to Him, "Thou art my Son; this day have I begotten thee." Psalms. ii. 7; Acts xiii. 33; Heb. i. 5; v. 5. *d*, *μόνογενής*, a name of peculiar affection for the Lord Jesus in His eternal Sonship as existing before He came into the world, and referred to as the only begotten Son, the only begotten of the Father. John i. 14, 18; iii. 16, 18. It is here used as the equivalent of a Hebrew word (*yachid*) which signifies 'only one,' and hence 'darling,' Gen. xxii. 2; Psalms. xxii. 20; xxxv. 17, &c. 2. *πρωτότοκος*, applied to the Lord Jesus as 'the first-begotten,' or rather 'the firstborn' as marking His supremacy above all. The angels were called to worship Him when He was brought into the world, Heb. i. 6; and He is said to be the firstborn from among the dead. Rev. i. 5.

**Beheading.** This was not a form of capital punishment in the O. T. Ishbosheth was beheaded by his murderers that his head might be carried to David, 2 Sa. iv. 7, 8; as Goliath's head had been carried to Saul. In the N. T. John the Baptist was killed in the Roman manner of beheading with the sword. Mat. xiv. 10; Mark vi. 16, 27; Luke ix. 9. In Rev. xx. 4, those 'beheaded' for the witness of Jesus, may be killed in other ways, for the word *πελεκίζω* signifies 'to cut with an axe,' having no particular reference to the head.

**Behemoth.** This is a Hebrew word and is now very generally believed to refer to the Hippopotamus. Job xl. 15. Jehovah calls the attention of Job to this wonderful animal that he might see the wisdom and power of its Creator.

**Be'kah.** See WEIGHTS AND MEASURES.

**Bel.** One of the gods of Babylon, supposed by some to be the Babylonish name of Baal. Isa. xlv. 1; Jer. l. 2; li. 44.

**Be'la.** 1. Another name of ZOAR, a small city near the Dead Sea. Gen. xiv. 2, 8; xix. 22. 2. Son of Beor and king in Edom. Gen. xxxvi. 32, 33; 1 Ch. i. 43, 44. 3. Son of Azaz, of the tribe of Reuben. 1 Ch. v. 8. 4. Eldest son of Benjamin, and head of the family of the BELAITES. Gen. xlv. 21 (BELAH); Num. xxvi. 38, 40; 1 Ch. vii. 6, 7; viii. 1, 3.

**Be'li'al.** The Hebrew word signifies 'worthless, lawless,' and is not a proper name, but is used as a personification of evil; thus we have 'son of Belial, daughter of Belial,' &c. Deu. xiii. 13; Jud. xix. 22; 1 Sa. i. 16; xxv. 17, 25; &c. In the N. T. it is put in contradistinction to Christ as if it meant Satan, 2 Co. vi. 15: it is there *βελίαιρ*.

**Believer.** This word occurs but twice in the A. V. 1. *πιστεύω*, to believe, from *πίστις*, 'faith,' Acts v. 14: "Believers were the more added to the Lord." The same Greek word is constantly used for those that believe on the Lord Jesus Christ to the saving of their souls, as in John iii. 15-18. 2. *πιστός*, 'trusting, trusty,' also from *πίστις*, 'faith,' 1 Tim. iv. 12; "be thou an example of the believers." The same word is used for "What part hath he that believeth with an infidel, or unbeliever?" 2 Co. vi. 15. 'Believers' are a *class* of persons, who, through the mercy of God, have faith in Christ as the Son of God, and in His atoning work on the cross. See FAITH.

**Bellows.** Instead of 'the bellows are burned,' some prefer to translate 'the bellows puff, or blow, and the lead is consumed in the fire,' lead being formerly used to purify silver. Jer. vi. 29. The allusion is that



ANCIENT EGYPTIAN BELLWS.

Israel had not been refined by means of judgment: "reprobate silver shall men call them." Ver. 30. Bellows are seen on the monuments of Egypt, having two bags on which a man stands; by lifting up each foot alternately, and pulling a string, each bag is inflated, and the wind is forced to the fire as the foot descends.

**Bells.** 1. *paamon*, from 'to strike.' Exo. xxviii. 33, 34; xxxix. 25, 26. They were on Aaron's robes, "a bell and a pomegranate," testimony and fruit were to mark all his goings, as they should accompany the Christian's walk through being attached to Christ. 2. *metsilloth*, 'bells' from their tinkling, Zec. xiv. 20, but in the margin is read 'or bridles.' These are supposed to be the metallic plates suspended from the heads of the horses, on which inscriptions can be engraved, and which make a tinkling noise. At the restoration and blessing of Israel "Holiness unto the Lord" will be engraved on such plates.

**Belshaz'zar.** The last king of the Babylonish empire, who, at a festival, when he desecrated the sacred vessels of Jerusalem, was warned of God by the fingers of a man's hand writing upon the wall. He had been weighed by God and was found wanting. Though remonstrated with by Daniel he shewed no signs of repentance, and in the midst of the festivities the city was taken by Cyrus or one of his generals and the king was slain. The monuments record that it was taken by Gobryas. The queen, probably the queen-mother, was not at such a scene of revelry, and she could tell of one who would be able to interpret the writing on the wall. See MENE.

For a long time Daniel's account of the taking of the city and of Belshazzar being the last king, was held to be contradicted by history, which names several kings between Nebuchadnezzar and the close of the empire. Of these, two are mentioned in scripture: Evil-merodach, 2 Ki. xxv. 27; Jer. lii. 31; and Nergal-sharezer. Jer. xxxix. 3, 13. Two others are also named in history, Laborosoarchod and Nabonadius or Labynetus: the former reigned only nine months, and the latter cannot be made to agree with Belshazzar; but happily Col. Rawlinson in A. D. 1854 at Mugheir, the ancient Ur, found an inscription on a monument to the effect that Nabonadius associated his son Bel-shar-eser with himself on the throne. Some



tablets also have been discovered bearing the record of certain contracts made by Bilu-sarra-utsur, son of the king, which is also believed to refer to Belshazzar.

Nabonadius was elsewhere, and Belshazzar was slain. This agrees with his saying to Daniel that if he could interpret the writing he should be the *third* in the kingdom. Belshazzar is called the son of Nebuchadnezzar, but this in scripture often means grandson, and Nabonadius is supposed to have married a daughter of Nebuchadnezzar. He is said to have been a usurper, and by such a marriage would have consolidated his position on the throne. Dan. v. 1-30; vii. 1; viii. 1.

**Belteshaz'zar.** See DANIEL.

**Ben.** A word signifying 'son,' and often placed at the beginning of proper names to say whose son the person is: or followed by an appellative, as Ben-oni, 'son of my sorrow.' In the plural it is BENE or BENI. See BAR.

**Ben.** Levite appointed to the service of song by David. 1 Ch. xv. 18.

**Benai'ah.** 1. Son of Jehoiada, and officer in David's and Solomon's army, perhaps chief of their body-guard. 2 Sa. viii. 18; xx. 23; xxiii. 20, 22; 1 Ki. i. 8-44; ii. 25-46; iv. 4; 1 Ch. xi. 24; xviii. 17; xxvii. 5, 6. 2. One of David's valiant men, a Pirathonite. 2 Sa. xxiii. 30; 1 Ch. xi. 31; xxvii. 14. 3. Prince of a family of Simeon. 1 Ch. iv. 36. 4. Levite and 'porter,' 1 Ch. xv. 18, 20; xvi. 5. 5. Priest who blew the trumpet before the ark. 1 Ch. xv. 24; xvi. 6. 6. Father of Jehoiada, one of David's counsellors. 1 Ch. xxvii. 34. 7. Levite descendant of Asaph. 2 Ch. xx. 14. 8. Levite, overseer of the temple-offerings. 2 Ch. xxxi. 13. 9. Father of Pelatiah, prince of Judah. Eze. xi. 1, 13. 10-13. Four who had married strange wives. Ezra x. 25, 30, 35, 43.

**Ben-am'mi.** Name signifying 'son of my people,' given to the son of Lot's daughter: he was father of the Ammonites. Gen. xix. 38.

**Bene'-berak.** City in Dan. Jos. xix. 45. Identified with *Ibn Ibrak*, 32° 2' N, 34° 50' E.

**Benefactor.** This was a term of praise and flattery often used towards the rulers who loved to hear themselves spoken well of. The Lord said it was not to be so with His disciples; they had been disputing who should be the greatest (and that too when their Lord was approaching the cross!) whereas they ought to have taken a low place, following in His steps. Luke xxii. 25.

**Ben'e-ja'akan.** A tribe that gave its name to several wells, near to which was one of the halting places of the Israelites. Num. xxxiii. 31, 32.

**Ben-ha'dad.** This appears to be the royal title of the kings of Syria. There are three mentioned in scripture bearing this name, and the last apparently not a relative of the other two. The title may signify 'son of Adad' one of the gods of Syria. 1. Son of Tabrimon. He was induced, by a present from Asa king of Judah, to attack Baasha king of Israel. 1 Ki. xv. 18, 20; 2 Ch. xvi. 2, 4.

2. Another king of Syria in the time of Ahab. He fought against Israel, but was defeated and taken prisoner. Ahab called him 'brother,' and spared his life, for which he was rebuked by a prophet: God had devoted Ben-hadad to death and Ahab's life should go for his life. Ben-hadad again besieged Samaria in the reign of Jehoram, causing a great famine, but God made the Syrians flee when no man pursued, leaving plentiful provisions for His people. Afterwards when Ben-hadad was sick he sent Hazael to Elisha, who had come to Damascus, to know whether he would recover. Elisha said Hazael could tell the king he might surely recover, though Elisha knew he would die. He also told Hazael that he would be king of Syria. Hazael told the king that he would certainly

recover; but the next day smothered him with a wet cloth, and reigned over Syria in his stead. 1 Ki. xx. 1-33; 2 Ki. vi. 24; viii. 7-15.

**3.** Son of the above-named Hazael. Because of Israel's sin, God delivered them into the hands of this king; but eventually Ben-hadad was defeated three times and the cities of Israel were recovered. 2 Ki. xiii. 3, 24, 25; Jer. xlix. 27; Amos i. 4.

**Ben-ha'il.** Prince of Judah under Jehoshaphat. 2 Ch. xvii. 7.

**Ben-ha'nan.** Son of Shimon, descendant of Judah. 1 Ch. iv. 20.

**Beni'nu.** Levite who sealed the covenant. Neh. x. 13.

**Ben'jamin.** The youngest son of Jacob by his beloved wife Rachel. She died at his birth and named him BEN-ONI, signifying 'son of my sorrow,' but his father named him BENJAMIN, 'son of the right hand.' Gen. xxxv. 18, 24. Type of Christ both as exalted at God's right hand (Benjamin), and, as rejected, the occasion of Israel's tribulation in the last days (Ben-oni), Rachel being a type of Israel (Mic. v.). Very little is recorded of Benjamin personally: he was the father of ten sons. Gen. xlv. 21.

Benjamin was the smallest of the tribes except Manasseh in the numbering of Num. i. 37; ii. 22, 23. In Ps. lxviii. 27 it is called 'little Benjamin;' but in the numbering before entering the land Benjamin exceeded in number four of the other tribes. Num. xxvi. 41. In Gen. xlix. 27 Jacob prophesied of the tribe that it should "ravin as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil;" typical of Christ in judgment on the earth in a future day. In Deu. xxxiii. 12, where Moses prophesied of the tribes, he said of Benjamin, "The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders." So in the blessings of Ps. lxviii. 27 Benjamin is the first named of the four tribes; and in Ps. lxxx. 2, where God is called upon to save them, Benjamin is mentioned with Ephraim and Manasseh, being the three tribes which followed the ark. Num. ii. 17-24; x. 22-24.

The tribe did not drive out the Jebusites, but allowed them to dwell with them in Jerusalem, Jud. i. 21; this may have led to their idolatry, for when, with Judah and Ephraim, they were attacked by the children of Ammon, they confessed they had forsaken God and served Baalim. Chap. x. 9, 10. It may also have led to the dreadful deed which resulted in the destruction of nearly the whole tribe. Chaps. xix.-xxi. From this they in a measure recovered their strength. At the division of the kingdom they remained with Judah, but a large portion of their lot was seized by Israel. At times they appear to be lost sight of, for Ahijah said that God had reserved to the house of David *one* tribe (as if Benjamin was reckoned as cut off in judgment), 1 Ki. xi. 36. The two tribes were constantly spoken of as 'Judah,' whereas the ten tribes were called 'Israel.' On the return from the captivity, Benjamin had its share of blessing with Judah. Ezra i. 5; x. 9; Neh. xi. 4-36. Paul relates twice that he was of the tribe of Benjamin. Rom. xi. 1; Phi. iii. 5. In the future, twelve thousand of this tribe will be sealed. Rev. vii. 8.

The district occupied by the tribe is often simply called Benjamin. It was situated with Ephraim on its north, and Judah on its south, Dan on its west, and the Jordan on its east; it occupied about 28 miles east and west and 14 miles north and south at its widest parts. The district is mountainous with rocks and ravines, having an elevated table land. It contained the important cities of Jerusalem (in its south border), Bethel, Gibeon, Ramah, &c.

**Ben'jamin.** 1. Son of Bilhan, descendant of Benjamin. 1 Ch. vii. 10. 2, 3, 4. Three who returned from exile. Ezra x. 32; Neh. iii. 23; xii. 34.

**Ben'jamin, Gate of.** One of the gates in Jerusalem; but which with others named in the O. T. cannot now be identified. Jer. xx. 2; xxxvii. 13; xxxviii. 7; Zec. xiv. 10.

**Beno'.** Son of Jaaziah, a descendant of Merari. 1 Ch. xxiv. 26.

**Ben-o'ni.** See BENJAMIN.

**Ben-zo'heth.** Son of Ishi, a descendant of Judah. 1 Ch. iv. 20.

**Be'on.** Another form of BAAL-MEON. Num. xxxii. 3: cf. ver. 38. See BETH-MEON.

**Be'or.** 1. Father of Bela, king of Edom. Gen. xxxvi. 32. 2. Father of Balaam the prophet. Num. xxii. 5. See BOSOR.

**Be'ra.** King of Sodom. Gen. xiv. 2.

**Bera'chah.** 1. One who joined David at Ziklag. 1 Ch. xii. 3. 2. A valley between Bethlehem and Hebron where Jehoshaphat overcame Moab and Ammon, and where he blessed the Lord because of the victory: hence its name 'Valley of Blessing.' 2 Ch. xx. 26, *margin*. Identified with *Wady el Arrub*, 31° 37' N, 35° 10' E.

**Berachi'ah.** Another form of BERECHIAH. 1 Ch. vi. 39.

**Berai'ah.** Son of Shimhi, a Benjamite. 1 Ch. viii. 21.

**Bere'a.** City of Macedonia, visited by Paul, where he found some Jews who were more noble than those of Thessalonica, inasmuch as they tested by the scriptures what Paul preached: to which is added "therefore many of them believed." Sopater was of this city. It is now called *Kara Verria*, on the eastern slope of the Olympian range. Acts xvii. 10, 13; xx. 4.

**Berechi'ah.** 1. Descendant of the royal family of Judah. 1 Ch. iii. 20. 2. Father of Asaph, a 'singer,' 1 Ch. vi. 39 (BERACHIAH); xv. 17. 3. Levite, son of Asa. 1 Ch. ix. 16. 4. Levite, a door keeper 'for the ark.' 1 Ch. xv. 23. 5. Son of Meshillemoth: he opposed the captives from Judah being brought into Samaria. 2 Ch. xxviii. 12. 6. Father of Meshullam. Neh. iii. 4, 30; vi. 18. 7. Father of Zechariah the prophet. Zec. i. 1, 7.

**Be'red.** 1. Place in the south of Canaan near to which was the well *Lahai-roi*. Gen. xvi. 14. 2. An Ephraimite, apparently the grandson of Ephraim. 1 Ch. vii. 20.

**Bereni'ce.** See BERNICE.

**Be'ri.** Son of Zophah, an Asherite. 1 Ch. vii. 36.

**Beri'ah.** 1. Son of Asher. Gen. xlv. 17; Num. xxvi. 44, 45; 1 Ch. vii. 30, 31. 2. Son of Ephraim. 1 Ch. vii. 23. 3. Son of Elpaal, a Benjamite. 1 Ch. viii. 13, 16. 4. Son of Shimei, a Gershonite. 1 Ch. xxiii. 10, 11.

**Beri'ites.** Descendants of Beriah, the son of Asher. Num. xxvi. 44.

**Be'rites.** People in the north of Palestine, possibly the descendants of Beri. 2 Sa. xx. 14.

**Be'rith.** See BAAL-BERITH.

**Berni'ce.** Daughter of Agrippa I., and wife of Herod of Chalcis. She visited Cæsarea with her brother Agrippa II., and heard Paul's defence. Acts xxv. 13, 23; xxvi. 30. She afterwards married Polemon II. king of Pontus or Cilicia; but eventually became mistress of both Vespasian and Titus: in all this keeping up the dissolute character of the Herods. Often called BERENICE by historians.

**Ber'odach-bal'adan.** See MERODACH BALADAN.

**Be'rothah.** Place mentioned as a north border of the land when it will again be inhabited by the twelve tribes. Eze. xlvii. 16. Supposed by some to be *Beyrout*.

**Be'rothai.** City belonging to Hadadezer king of Zobah. 2 Sa. viii. 8. Apparently the same as CHUN in 1 Ch. xviii. 8.

**Be'rothite.** Inhabitant of Beeroth. 1 Ch. xi. 39.



**Beryl.** There is no certainty as to what stone the word *tarshish* denotes. The LXX translate it by different words. In Eze. i. 16; x. 9 the 'wheels' are compared to its colour, without stating what that was. Some suppose it was the golden topaz; others that it was the chrysolite. It was the first in the fourth row of the high priest's breastplate, and is mentioned in the foundation of the heavenly Jerusalem. Exo. xxviii. 20; xxxix. 13; Cant. v. 14; Eze. xxviii. 13; Dan. x. 6. In Rev. xxi. 20 the word is βήρυλλος, beryl.

**Be'sai.** Ancestor of some Nethinim, who returned from exile. Ezra ii. 49; Neh. vii. 52.

**Besodei'ah.** Father of Meshullam who repaired the old gate at Jerusalem. Neh. iii. 6.

**Besom.** Anglo-Saxon name for a broom made of twigs. Isa. xiv. 23.

**Be'sor.** A brook or wady in the south of Judah. 1 Sa. xxx. 9, 10, 21.

**Be'tah.** City of Hadadezer, from which David took much brass. 2 Sa. viii. 8; cf. 1 Ch. xviii. 8. See ТИВНАТН.

**Be'ten.** City on the border of Asher. Jos. xix. 25. Identified with *el Banek*, 32° 56' N, 35° 16' E.

**Beth.** A word used in many compound names of places, and signifying 'house' or dwelling place: as Beth-el, house of God.

**Bethab'ara.** Place beyond Jordan where John was baptizing. John i. 28. Identified with the ford *Abarah*, 32° 32' N, 35° 33' E. Most Editors of the Greek Testament read BETHANY.

**Beth'anath.** City of Naphtali, the inhabitants of which were not driven out, but were made tributary. Jos. xix. 38; Jud. i. 33. Identified with *Ainitha*, 33° 8' N, 35° 26' E.

**Beth'anoth.** City of Judah. Jos. xv. 59. Identified with *Beit Ainun*, 31° 34' N, 35° 7' E.

**Beth'any.** The 'house of dates,' a village on the eastern slope of the Mount of Olives, about 2 miles from Jerusalem, near the road to Jericho. It was where Lazarus, Martha, and Mary resided, in whose house the Lord found a resting place, amidst those whom He loved, and who were ever ready to welcome Him, and to devote the best of their substance to Him. It was from or near Bethany that the Lord ascended. Mat. xxi. 17; xxvi. 6; Mark xi. 1, 11, 12; xiv. 3; Luke xix. 29; xxiv. 50; John xi. 1, 18; xii. 1. It is now a ruinous and wretched hamlet called *el Azariyeh*, or 'Lazariyeh,' from Lazarus, 31° 46' N, 35° 15' E.

Some of the Greek MSS read BETHANY in John i. 28 where John was baptizing on the east of the Jordan.

**Beth-ar'abah.** A city of Benjamin, or Judah, near the valley of the Jordan. Jos. xv. 6, 61; xviii. 22.

**Beth-ar'am.** A city of Gad, east of the Jordan, between Succoth and Debir. Jos. xiii. 27: held to be the same as BETH-HARAN of Num. xxxii. 36. Identified with *Tell Rameh*, 31° 50' N, 35° 38' E.

**Beth-ar'bel.** A city destroyed by Shalman, who was possibly Shalmaneser king of Assyria; nothing further is known of the city. Hos. x. 14.

**Beth-a'ven.** A place or 'wilderness' of Benjamin near Bethel. Jos. vii. 2; xviii. 12; 1 Sa. xiii. 5; xiv. 23; Hos. iv. 15; v. 8; x. 5. Though this is said to be on the east of Bethel, in Hosea it would appear to be a name given to Bethel itself as being no longer the 'house of God,' but the 'house of vanity' because of the idols there.

**Beth-azma'veth.** See AZMAVETH.

**Beth-ba'al-me'on.** See BETH-MEON.

**Beth-ba'rah.** Place on the east of Jordan, to which the Midianites were pursued. Jud. vii. 24.

**Beth-bi'rei.** Town of Simeon. 1 Ch. iv. 31. Apparently the same as BETH-LEBAOTH in Jos. xix. 6.

**Beth-car'.** Place to which the Philistines were pursued from Mizpeh. 1 Sa. vii. 11.

**Beth-da'gon.** 1. Town of Judah, probably, by its name, near to the Philistines. Jos. xv. 41. 2. Boundary town of Asher. Jos. xix. 27.

**Beth-diblatha'im.** Moabite town, upon which judgment was pronounced. Jer. xlviii. 22. Perhaps the same as ALMON-DIBLATHAIM.

**Beth'-el.** 1. Name, signifying 'house of God,' given to the place where God first appeared to Jacob in a dream. It led him to say, "Surely the Lord is in this place . . . this is none other but the house of God . . . and he called the name of that place Beth-el." Gen. xxviii. 16-19. God thus gave to Jacob the apprehension that the house of God on earth—the gate of heaven—was to be connected with him and his seed, and afterwards God acknowledged the place and the name, saying, "I am the God of Beth-el," chap. xxxi. 13. To take Jacob out of a false position God bade him go up to Beth-el and dwell there, and Jacob felt he must take no idols there, so he told his household to put away the strange gods from among them, to be clean, and to change their garments. "He built there an altar and called the place *El-beth-el*;" and there God met him, revealed His name to him, and confirmed the change of his name to Israel (cf. chap. xxxii. 28, 29), blessed him, and renewed His promises. Chap. xxxv. 1-16.

It was afterwards conquered and given to Benjamin. Jos. xii. 9; xviii. 22; Jud. i. 22. Apparently the tabernacle was pitched at Shiloh near Bethel, for Israel went there to inquire of God, and Samuel told Saul that he should meet three men "going up to God to Beth-el." Jud. xxi. 19; 1 Sa. x. 3. At the division of the kingdom Beth-el fell to Israel, and Jeroboam set up there one of the golden calves to prevent the Israelites going to Jerusalem to worship. An altar was erected and sacrifices offered to the idol; but it was condemned by a man of God, and the altar was rent. 1 Ki. xii. 29-33; xiii. 1-32; Amos vii. 10, 13. There were sons of the prophets dwelling at Beth-el, 2 Ki. ii. 3, but the idolatrous altar was not destroyed until the days of Josiah. 2 Ki. xxiii. 4, 15, 17, 19. Among those who returned from exile were men of Beth-el, and the place was again inhabited. Ezra ii. 28; Neh. vii. 32; xi. 31. See also Hos. x. 15; xii. 4; Amos iii. 14; iv. 4; v. 5, 6.

The city had been originally named Luz. It is now identified with *Beitin*, 31° 56' N, 35° 14' E, some 10 miles north of Jerusalem. It stands on a rocky ridge between two valleys, but has higher ground on each side except the south. Amos (v. 5) said it should 'come to nought,' and now amid the scattered ruins are about 20 houses roughly formed out of the old materials. 'MOUNT BETH-EL' occurs in Jos. xvi. 1; 1 Sa. xiii. 2. See BETH-AVEN.

2. This name, found in Jos. xii. 16 (not that in ver. 9) and 1 Sa. xxx. 27, is probably a different place from the preceding because of the names associated with it, and was farther south. It is probably the same as Bethul, Bethuel. In the latter reference the LXX (Vat.) read Bæthsur.

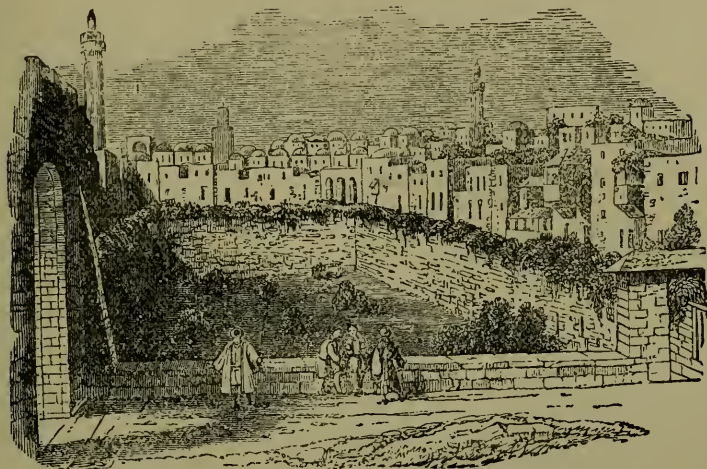
**Beth'elite.** The designation of Hiel who rebuilt Jericho. 1 Ki. xvi. 34.

**Beth-e'mek.** Town on the border of Asher. Jos. xix. 27. Identified by some with *Amka*, 32° 58' N, 35° 10' E.

**Be'ther.** Mountains not identified, and to what the name refers is not known. Cant. ii. 17. It reads 'division' in the margin and in the LXX.

**Bethes'da.** Pool at Jerusalem, near the sheep market or gate, into which an angel occasionally descended and troubled the water. The person who first stepped in after this, was cured of whatever disease he had. John v. 2. This was a marvellous witness of God's mercy still left to

Israel, though it met the need of those only who had sufficient strength to avail themselves of it, and did not reach the most weakly and destitute, whose condition truly sets forth the state of man spiritually. In contrast to the law, which was 'weak through the flesh,' the Son of God was there with life and liberty in His gift. The name signifies 'house of mercy:' cf. Exo. xv. 26, "I am Jehovah that healeth thee."



BIRKET ISRAIL.

The large pool, called 'Birket Israil,' near St. Stephen's Gate is the traditional Pool of Bethesda, but its identity is refused by most. There are other tanks in the city, and some prefer the 'fountain of the Virgin' outside of the city; but there is no certainty that any one of them is the pool mentioned in scripture.

**Beth-e'zel.** Place probably situated in the plain of Philistia, by the names associated with it. Mic. i. 11.

**Beth-ga'der.** Apparently a *place* near Beth-lehem, of which Hareph was the founder. 1 Ch. ii. 51.

**Beth-ga'mul.** Town of Moab. Jer. xlviii. 23. Identified by some with *Jemail*, 31° 31' N, 35° 50' E.

**Beth-hac'cerem.** Place near Tekoa in Judah, used as a beacon hill. Neh. iii. 14; Jer. vi. 1.

**Beth-ha'ran.** See BETH-ARAM.

**Beth-hog'la, Beth-hog'lah.** Border city between Judah and Benjamin belonging to the latter. Jos. xv. 6; xviii. 19, 21. Identified with *Ain Hajlah*, 31° 50' N, 35° 31' E.

**Beth-ho'ron.** Two towns called the 'upper' and the 'nether,' though also spoken of as one, on the boundary between Benjamin and Ephraim. They were allotted to Ephraim, and given to the Kohathites. The district is memorable as where Joshua conquered the Amorites, and near which God smote them with hailstones. Jos. x. 10, 11; xvi. 3, 5; xviii. 13, 14; xxi. 22; 1 Sa. xiii. 18. In 1 Ch. vii. 24 these towns are said to have been built by Sherah, apparently the grand-daughter of Ephraim. Solomon also built or rebuilt them. 1 Ki. ix. 17; 2 Ch. viii. 5.

It was near these cities that Judas Maccabæus won his victory over Seron; and here that the Roman Cestius Gallus was signally defeated



The places are still called upper, *el Foka*, and lower, *et Tahta*, with the general name of *Beit Ur*, 31° 53' and 54' N, 35° 6' and 5' E.

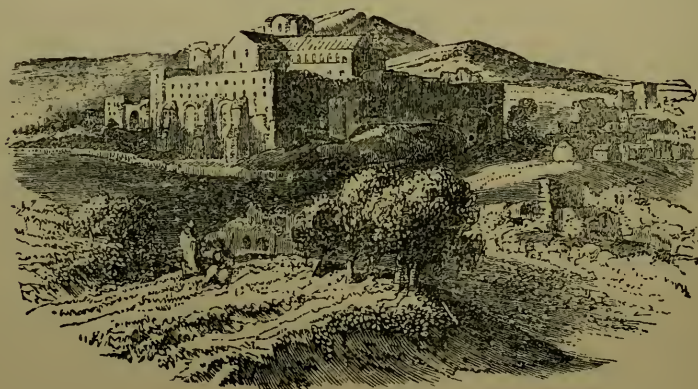
**Beth-jesh'emoth, or -jes'emoth.** Town of Moab, near to one of the stations of the Israelites. It was assigned to Reuben, but was eventually secured by the Moabites. Num. xxxiii. 49; Jos. xii. 3; xiii. 20; Eze. xxv. 9. Identified with *Sueimeh*, 31° 47' N, 35° 35' E.

**Beth-leba'oth.** See BETH-BIREI.

**Beth'-lehem.** 1. City of Judah, also called BETH-LEHEM-JUDAH (Jud. xvii. 7-9). It is first mentioned in connection with the death and burial of Rachel. Gen. xxxv. 19. The history of Ruth is also connected with Beth-lehem. Chap. i. 1-22; ii. 4. David was anointed in the house of Jesse the Bethlehemite, so that apparently it was the place of David's birth, 1 Sa. xvi. 4; xvii. 12, 15; and this accounts for its being called in Luke ii. 11 the 'city of David.' It was also the birth-place of Jesus: though it was "little among the thousands of Judah," it the better agreed with His humiliation. Beth-lehem, signifying 'house of bread,' is a very appropriate name for a place whence the Saviour should proceed as a man—He who was the living bread that came down from heaven.

Apparently it was originally called EPHRATH, Gen. xxxv. 16, 19; xlviii. 7; and was afterwards called EPHRATAH, Ruth iv. 11; Psa. cxxxii. 6. It is once called BETH-LEHEM EPHRATAH, that is, *the fruitful*, for the ruler of Israel was to come from thence. Mic. v. 2; Luke ii. 4, 15; John vii. 42. This led to the massacre of the infants by Herod. Mat. ii. 16-18.

In 1 Ch. ii. 51, 54; iv. 4, 'father of Beth-lehem' may signify 'prince of Beth-lehem.'



BETHLEHEM.

It is identified with *Beit Lahm*, 31° 42' N, 35° 12' E, situated 6 miles south of Jerusalem, on a narrow ridge which runs from the central range of hills. The ridge is cut into terraces, which are covered with olives and vines. There are now about 5,000 inhabitants, almost all called Christian, with convents for the Latins, Greeks, and Armenians. An enormous pile of buildings called the 'Church of the Nativity' is connected with the convents.

2. Town in Zebulun, mentioned only in Jos. xix. 15, also called *Beit Lahm*, 32° 44' N, 35° 10' E, described as a most miserable village. (It is not known which of the above places is referred to in Jud. xii. 8, 10.)

**Beth'-lehemite.** Native of Beth-lehem. 1 Sa. xvi. 1, 18; xvii. 58; 2 Sa. xxi. 19.

**Beth-ma'achah.** 2 Sa. xx. 14, 15. See ABEL-BETH-MAACHAH.

**Beth-mar'caboth.** Town of Simeon in the extreme south, with Ziklag and Hormah. Jos. xix. 5; 1 Ch. iv. 31.

**Beth-me'on.** City of Reuben on the east of the Jordan. Jer. xlviii. 23. Apparently also called BAAL-MEON, BETH-BAAL-MEON, and BEON, Jos. xiii. 17; Num. xxxii. 3; 38 (which says 'their names being changed'); 1 Ch. v. 8. Eze. xxv. 9 speaks of it as a city that was 'the glory of the country.' Identified with the ruins at *Tell Maain*, 31° 41' N, 35° 44' E.

**Beth-nim'rah.** City of Gad, on the east of the Jordan, Num. xxxii. 36; Jos. xiii. 27: it is called NIMRAH in Num. xxxii. 3. Identified with *Tell Nimrin*, 31° 54' N, 35° 37' E.

**Beth-pa'let.** Town in the south of Judah. Jos. xv. 27: called BETH-PHELET in Neh. xi. 26.

**Beth-paz'zez.** Town of Issachar. Jos. xix. 21.

**Beth-pe'or.** A city of Moab, east of the Jordan, near to which, in the valley, Israel made one of their last encampments, Deu. iii. 29; iv. 46; and near to which the Lord buried Moses. It was allotted to Reuben. Deu. xxxiv. 6; Jos. xiii. 20. Identified with *Mareighat*, 31° 39' N, 35° 42' E.

**Beth'phage.** Village on the Mount of Olives near to Bethany. Its name signifies 'house of figs' (hard or unripe). Identified with *Kefr et Tor*, on the mount half way between Bethany and the top. Mat. xxi. 1; Mark xi. 1; Luke xix. 29.

**Beth-phe'let.** See BETH-PALET.

**Beth-ra'pha.** Obscure name in the genealogy of Judah. 1 Ch. iv. 12.

**Beth-re'hob.** Place in the north near Dan, from which perhaps Syrians were hired by the Ammonites against David, Jud. xviii. 28; 2 Sa. x. 6. Identified with *Hunin*, 33° 13' N, 35° 32' E. Some judge that the Syrians came from a different place near the Euphrates.

**Bethsa'ida.** This name signifies 'house of fish.' 1. BETHSAIDA OF GALILEE, a town from whence came Philip, Andrew, and Peter, John i. 44; xii. 21; and against which the Lord pronounced a 'woe' because it had not repented at His mighty works. Mat. xi. 21; Luke x. 13. After the Lord had fed the 5,000 on the east of Jordan He sent His disciples to Bethsaida on the western shore. Mark vi. 45. It was near the shore on the west of the Sea of Galilee, in the same locality as Capernaum and Chorazin: there are ruins in the district, but its exact situation cannot be identified. 2. BETHSAIDA JULIAS, a town near the N.E. corner of the same lake. A blind man was cured there, Mark viii. 22; and near to it the 5,000 were fed, Luke ix. 10-17: also related in Mat. xiv. 13-21; Mark vi. 31-44; John vi. 1-14. It was called 'Julias,' because Philip the tetrarch enlarged the town, giving it the above name in honour of Julia, daughter of Augustus. It is identified by some with *et Tell*, 32° 54' N, 35° 37' E. A few rude houses and heaps of stones are all that mark the spot. (The context of the above passages shews that the events recorded could not have taken place at or near the Bethsaida on the west of the lake.)

**Beth'-shan, Beth-she'an.** City of Manasseh west of the Jordan, though situate in Issachar, Jos. xvii. 11, 16; 1 Ch. vii. 29; from which the Canaanites were not driven out. Jud. i. 27. In the days of Saul the Philistines appear to have had possession of the town, for on their finding the dead body of Saul it was here that they hung it on the wall. 1 Sa. xxxi. 10, 12; 2 Sa. xxi. 12. In the time of Solomon Beth-shean was under the charge of one of his commissariat officers. 1 Ki. iv. 12. It is identified with *Beisan*, 32° 30' N, 35° 30' E. It must have been a place of note, from the extent of the ruins, which consist of black volcanic basalt. It is doubtless on the same spot as SCYTHOPOLIS, mentioned in 2 Mac. xii. 29, and which was one of the ten cities of Decapolis.

**Beth-she'mesh.** 1. A Levitical town on the north border of Judah, whither the ark was miraculously guided by God when sent back by the Philistines from Ekron, and where the people were smitten for looking into it. Here Amaziah king of Judah was defeated by Jehoash king of Israel. It was afterwards occupied by the Philistines. Jos. xv. 10; xxi. 16; 1 Sa. vi. 9-20; 1 Ki. iv. 9; 2 Ki. xiv. 11, 13; 1 Ch. vi. 59; 2 Ch. xxv. 21, 23; xxviii. 18. Identified with *Ain Shems*, 31° 45' N, 34° 59' E. 2. Border town of Issachar, Jos. xix. 22. Identified by some with *Ain esh Shemsiyeh*, 32° 24' N, 35° 31' E. 3. Fenced city of Naphtali. Jos. xix. 38; Jud. i. 33. 4. Idolatrous temple in Egypt. Jer. xliii. 13. Supposed from its signification, 'house of the sun,' to be the same as ON, or Heliopolis, associated with sun-worship.

**Beth-she'mite.** Native of Beth-shemesh, No. 1. 1 Sa. vi. 14, 18.

**Beth-shit'tah.** Place near the Jordan valley. Jud. vii. 22. Identified with *Shutta*, 32° 33' N, 35° 25' E.

**Beth-tap'puah.** City in the mountainous district of Judah, near Hebron. Jos. xv. 53; cf. 1 Ch. ii. 43. Identified with *Tuffuh*, 31° 33' N, 35° 2' E.

**Bethu'el.** Son of Nahor, a Syrian, Abraham's brother, and father of Rebekah. Gen. xxii. 22, 23; xxiv. 15-47; xxv. 20; xxviii. 2, 5.

**Bethu'el, Beth'ul.** Town in Simeon. Jos. xix. 4; 1 Ch. iv. 30. See BETHEL, No. 2.

**Beth'-zur.** City in the mountains of Judah, apparently founded by Maon. The city was built or fortified by Rehoboam on the division of the tribes. Jos. xv. 58; 1 Ch. ii. 45; 2 Ch. xi. 7; Neh. iii. 16. Identified with *Beit Sur*, 31° 36' N, 35° 6' E. It commanded the road from Beer-sheba to Jerusalem, and is often referred to in the Wars of the Maccabees.

**Beto'nim.** Town in Gad, east of the Jordan. Jos. xiii. 26.

**Betrothment.** Among the Jews this was looked upon as being as binding as marriage, and could not be dissolved except by divorce. Certain laws were given as to a betrothed woman. Exo. xxi. 8, 9; Deu. xx. 7; xxviii. 30. Mary, the mother of the Lord Jesus, was betrothed to Joseph, and he contemplated putting her away privately, but was instructed as to the truth of her condition by the angel of the Lord. Mat. i. 18, 19; Luke i. 27; ii. 5. It is used symbolically to express Jehovah's favour to His ancient people in a future day, when He will 'betroth' them to Himself for ever. Hos. ii. 19, 20. Also as to the position in which the church stands to Christ: Paul wrote to the Corinthian saints "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." 2 Cor. xi. 2. The conduct of the saints should be true to this betrothal.

**Beu'lah.** The land of Palestine shall be called Beulah, which signifies 'married,' when the set time comes for Jehovah to bless Israel. Isa. lxii. 4.

**Bewray.** To accuse or betray. Isa. xvi. 3; Prov. xxvii. 16; xxix. 24; Mat. xxvi. 73. From the Anglo-Saxon.

**Be'zai.** One whose descendants returned from exile, and one who sealed the covenant. Ezra ii. 17; Neh. vii. 23; x. 18.

**Bezal'eel.** 1. Son of Uri, of the tribe of Judah. He was called of God, and filled with the Spirit of God in wisdom, understanding and knowledge to devise cunning works in gold, silver, brass, stone, and timber, for the tabernacle, and to take the oversight thereof. Exo. xxxi. 2; xxxv. 30; xxxvi. 1, 2; xxxvii. 1; xxxviii. 22; 1 Ch. ii. 20; 2 Ch. i. 5. 2. One who had married a strange wife. Ezra x. 30.

**Be'zek.** 1. City in which 10,000 of the Canaanites and Perizzites were slain, to be possessed by Judah. Jud. i. 4, 5. Identified with *Bezakah*, 31° 53' N, 34° 58' E. 2. Place where Saul numbered the army before he slew the Ammonites, 1 Sa. xi. 8, apparently near the centre of Palestine. Identified with *Ibzik*, 32° 22' N, 35° 24' E.



**Be'zer.** 1. A city in Reuben, described as 'in the wilderness, in the plain country.' It was one of the three Cities of Refuge on the east of the Jordan. Deu. iv. 43; Jos. xx. 8; xxi. 36; 1 Ch. vi. 78. Identified with *Kusr el Besheir*, 31° 29' N, 35° 43' E. 2. Son of Zophah, one of the princes of Asher. 1 Ch. vii. 37.

**Bible, Biblia.** This name is from the Greek through the Latin, and signifies 'The Books.' The whole is also called 'The Scriptures,' and once 'The Holy Scriptures,' that is, 'the Sacred Writings,' distinguishing them from all others. The advent of the Lord Jesus, who was the great subject of the scriptures, John v. 39, and in whom as 'Son' God spoke, after a silence of 400 years, naturally led to a division of the sacred writings into two parts, called the Old and New Testaments. The 'Old Testament' is mentioned as being read in 2 Co. iii. 14; but the term 'New Testament,' as applied to the collection of books that commonly bear that title, does not occur in scripture. There was also a change in the language in which the various books of the two Testaments were written. The Old was written in Hebrew, except Ezra iv. 8 to vi. 18; vii. 12-26; Jer. x. 11; Dan. ii. 4 to vii. 28: these portions being written in Chaldee or Aramaic. The books of the New Testament were written in Greek (without now taking into consideration whether the Gospel by Matthew was originally written in Aramaic). The glad tidings of salvation was for the whole world, and the language most extensively known at that time was chosen for its promulgation.

The Old Testament may be considered as dividing itself into 1. The Pentateuch, or five books of Moses. 2. The Historical Books, including Joshua to the end of Esther. 3. The Poetical Books, Job to the end of Song of Solomon. 4. The Prophetical Books, from Isaiah to Malachi.

The Jews divided the Old Testament into three parts. 1. The Law (*Torah*), the five books of Moses. 2. The Prophets (*Nebi'im*), including Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings, Isaiah, Jeremiah, Ezekiel, and the twelve Minor Prophets. 3. The Writings (*Kethubim*, or *Hagiographa*, 'holy writings'), including *a*, the Psalms, Proverbs, Job; *b*, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther; *c*, Daniel, Ezra, Nehemiah, 1 and 2 Chronicles. The books are in this order in the Hebrew Bible. The above triple division is doubtless alluded to by the Lord, in Luke xxiv. 44, "All things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me;" cf. ver. 27. 'The Psalms' being the first book in the third part, may have been used as a title to express the whole of the division.

The Talmud and later Jewish writers reckon twenty-four books in the O.T. To make out this number they count the two books of Samuel, Kings, and Chronicles as one book each; Ezra and Nehemiah as one; and the twelve Minor Prophets as one. The earlier Jews reckoned the books as 22, according to the letters in the alphabet: they united Ruth with Judges, and Lamentations with Jeremiah. But all such arrangements are arbitrary and fanciful.

The 'oracles of God' were committed to Israel, Rom. iii. 2, and they have been zealous defenders of the letter of the O.T. For a long time it was thought that their great care and exactitude in copying had preserved the manuscripts from error; but it has been abundantly proved that those copyists erred, as all others have erred in this respect, and numerous errors have been discovered in the MSS, though many of them are seen at once to be mistakes of the pen, some doubtless caused through the similarity of the Hebrew letters, and are easily corrected. Other differences can be set right by the preponderance of evidence in the MSS themselves now that many of these have been collated.

Besides such variations there are other deviations from the common Hebrew text that profess to have some amount of authority. They are commonly called *Keri* and *Chethib*, *q.v.*

As to the text of the NEW TESTAMENT there is no particular copy that claims any authority, though the Received Text (Elzevir, 1624) was for a long time treated 'as if an angel had compiled it,' as one expressed it. But the undue respect for that text has passed away, and every translator has to examine the evidence for and against every variation, in order to know *what* he shall translate.

He has before him 1, many GREEK MANUSCRIPTS: some 40 being called *Uncials* because of being written all in capital letters (though some of this number are only portions or mere fragments), and are represented by capital letters, A, B, C, &c. They date from the fourth to the tenth century. There are also hundreds of *Cursives* (those written in a more running hand), for the most part of later date than the uncials, a few of which are of special value. They date from the tenth century to the fourteenth, and are represented by numerals.

2. ANCIENT VERSIONS, which shew what was apparently in the Greek copies used for the versions: the Old Latin, often called *Italic*; the Vulgate; Syriac; Egyptian, called the Memphitic and the Thebaic; the Gothic; Armenian; and Æthiopic. These Versions date from the second to the sixth century.

3. THE FATHERS, which are useful as shewing what was in the Greek copies from which they quoted: they date from the second century.

The variations in the Greek Manuscripts are very numerous, yet the Editors (men who have attempted to discover what God originally caused to be written)—though each formed his own plan as to which of the above witnesses he would examine—have come to the same judgment in the great majority of the variations. In such cases we are doubtless safe in leaving the commonly received text. In other places their conclusions differ, and in a few cases nearly all the Editors have been obliged to declare the reading as doubtful. Though this is to be deplored, for we should desire to ascertain in every instance the actual words which God caused to be written, yet it is a matter of deep thankfulness that the variations do not in the least affect any one of the fundamental doctrines of Christianity. These all stand forth in sublime and lucid grandeur as parts of the will of God Himself, notwithstanding all that men have done to obscure or nullify them.

The above must suffice as to the text of the Old and New Testaments. Under the name of each book will be found what are considered the leading thoughts therein, but a few words are now added as to the whole Bible.

It is 'the word of God,' an unfolding of unseen things—a revelation of the nature of God morally, and the history, divinely penned, of man His creature, first as innocent, and then as fallen, with its consequences. It shews man's responsibility and how man has been tested in various ways, each test resulting, alas, in his failure. It manifests that if man is to be saved and eternally blessed, it must be by a work done *for* him by another. This was graciously accomplished by the Son of God becoming a man and dying a sacrificial death on the cross, which glorified God and met the question of man's responsibility.

The word reveals that there was a counsel respecting the second Man in eternity, it also reveals that when the mediatorial kingdom of the Lord Jesus as Son of Man has been finished, God will again in eternity become all in all. In the mean time, according to the eternal purpose of God, many are being brought to Himself through faith in the atoning death

of the Lord Jesus, being quickened by the Spirit, and made new creatures in Christ Jesus. The Lord Jesus is awaiting the time when He will come to fetch His saints, to carry out all God's purposes, and to punish those that know not God, and who obey not the gospel.

The Bible also reveals the character of Satan since his fall, as being a liar and murderer; he is the great enemy of the Lord Jesus and of man, and he deceived our mother Eve. It also details the future eternal punishment of that wicked one with those who are obedient to him.

The choice of Israel and the wonders wrought for their deliverance from Egypt, together with their history in the land of promise, their expulsion and captivity, and their future tribulation and blessing in the same land, occupy a large part of the Bible.

Christ in type, antitype, and prophecy, is the centre of the whole Book: "All things were made by him and for him." He is pointedly referred to in the 3rd chapter of Genesis, and gives His parting word to His saints in the last chapter of the Revelation.

The N. T. brings out not only the history of redemption by the death of Christ, but gives the doctrine of the Church in its various aspects, shewing that Christianity is an entirely new order of things—indeed a new creation. Those who form the church are instructed as to their true position in Christ, and their true position in the world, with details to guide them in every station of life. The Revelation gives the various phases of the church at that time (though prophetic of its condition to the end) with warnings of the evils that had already crept in. This is followed by the many and varied judgments that will fall upon Christendom and the world, reaching to the eternal state of the new heavens and the new earth.

This is but a brief and incomplete sketch of the contents of the Bible, for who can in few or indeed in many words describe that wonderful God-made Book? It is an inexhaustible mine: the more it is explored, the more is the finger of God manifest everywhere, and new treasures are revealed to the devout, calling forth their praise and adoration. See INSPIRATION.

**Bich'ri.** Father of Sheba who rose against David. 2 Sa. xx. 1-22.

**Bid'kar.** Fellow officer and afterwards Jehu's captain; he executed the sentence on Joram, or Jehoram, son of Ahab, by casting him into the field of Naboth. 2 Ki. ix. 25.

**Bier.** A light frame or couch on which the dead could be carried. 2 Sa. iii. 31; Luke vii. 14. The Hebrew word *mittah* is often translated 'bed.'

**Big'tha.** One of the chamberlains of Ahasuerus. Est. i. 10.

**Big'than, Bigtha'na.** One of the two servants of Ahasuerus who 'kept the door,' and conspired against his life. Through Mordecai the plot was made known and the servants were hanged. Est. ii. 21; vi. 2.

**Big'vai.** Ancestor of some who returned from exile, one of whom, bearing the same name, sealed the covenant. Ezra ii. 2, 14; viii. 14; Neh. vii. 7, 19; x. 16.

**Bil'dad.** One of Job's friends, 'the Shuhite,' perhaps a descendant of Shuah the son of Abraham and Keturah. He in no way understood Job's case, and could only judge that Job was being punished for wickedness, whereas God had called Job a righteous man. God's anger was kindled against Bildad; but he, with his two companions, brought a sacrifice, and when Job prayed for them God accepted him. Job ii. 11; viii. 1; xviii. 1; xxv. 1; xlii. 9.

**Bil'eam.** Levitical city in Manasseh, west of the Jordan. 1 Ch. vi. 70. Supposed to be the same as GATH-RIMMON in Jos. xxi. 25, and perhaps the same as IBLEAM in Jos. xvii. 11.



**Bil'gah.** 1. Priest in David's time. 1 Ch. xxiv. 14. 2. Priest who returned from exile. Neh. xii. 5, 18.

**Bil'gai.** One who sealed the covenant. Neh. x. 8. Perhaps the same as Bilgah, No. 2.

**Bil'hah.** 1. Handmaid of Rachel, and mother of Dan and Naphtali. Gen. xxix. 29; xxx. 3-7; xxxv. 22, 25; xxxvii. 2; xlv. 25. 2. Town in Simeon, 1 Ch. iv. 29: the same as BALAH in Jos. xix. 3. See BAALAH.

**Bil'han.** 1. Son of Ezer, the Horite. Gen. xxxvi. 27; 1 Ch. i. 42. 2. Son of Jediahel, a Benjamite. 1 Ch. vii. 10.

**Bill of Divorce.** See DIVORCE.

**Bil'shan.** One who returned from exile. Ezra ii. 2; Neh. vii. 7.

**Bim'hal.** Son of Japhlet. 1 Ch. vii. 33.

**Bin'ea.** Son of Moza, descendant of Saul. 1 Ch. viii. 37; ix. 43.

**Binnu'i.** Several of this name who returned from exile, two of whom had married strange wives. Ezra viii. 33; x. 30, 38; Neh. iii. 24; vii. 15; x. 9; xii. 8.

**Birds.** These are employed as symbols of evil agents: as, in the dream of Pharaoh's baker, the birds ate the bakemeats he was carrying on his head, Gen. xl. 17; and in the parable of the Sower the fowls or birds which devoured the seed by the wayside are interpreted by Christ to signify 'the wicked one.' Mat. xiii. 4, 19. In the parable of the Mustard Seed the kingdom of heaven becomes a great system with roots in the earth, under the protection of which the birds of the air find shelter. Vers. 31, 32. The Greek is *πετεινόν*, the same in the two parables.

**Birds, Clean and Unclean.** A list of the unclean birds is given in Lev. xi. 13-20; Deu. xiv. 12-18. In the A. V. the unclean are called the Bat, Cormorant, Cuckoo, Eagle, Gier Eagle, Glede, Hawk, Heron, Kite, Lapwing, Night Hawk, Ospray, Ossifrage, Owl great and little, Pelican, Raven, Stork, Swan, Vulture, and 'fowls that creep, going upon all four.' This leaves for the *clean* birds the Bittern, Crane, Dove, Ostrich, Partridge, Peacock, Pigeon, Quail, Sparrow, and Swallow. Of these the Ostrich is supposed to be among the unclean under the name of Owl; the Peacock was not a native bird of Palestine; and the Bittern and Crane were inhabitants of the marshy ground among the reeds, and were probably classed with the unclean under some of the above names. We do not read of the ordinary domestic fowl in the O. T. See under each of the above names.

**Bir'sha.** King of Gomorrah. Gen. xiv. 2.

**Birth, New.** See NEW BIRTH.

**Birth-day.** The only scriptural notices of birth-days being kept are in reference to Pharaoh, Gen. xl. 20; and to Herod Antipas, when John the Baptist lost his life. Mat. xiv. 6; Mark vi. 21. It is thought by some that the sons of Job who feasted 'every one his day' did so on their birth-days. Job i. 4, 13. We do not read that the Israelites had any such custom; and the Preacher says the day of death is better than the day of one's birth. Ecc. vii. 1.

**Birth-right.** Jacob when dying said of Reuben "Thou art my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power." This is what he was as the first-born, for in himself he was 'unstable as water' and he should not excel. Gen. xlix. 3, 4. He forfeited his birth-right for defiling his father's bed, and it was given to Joseph, who in Ephraim and Manasseh had a double portion among the tribes. 1 Ch. v. 1. The law declared that if a man's first-born son was by a wife he hated, he must not put the son of another wife in his place: the first-born must have a double portion of all that the man possessed "for he is the beginning of his strength: the right

of the first-born is his." Deu. xxi. 16, 17. Esau is called a profane person for selling his birth-right: it was a privilege *God* had given him, and which he should have valued as such. Gen. xxv. 31-34; Heb. xii. 16.

**Bir'zavith.** Son of Malchiel the grandson of Asher. 1 Ch. vii. 31.

**Bish'lam.** Officer of Artaxerxes in Palestine at the time of the return of Zerubbabel. He wrote against the rebuilding of the city, which resulted in the building of the *temple* being stopped by the king. Ezra iv. 7. It will be seen that in the margin instead of Bishlam is read 'in peace,' and this is the reading in the LXX, Arabic, and Syriac Versions.

**Bishop.** The Greek word *ἐπίσκοπος* is once translated 'overseer,' Acts xx. 28, and this occurrence shews conclusively that the 'elders' and the 'bishops' were the same. Paul called for the elders of the church at Ephesus, ver. 17, and called them 'overseers.' The same thing is seen in the epistle to Titus: Paul left Titus in Crete to "ordain *elders* in every city . . . for a *bishop* must be blameless." Tit. i. 5-7. The above two passages prove that, instead of a bishop being set over a large district, with inferior clergy (as they are called) under him, as is now the custom in Christendom, each city had more than one bishop or overseer, and at that time there was only one assembly in a city. Titus was to ordain (literally 'to appoint') *elders* in every city.

In Titus i. and in 1 Timothy iii. 1-7 the qualifications necessary for a bishop are given. Special gifts are not mentioned, but moral qualities are essential. A bishop must be blameless, the husband of one wife, having his children in subjection, &c.; but he must be able to 'take care' of the church of God, and be 'apt to teach.' The bishops of Ephesus were exhorted to take heed to all the flock, and to feed the church of God. Though an apostle or his delegate was the instrument used in the appointment of the bishops, and thus the unity of the church was preserved, Paul could say "the Holy Ghost hath made you overseers." Acts xx. 28.

Elders were established to exercise godly care in the undivided local assembly—to 'shepherd' the flock. Any attempt to appoint them now would be, not only without the necessary apostolic authority, but would ignore the divided state of the church. Such elders could only assume authority over a fragment of the church in a locality, and that with no apostolic sanction. That no security for the church was to be found in them is proved by the warning of the apostle, that among themselves should men arise, speaking perverse things; and in view of this he commends them, not to some ecclesiastical authority, or to a church council, but "to God, and to the word of his grace," a resource which all Christians still have. Happily there are now servants of God who care for the saints, those who are 'apt to teach,' and gifted to feed the flock of God; and who, without any apostolic appointment, addict themselves to the work of the ministry, as did the house of Stephanas in early days. 1 Co. xvi. 15. All such should be acknowledged, and be highly esteemed for their work's sake. In one passage the Lord is Himself called the Shepherd and Bishop of souls; and who can care for and feed His saints as He? 1 Pe. ii. 25.

**Bishoprick,** *ἐπισκοπή*. The word is 'office' in Psal. cix. 8, which passage is quoted in the N. T. where the office, is 'apostleship,' for which one was chosen to take the place of Judas Iscariot. Acts i. 20.

**Bith'ah.** Daughter of some Pharaoh and wife of Mered, a descendant of Judah. 1 Ch. iv. 18.

**Bith'ron.** District on the east of the Jordan. 2 Sa. ii. 29. The name signifies 'the broken ground,' and 'all Bithron' implies a district.

**Bithyn'ia.** A large district in the north of Asia Minor, bordering on the Black Sea. Paul and Timotheus attempted to go into Bithynia, but

the Spirit suffered them not. Acts xvi. 7. Peter addressed his first Epistle to those of the dispersion of Bithynia, &c. 1 Pe. i. 1. It was then a Roman province: it is now called *Kastamuni*, a part of Turkey in Asia.

**Bitter Herbs.** No particular herbs are specified by name, indeed the word 'herbs' is added in the A.V., so that it is literally 'bitterness.' The paschal lamb was to be eaten with 'bitter herbs,' doubtless signifying the sense in the souls of those partaking that it was for their sins the victim was slain. Exo. xii. 8; Num. ix. 11.

**Bittern.** The word in the LXX, *ἐχίνος*, signifies 'hedgehog or porcupine,' and this rendering is preferred by some Hebrew scholars for the Hebrew word *qippod*; but as in two of the passages it is mentioned with a bird called the Cormorant, it is more probably a bird, and the description well agrees with the habits of the bittern, for the passages point to desolations because of the judgments of God. Isa. xiv. 23; xxxiv. 11; Zep. ii. 14. The bittern is a bird that shuns society, and it is at home in any desolate marshy place. The spots and marks on its feathers correspond with the colours of the reeds among which it dwells, so that it escapes observation. Its doleful cry has often been treated as an omen of evil.

**Bitterness, Gall of.** The word *χολή*, 'gall,' occurs in Mat. xxvii. 34; and the word for 'bitterness,' *πικρία*, in Rom. iii. 14; Eph. iv. 31; Heb. xii. 15. The translation in Acts viii. 23 is literal, except that it should be 'a gall of bitterness.' Peter saw that Simon was still in the state of nature which is only bitterness.

**Bizjoth'jah.** Town in the south of Judah. Jos. xv. 28.

**Biz'tha.** One of the seven eunuchs of Ahasuerus. Est. i. 10.

**Black.** Under the figure of a bride the remnant of Israel says, I am 'black,' describing herself as having become dark or swarthy by the rays of the sun; the scorching effect of affliction, Cant. i. 5, 6: 'burning instead of beauty.' Isa. iii. 24. The kingdom of the Medes and Persians is described as a chariot with 'black' horses, Zec. vi. 2, 6; and in the Revelation, in the third seal a rider on a 'black' horse betokens scarcity. Rev. vi. 5. It is symbolical of what is dismal and threatening.

**Blains.** Inflamed ulcers on the body, as from boils, on the Egyptians and the magicians in the sixth plague. Exo. ix. 9, 10.

**Blasphemy.** In scripture this does not always refer to speaking evil of God, to which the word is now restricted. The same Greek word is translated 'railing' in 1 Ti. vi. 4; Jude 9; and 'evil speaking' in Eph. iv. 31, as it might well be rendered elsewhere. Blaspheming the name of the Lord was under the Jewish economy punishable by death: the son of Shelomith who had married an Egyptian, was stoned to death for this sin. Lev. xxiv. 11, 14, 23. The blasphemy against the Holy Ghost was attributing the Lord's action of casting out demons to the agency of Satan—a sin which should not be forgiven in this age nor in the age to come. The context shews that 'the unpardonable sin' refers to this particular form of blasphemy. Mat. xii. 24–32.

**Blas'tus.** Chamberlain of Herod Agrippa I. Acts. xii. 20.

**Blessing.** There are two distinct applications of the word 'blessing.' God blesses His people, and His people bless God, the same word being constantly used for both. It is obvious therefore that it must be understood in more senses than one. Again, we read that "the less [or inferior] is blessed of the better," Heb. vii. 7; and though this refers to Melchisedec blessing Abraham, the same thing is true respecting God and His creatures: in bestowing favours God is the only one who can bless. The Christian can say, God "hath blessed us with all spiritual blessings in the heavenlies in Christ," Eph. i. 3; but the same verse says, "Blessed



be the God and Father of our Lord Jesus Christ," meaning "Thanks be to the God and Father of our Lord Jesus Christ." This signification is further made clear by the records of the institution of the Lord's supper. In Matthew and Mark the Lord took bread, and 'blessed.' In Luke and in 1 Co. xi. 24 He took bread and 'gave thanks.' "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." Jas. i. 17. This is God blessing us, and for which we in return bless God by giving thanks, by praise and worship.

**Blindness.** Used metaphorically to describe the state of man by nature under the influence of Satan, 2 Co. iv. 4; also a professing Christian who hates his brother, 1 John ii. 11; also the state of Israel in their heartless profession, Mat. xxiii. 16-26; and the judicial blindness on Israel. John xii. 40. In Rom. xi. 7, 25; 2 Co. iii. 14; Eph. iv. 18, it is rather 'obduracy or hardness,' from *πρωπόω*, 'to harden.'

**Blood.** The blood of man is claimed by God; for the 'life is in the blood;' 'the blood is the life.' It therefore must not be eaten; if not offered in sacrifice it must be 'poured upon the earth as water.' "Whoso sheddeth man's blood, by man shall his blood be shed." The blood also maketh atonement for the soul: it must be poured out upon the altar. Gen. ix. 4-6; Lev. xvii. 10-14; Deu. xii. 23-25; Acts xv. 29. In the O. T. dispensation everything in the tabernacle, the priests and their dresses were purged and sanctified by blood, everything being sprinkled with blood, including the book of the law and the people. Heb. ix. 18, 21. This was typical of the blood of the Lord Jesus, which has accomplished everything for the Christian: with His blood He 'purchased' us, Acts. xx. 28; 'justified' us, Rom. v. 9; 'redeemed,' Eph. i. 7; 'sanctified,' Heb. xiii. 12; 'cleanseth us from all sin,' 1 John i. 7; &c.

**Blood, Avenger of.** See AVENGER.

**Blue.** This colour was used extensively in the hangings of the tabernacle; in the vesture of the priests; and in the coverings of the vessels of the tabernacle when they were being removed. The colour is typical of heaven: the whole of the tabernacle was "a shadow of heavenly things." Exo. xxvi., xxviii., &c.

**Boaner'ges.** This name, signifying 'sons of thunder,' was given by the Lord to James and John the sons of Zebedee, Mark iii. 17, perhaps because of their urgent zeal, as was manifest when, indignant at the treatment of their Lord, they asked if they should call down fire from heaven. Luke ix. 54. It was John who told the Lord that they had forbidden one who was casting out demons in His name, because he followed not with them. Mark ix. 38. This act of the apostles was condemned by the Lord, but it is to be feared that similar prohibition has often been repeated by others since those days.

**Boar.** The well-known animal in its wild state. They are still found in Palestine, and dwell among the long reeds in the Jordan valley and marshy places. They are very destructive to cultivated land. Psal. lxxx. 13.

**Boat.** See SHIP.

**Bo'az, Bo'oz.** A wealthy Bethlehemite of the tribe of Judah, who married Ruth the Moabitess and was great grandfather of David. Ruth ii.-iv.; 1 Ch. ii. 11, 12; Mat. i. 5; Luke iii. 32. Boaz is a type of Christ who in a future day will raise up the name of the dead in Israel through the returned but desolate remnant.

**Bo'az.** This and JACHIN were the names given to two pillars in the porch of the temple built by Solomon. They are minutely described in 1 Ki. vii. 15-22; 2 Ch. iii. 15-17. It will be observed that in Kings and Jer. lii. 21 the height of each pillar is 18 cubits, but in Chronicles their length is said to be 35 cubits. The explanation of this difference is that

in Kings the height of *each* is given, and in Chronicles the length of the *pillars*, the two together; so that the 17½ cubits, with perhaps a socket, would be the same as the 18 cubits in Kings. JACHIN signifies 'He will establish,' and BOAZ, 'in Him [is] strength'—implying that the kingdom will be established in strength and in peace, under the administration of Christ: thus the names are typical of the millennium. There appears to be an allusion to these pillars in Rev. iii. 12, the overcomer being made a 'pillar' in the temple of God.

**Boch'eru.** Son of Azel, a Benjamite, 1 Ch. viii. 38; ix. 44. The LXX render the word 'first-born' in both passages. An alteration in the Hebrew points would account for the difference.

**Bo'chim.** This signifies 'weepers:' it was the place near Gilgal where an angel of the Lord charged the Israelites with having disobeyed God in making leagues with the inhabitants of the land, and in not throwing down their altars; and told them the results. The people wept and sacrificed to the Lord. Jud. ii. 1-5. Bochim symbolically is not simply 'weepers,' but 'weepers over disobedience.'

**Body, The one.** See CHURCH.

**Bo'han.** Reubenite, after whom a stone was named on the border of Judah and Benjamin. Jos. xv. 6; xviii. 17.

**Boil.** The common gathering on the flesh, attended with inflammation, which the Hebrew word *shechin* implies. The boils were doubtless malignant when sent as a plague in Egypt, Exo. ix. 9-11; and they were severe in the case of Job when smitten by Satan. Job ii. 7. Hezekiah's boil was apparently of an aggravated type, though a lump of figs was blessed to his recovery. 2 Ki. xx. 7; Isa. xxxviii. 21. See also Lev. xiii. 18-23.

**Bolled.** Swollen, podded, in pod. Exo. ix. 31.

**Bond-servant.** See SERVANT.

**Bonnet.** Covering for the head of men as well as women. Exo. xxviii. 40; xxix. 9; xxxix. 28; Isa. iii. 20; Eze. xlv. 18.

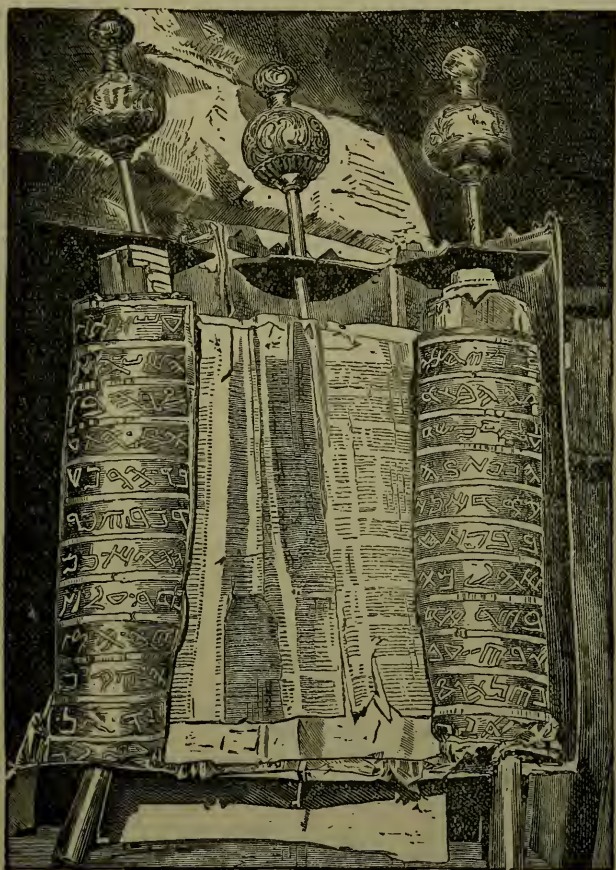
**Book.** The form of ancient books was a long roll with a roller at each end. These rollers were held one in each hand and the book was unrolled from off the one on to the other as the book was read; and this had to be reversed before the book could be read again. They were made of skins, and the writing was usually on one side only; to be written on both sides would shew a *full* record, as in Eze. ii. 9, 10; Rev. v. 1. The form of a roll explains how a book could have several seals, a portion being rolled up and a seal attached; then another portion rolled up and another seal, like the seven-sealed book of Revelation.

By the ancient nations records were made on cylinders or slabs of stone, or on clay, which was then baked or sun-dried. Many such tablets have been found in the excavations made at Nineveh, Babylon and other places. When Ezra was at work on the city and temple of Jerusalem his opponents wrote to the king of Persia asking that 'the book of the records' might be searched for corroboration of their assertion that Jerusalem had been rebellious. Ezra iv. 15. The 'book of the records' was doubtless a collection of stone or clay tablets. In some cases these have been found in such numbers as to form quite a library.

The word Book is used symbolically for what a book might contain, as prophecy or predictions. Ezekiel and John were told to eat the books presented to them. Eze. ii. 8, 9; iii. 1-3; Rev. x. 9: cf. Jer. xv. 16. It is also symbolical of the *records* that are with man usually written in a book. Psal. lvi. 8; Dan. vii. 10; Mal. iii. 16; Rev. xx. 12.

Various books are mentioned in scripture which are not now extant. 1. *The wars of the Lord.* Num. xxi. 14. The quotation is poetry, so that

the book may have been a collection of odes by Moses on the wars of Jehovah. 2. *Book of Jasher*, Jos. x. 13; 2 Sa. i. 18. These quotations also are poetry. 3. *Book of Samuel*, concerning 'the manner of the kingdom,' 1 Sa. x. 25; which was laid up before the Lord. 4. *The Acts of Solomon*, 1 Ki. xi. 41: probably the public records of the kingdom. 5. *Books of Nathan, Gad, Ahijah, and Iddo*, concerning the acts of David, and of Solomon, which were doubtless the public records of the nation,



ANCIENT BOOK.

with which are associated prophecies of Ahijah and the visions of Iddo. 1 Ch. xxix. 29; 2 Ch. ix. 29. 6. *Book of Shemaiah the prophet*. 2 Ch. xii. 15. 7. *Book of Jehu*. 2 Ch. xx. 34. These various references show that when the historical parts of the O. T. were written, further information respecting the kingdom was obtainable from the books referred to, if such had been needed; but which was not required for the inspired volume of God.

**Book of Life, The.** Registry of persons' names as living. One (also called simply God's book,) may be a book of those who only have a name to live, and consequently whose names may be blotted out. Exo. xxxii. 32, 33; Psal. lxxix. 28; Rev. iii. 5; xii. 19. Another is a book of



the saved, from which none will be erased. Phi. iv. 3; Rev. xiii. 8; xvii. 8; xx. 12, 15; xxi. 27. A third (called simply 'the book,') contains the names of the remnant of Israel. Dan. xii. 1.

**Booths.** Temporary habitations made of branches of trees, used especially at the Feast of Tabernacles, Lev. xxiii. 42, 43; Neh. viii. 14-17. Jonah made himself such a shelter. Jon. iv. 5. They were also used for cattle. Gen. xxxiii. 17. The Hebrew is *succoth*.

**Booty.** See SPOIL.

**Bo'oz.** See BOAZ.

**Borrow, To.** There are four Hebrew words thus translated. The principal point of interest in connection with the subject is with reference to the Israelites borrowing from the Egyptians at the Exodus, as in the A. V. The word there is *shaal*, and it is translated 'ask' 88 times; there can be no doubt therefore that 'ask' is the more appropriate word in Exo. iii. 22; xi. 2; xii. 35. In Exo. xxii. 14 and 2 Ki. vi. 5 however the word 'borrow' is better retained.

**Bos'cath.** See BOZKATH.

**Bosom.** Used symbolically for the seat of deep affection. John speaks of the Lord Jesus as the only begotten Son 'in the bosom of the Father.' John i. 18. The tender and sacred relationship which husband and wife have to each other is also called the 'bosom.' Deu. xxviii. 54, 56. This to an Israelite would give force to the description of Lazarus being carried into ABRAHAM'S BOSOM. Luke xvi. 22, 23. By means of a loose garment and a girdle, many things are constantly carried by Orientals in the bosom, even such as a lamb. Isa. xl. 11: cf. Luke vi. 38.

**Bo'sor.** The Aramaic form of BEOR, the father of Balaam, the name being altered by changing the *y* into *z*. 2 Pe. ii. 15.

**Boss.** A projection, sometimes rising to a sharp point, in the centre of a shield. Job xv. 26.

**Botch.** An incurable skin disease, otherwise undefined. Deu. xxviii. 27, 35.

**Bottle.** There are six Hebrew words translated 'bottle' in the O. T. Among the descendants of Judah there were some described as 'potters,' 1 Ch. iv. 23; and from the relics found in the tombs of Egypt it is evident that bottles were very early made of earthenware; and small ones of glass; though then, as now in the East, especially for larger vessels and for those to be carried about, skins were used. Jos. ix. 4, 13. They are made of goats' skins: the head, the legs and the tail are cut off, and the body drawn out. In the N. T. the word is *ἀσκός*, and signifies a 'wine-skin,' or 'skin-bag.' Hence new wine must be put into new skins, which are more or less elastic. Mat. ix. 17; Mark ii. 22; Luke v. 37, 38. The Lord was teaching that the new principles of the kingdom would not suit the old forms of Judaism: everything must be new.

**Bottomless Pit.** The word is *ἄβυσσος*, *lit.* 'without a bottom,' an abyss. From the passages in the Revelation we learn that the abyss is where the Satanic powers are shut up, not where they will be punished, which is in the lake of fire. The demons cast out by the Lord in Luke viii. 31 besought Him that He would not send them into the abyss. In Rom. x. 7 it is put in contrast to the heavens. In Rev. ix. 1-11, to a star fallen from heaven the key of the abyss is given, and on its being opened great moral darkness rises, out of which destructive agents proceed: Abaddon (Apollyon) 'the destroyer' is their king. The future Roman empire is represented as a beast rising out of (receiving in its last head power from) the abyss. Rev. xi. 7; xvii. 8. Satan will be confined in the abyss during the thousand years of the millennium. Chap. xx. 1, 3. (The above are all the passages where the Greek word occurs.)

**Bow.** The common weapon for discharging arrows. It is used symbolically for the hidden attacks of the wicked against the righteous. *Psa.* xi. 2; xxxvii. 14, 15. A 'bow of steel' signifies great strength. *Job* xx. 24. The wicked are like a 'deceitful bow,' one that breaks when it is depended upon. *Psa.* lxxviii. 57; *Hos.* vii. 16. In 2 *Sam.* i. 18 David's elegy on Saul and Jonathan is called 'The Bow.' The children were taught '[the song of] the Bow.' *R.V.*

**Bow in the Cloud.** See RAINBOW.

**Bow down, To.** An act of respect between man and man, very common in the East, as Abraham bowed down himself before the people of the land when he bought a burying place for his dead. *Gen.* xxiii. 7, 12. Also an act of reverence to God, *Psa.* xcv. 6; but strictly forbidden to be done before an idol or image, *Exo.* xx. 5; and treated as an act of worship.

**Bowels.** Used symbolically for deep tenderness, pity and compassion. *Gen.* xliii. 30; 1 *Ki.* iii. 26; *Phi.* i. 8; *ii.* 1; &c.

**Bowl.** Besides the use to which bowls are commonly put, the word is applied to ornaments in the shape of a bowl placed on columns or on the golden candlestick. *Exo.* xxv. 31-34; xxxvii. 17-20; 1 *Ki.* vii. 41, 42.

**Box.** Earthenware, or glass, flask or bottle for oil or perfumes. 2 *Ki.* ix. 1, 3. See ALABASTER.

**Box-tree.** What tree is referred to under the name *teashshur* is not known: the ancient versions translate it 'cedar, fir, poplar,' &c. It is probably a species of cedar, called *sherbin* in the East. *Isa.* xli. 19; *lx.* 13.

**Bo'zez.** Rock near the ravine of Michmash. 1 *Sa.* xiv. 4.

**Boz'kath, Bos'cath.** City of Judah in the lowlands. *Jos.* xv. 39; 2 *Ki.* xxii. 1. Not identified.

**Boz'rah.** 1. Royal city of Edom, on which the prophets pronounced judgments. *Gen.* xxxvi. 33; 1 *Ch.* i. 44; *Jer.* xlix. 13, 22; *Amos* i. 12; *Mic.* ii. 12. Christ is represented as coming from thence with dyed garments, having trodden the winepress of His wrath upon the nations (Gentiles). *Isa.* lxi. 1-4: cf. chap. xxxiv. Identified with *el Buseirah*, 30° 50' N, 35° 35' E. 2. City in the land of Moab, upon which judgment is pronounced. *Jer.* xlviii. 24.

**Bracelet.** There are five Hebrew words thus translated. In 2 *Sa.* i. 10 the bracelet found on Saul's arm was either an *armlet* or a 'chain,' as the same word is translated in *Num.* xxxi. 50. In *Gen.* xxxviii. 18, 25 the Hebrew word signifies 'cord,' and was probably the cord by which the signet was suspended. The Eastern nations were and still are fond of ornaments round their wrists, arms, and feet, many being of elaborate design and skilful workmanship.

**Branch, The.** A title of the Lord Jesus, which He will bear in connection with Israel in the future. *Isa.* iv. 2; *Jer.* xxiii. 5; xxxiii. 15; *Zec.* iii. 8; vi. 12, 13. In two of the passages the words 'unto David' are added, which coincides with the Lord Jesus being the 'offspring' (which is a similar word to 'branch') as well as the 'root' of David. He will be a "righteous Branch and a King." He will "build [or advance in honour] the temple of Jehovah; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both." cf. *Psa.* lxxxv. and lxxxvii. It is a description of the Lord Jesus in the millennium.



ANCIENT BRACELETS.

**Brass.** As 'brass' is a compound, it is probable that *copper* is the metal often alluded to in scripture. See Deu. viii. 9. In some cases it may be 'bronze,' as it is known that this was in use in ancient Egypt. The Hebrew word *nechosheth* is translated 'copper' in Ezra viii. 27, where it is said to be 'precious as gold.' Brass is used as a symbol for righteousness according to the claims of God upon man, as in the brazen altar; the Lord as seen in the vision in the Revelation has feet like fine brass, 'burning as in a furnace:' that is, righteous judgment according to responsibility. Chap. i. 15; ii. 18.

**Brazen Serpent.** See SERPENT OF BRASS.

**Bread.** Constantly referred to as the sustenance of man, though animal food may be included, and thus it stands for 'food' in general. Gen. iii. 19; Ruth i. 6; Psa. xli. 9. Bread was made of wheaten flour, or of wheat and barley mixed, or by the poor of barley only. It was generally made in thin cakes which could be baked very quickly when a visitor arrived. Gen. xviii. 6; xix. 3; 1 Sa. xxviii. 24. It was usually leavened by a piece of old dough in a state of fermentation. See LEAVEN.

UNLEAVENED BREAD was to be eaten with certain of the offerings, Lev. vi. 16, 17; and for the seven days' feast connected with the Passover, often referred to as 'the Feast of Unleavened Bread,' Exo. xxxiv. 18; 2 Ch. viii. 13; Luke xxii. 1; 1 Co. v. 8: a symbol that all evil must be put away in order to keep the feast.

The Lord Jesus called Himself the BREAD OF GOD, the bread that came down from heaven, THE BREAD OF LIFE, the living bread, of which if any man ate he should live for ever: He said "He that eateth me shall live by me." He is the spiritual food that sustains the new life. John vi. 31-58. This was typified in Israel by the SHEWBREAD, the twelve loaves placed upon the table in the holy place, new every sabbath day: it was holy and was eaten by the priests only. Lev. xxiv. 5-9. It is literally 'face or presence bread,' Exo. xxv. 30; and 'bread of arrangement' or 'ordering,' as in the margin of 1 Ch. ix. 32; and in the N. T. 'bread of presentation,' Mat. xii. 4; Heb. ix. 2. It typified the nourishment that God would provide for Israel in Christ, as well as the ordering of the twelve tribes before Him; in them was the administration of God's bounty through Christ for the earth, as Christ is now the sustainment for the Christian.

**Breasts.** Used typically for the source of nourishment. Israel "shall suck the breast of kings." Isa. lx. 16; cf. chap. xlix. 23; see also Job xxiv. 9; Isa. lxvi. 11.

**Breastplate, High Priest's.** There are four parts of the high priest's dress that are distinctly described. 1. THE COAT or tunic made of fine white linen reaching down to the feet (type of human righteousness).

2. THE ROBE, made of blue, worn over the coat, on the edge of which were alternately a bell and a pomegranate (testimony and fruit): the colour is heavenly, indicating the character of the priesthood of Christ.

3. THE EPHOD, probably shorter than the robe, and made of gold, blue, scarlet, and fine twined linen. To the shoulders of this were fastened the two stones on which were engraved the names of the twelve tribes of Israel. The Ephod had a GIRDLE of similar texture.

4. THE BREASTPLATE was made of the same material as the ephod. It was to be bound by its rings unto the rings of the ephod with a lace of blue that it might be above the curious girdle. Exo. xxviii. 28. In it were twelve precious stones, arranged in four rows, with three in a row, bearing the names of the twelve tribes. It was made double, and was square, being a span each way. It is called several times "the Breastplate of judgment." "Aaron shall bear the judgment of the children of Israel before the Lord continually." It is typical of Christ, who sustains

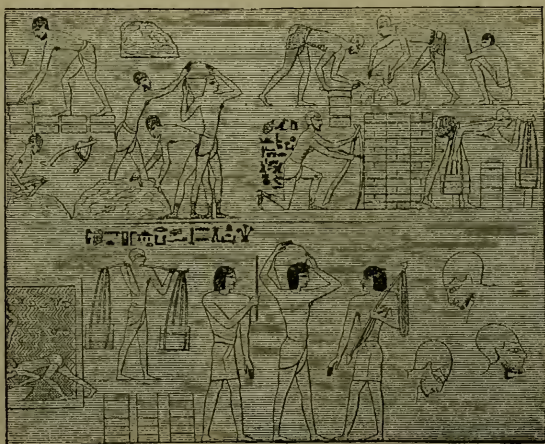


His people before the Lord according to the holy judgment of God, which His own lights and perfections expressed. He bears the whole people upon his shoulders of strength and upon his heart, seen in the beauty of the gems, that is, in acceptance before God. Exo. xxv. 7; xxviii. 4-30; xxix. 5; xxxv. 9, 27; xxxix. 8-21; Lev. viii. 8. See EPHOD. 5. The MITRE completed the priest's dress.

**Breastplate.** Armour for the breast. 1. of righteousness (for Christ), Isa. lix. 17; (for the Christian's conflict in the heavenlies). Eph. vi. 14. 2. of faith and love (for the wilderness). 1 Th. v. 8. 3. of iron (steeled conscience). Rev. ix. 9. 4. of fire, jacinth, and brimstone (dire judgments). Ver. 17. See ARMOUR.

**Brethren.** Besides the literal meaning of the term, it was used for persons morally or nationally associated together; also for those who formed the Jewish nation. Acts ii. 29, 37 (where the expression 'Men and brethren' should be translated simply 'Brethren'); Rom. ix. 3; &c. It was applied by the Lord to His disciples: "Go to my brethren, and say unto them, I ascend to my Father, and your Father; and to my God, and your God." John xx. 17. "He is not ashamed to call them brethren." Heb. ii. 11; Psa. xxii. 22. The Lord has placed the Christian in His own relationship as man with His Father and God, and "He that sanctifieth and they who are sanctified are *all of one*." In accordance with this the saints are constantly addressed in the Epistles as 'brethren,' and referred to in the Acts as 'the brethren.'

**Bricks.** As early as Gen. xi. 3 we read of bricks being made and burnt; and in Egypt the bricks were made with an admixture of straw. When the Israelites had to find their own straw or stubble and yet make as many bricks per day, it is probable that but little straw was used. Some ancient bricks have been found which had apparently no straw in them. Many of the bricks were stamped with the name of the reigning monarch.



BRICK-MAKING IN EGYPT.

On the monuments in a tomb the process of brick-making in Egypt is fully delineated: a task-master stands over the men with a stick in his hand, as doubtless was the case in the time of Moses. Exo. v. 7-19. Bricks brought from Egypt vary in size, from 20 in. to 14½ long, 8¾ in. to 6½ wide, and 7 in. to 4½ thick. There is a brick from Babylon in the British Museum, which bears the inscription in cuneiform characters "I am Nebuchadnezzar, the king of Babylon, the restorer of the temples Sag-ili and Zida, the eldest son of Nabopolassar, king of Babylon." It measures 13 in. by 13, and 4 in. thick. Other bricks from Chaldea are more ancient still.

**Brick-kiln.** Probably a place where bricks were made as well as burnt. 2 Sa. xii. 31; Jer. xliii. 9; Nah. iii. 14.

**Bride.** A woman about to be married, or newly married, used symbolically for those who are closely associated with Jehovah or the Lord Jesus. Though the word does not occur in the Canticles, nearly the whole of that book is composed of discourses between a bridegroom and a bride—doubtless referring to Jehovah and the Jewish remnant: cf. Hos. ii. 19, 20. As a bride adorns herself with jewels, Isa. lxi. 10, so would Jerusalem be adorned with Jehovah's righteousness and salvation. When John is called to behold the bride, the Lamb's wife, he sees a beautiful city, the holy Jerusalem, having the glory of God. Rev. xxi. 2, 9, 10. The church is the bride of the Lamb: cf. 2 Co. xi. 2.

**Bridechamber, Children of the.** The Lord was the Bridegroom, and while He was on earth the 'sons' (companions, friends) of the bridechamber could not mourn nor fast; but in His absence they would do so. Mat. ix. 15; Mark ii. 19; Luke v. 34. The friend of the Bridegroom (to whom John the Baptist likened himself) is spoken of in distinction from the bride herself. John iii. 29.

**Bridegroom.** A title which the Lord applies to Himself. Mat. ix. 15; xxv. 1-10; cf. John. iii. 29. It anticipates the joy of Christ, the marriage-day when He will take to Himself all that for which He suffered so much.

**Briers.** Six different Hebrew words are so translated, several of which cannot be particularised. It shews how abundant are the fruits of the curse pronounced in Eden because of the sin of man, but which will be removed in the millennium, when the myrtle, &c., will take its place. Jud. viii. 7, 16; Isa. v. 6; lv. 13; Eze. ii. 6; xxviii. 24; Mic. vii. 4.

**Brigandine.** A coat of mail. Jer. xlvi. 4; li. 3.

**Brimstone.** Bitumen, pitch, or sulphur, which is still found in its crude state in Palestine. In God's judgment it was rained from heaven. Gen. xix. 24; Psa. xi. 6; Eze. xxxviii. 22; Luke xvii. 29. It is symbolical of that which will add to the torment and anguish of the wicked. Rev. xiv. 10; xix. 20; xx. 10; xxi. 8.

**Broidered.** 1. *riqmah*, variegated by 'curious' needlework or by different colours. Eze. xvi. 10, 13, 18; xxvi. 16; xxvii. 7, 16, 24. The same Hebrew word is translated 'divers colours' in reference to the precious stones David had gathered together for the temple-service, 1 Ch. xxix. 2, and in the description of the great eagle in Eze. xvii. 3. Also 'embroidering' in colours: cf. Exo. xxxv. 35; xxxviii. 23. 2. *tashbets*, chequer-work, used in the 'broidered coat,' which formed part of the high priest's dress. Exo. xxviii. 4. Also (*shabats*) in 'thou shalt embroider the coat of fine linen.' Ver. 39. The stones in the breastplate were to be 'interwoven' in gold. Ver. 20. 3. *πλέγμα*, 'twined or plaited' hair, with which the Christian women were not to adorn themselves. 1 Tim. ii. 9.

**Brook.** Four Hebrew words are translated 'brook.' 1. *aphiq*, Psa. xlii. 1: water held in by banks, translated also 'channel.' 2. *yeor*, Isa. xix. 6-8, a river, canal, fosse: applied to the Nile in Exo. i. 22, &c. 3. *mikal*, 2 Sa. xvii. 20, a small brook. 4. *nachal*, Gen. xxxii. 23, &c., a mountain torrent often dry in summer, and thus often disappointing, as in Job vi. 15. Such are numerous in Palestine. (This is the word in all the passages where 'brook' occurs in the O. T. except those above enumerated.) The same is called in the N. T. *χειμαρρος*, 'winter flowing.' John xviii. 1. Its Eastern name is *wady*.

**Brother.** Besides the ordinary use of the word in its literal sense, it is applied to cousins and nephews, Gen. xiv. 14; Lev. x. 4; and to kinsmen generally. Exo. ii. 11; 2 Ki. x. 13; 2 Ch. xxii. 8. Also employed where there is a moral likeness. Job xxx. 29; Pro. xviii. 9. See BRETHREN.

**Buckler.** See ARMOUR.

**Builder.** As early as Gen. iv. 17 we read of Cain building a city and

calling it after his son's name; since which time building houses has become general; whereas Abraham looked for a city whose Builder is God. It is used as symbolical of raising up a spiritual edifice to God, of which Christ is the Builder. Mat. xvi. 18; 1 Co. iii. 9; Eph. ii. 21; 1 Pe. ii. 5. As instruments, others also are builders—Paul calls himself 'a wise master builder,' or rather 'architect' as having well laid the foundation of the assembly, which is Christ. 1 Co. iii. 10. The labourers are cautioned as to the material they use in building up a house for God: improper materials will not stand the test of the fire, and the builders will suffer loss by seeing their work burned up and by losing their reward. 1 Co. iii. 10-14. Whereas all that Christ builds, though by the instrumentality of His servants, will surely stand for ever. Under another similitude Christ is the chief corner stone, or head of the corner, which 'the builders,' the heads of the Jewish nation, refused, but which God exalted. Psal. cxviii. 22; Mat. xxi. 42; Acts iv. 11; Eph. ii. 20; 1 Pe. ii. 7.

**Buk'ki.** 1. Son of Abishua, descendant of Aaron. 1 Ch. vi. 5, 51; Ezra vii. 4. 2. Son of Jogli of the tribe of Dan, one of those chosen to apportion the land. Num. xxxiv. 22.

**Bukki'ah.** Son of Heman: appointed to the service of song. 1 Ch. xxv. 4, 13.

**Bul.** See MONTHS.

**Bull, Bullock.** See Ox.

**Bulrush.** In Exo. ii. 3; Isa. xviii. 2, the papyrus is referred to, a reed of which anciently paper was made. It was of this that the ark was made in which the infant Moses was put, Exo. ii. 3, and the smaller boats on the Nile. Isa. xviii. 2. In Isa. lviii. 5 it is a different word, and is used for any kind of 'rush.' Both words are also translated 'rushes.'

**Bu'nah.** Son of Jerahmeel. 1 Ch. ii. 25.

**Bun'ni.** 1. A Levite who returned from exile. Neh. ix. 4. 2. One who sealed the covenant. Neh. x. 15. 3. Ancestor of a family of Levites. Neh. xi. 15.

**Burden.** Besides the common use of this word, it occurs at the commencement of several prophecies; as 'The burden of Babylon,' 'the burden of Moab.' Isa. xlii. 1; xv. 1; &c. The learned are not agreed as to the force of *massa* in such places: its natural meaning would be 'a judgment that lies heavy on the people;' but some take its meaning to be 'an oracle or sentence pronounced against them.' The word occurs also in Jer. xxiii. 33-38, where it is 'the burden of the Lord.' The false prophets were not to use this expression, as if they had a message from God. If they did, it should bring judgment upon them. The same word is translated 'prophecy' in Pro. xxx. 1; xxxi. 1.

**Burial.** This was the universal custom among the Israelites for the disposal of their dead, and provision was made in the law for the burial of criminals. Deu. xxi. 23. Those slain in battle were also interred. 1 Ki. xi. 15. This was needful in so warm a country in order to avoid a pestilence, and the dead were always promptly buried, as in the case of Ananias and Sapphira. These were probably bound round with the clothes they were wearing and at once laid in the grave. In other cases linen cloths were wrapped round the body and round the head, as in the case of Lazarus, and as loving hands tended the body of the Lord. Spices were enclosed among the cloths: Nicodemus furnished 100 pound weight of 'myrrh and



THE EGYPTIAN BULRUSH.



aloes' at the burial of the Lord, besides what the devout women had brought.

It does not appear that there was any 'service' or prayers offered at the burial of the dead. At the death of Lazarus 'Jews' were present, mourning with the family four days after the death; and in the case of the daughter of Jairus there was a 'tumult' with weeping and great wailing; these were probably hired mourners (as is the custom to this day), for 'musicians' were also present.

Among the judgments pronounced on the people of Jerusalem one was that they should not be buried: their bodies should be eaten by the fowls and the wild beasts. Jer. xvi. 4. In the case of God's two future witnesses in Jerusalem the wicked will rejoice over their dead bodies and will not allow them to be buried; only to have their joy turned into terror when they see them stand upon their feet alive again, and behold them ascend to heaven. Rev. xi. 9-12.

**Burnt Offering or Sacrifice.** See OFFERINGS.

**Bush, Burning.** The thorn-bush in which God was pleased to reveal Himself to Moses when He gave him his commission. Exo. iii. 2-4. God's presence made it holy ground, and one of His characteristics is brought out by the bush burning, without being consumed; for 'our God is a consuming fire,' burning up the dross, without destruction. Moses did not forget the bush: when he blessed the twelve tribes just before he died he spoke of the "good will of him who dwelt in the bush." Deu. xxxiii. 16: and it is three times mentioned in the N. T. Mark xii. 26; Luke xx. 37; Acts vii. 30-35.

**Bushel.** See WEIGHTS AND MEASURES.

**Butler.** An officer of great importance in Oriental courts: he presented the drinking cup to the king. Gen. xl. 1-23. Nehemiah held the office at Shushan, and was highly esteemed by the king. Neh. ii. 1.

**Butter.** This was curdled milk. Gen. xviii. 8; Deu. xxxii. 14. Jael brought Sisera 'butter' to drink, Jud. v. 25; and Job in chap. xxix. 6 speaks of his steps being washed with butter when the Almighty was with him in prosperity. The promised land was to flow with milk and honey: cf. Job xx. 17. Curdled milk is a common beverage in the East, and when mixed with honey is very agreeable.

**Buz.** 1. Son of Milcah and Nahor, Abraham's brother. Gen. xxii. 21. The name of BAZU has been found in the Assyrian inscriptions, which is thought to refer to the settlement of Buz in Northern Arabia. 2. One of the tribe of Gad. 1 Ch. v. 14. 3. Name of a place supposed to be in Arabia. Jer. xxv. 23.

**Buzite.** Designation of Elihu, probably a descendant of Buz, No. 1. Job xxxii. 2, 6.

**Bu'zi.** Father of Ezekiel the prophet and priest. Eze. i. 3.

**By-and-by.** Immediately. Mat. xiii. 21; Mark vi. 25; Luke xvii. 7; xxi. 9.

## C

**Cab.** See WEIGHTS AND MEASURES.

**Cab'bon.** Town in the lowlands of Judah. Jos. xv. 40.

**Ca'bul.** 1. Border city of Asher. Jos. xix. 27. Identified with *Kabul*, 32° 52' N, 35° 12' E. 2. Name given by Hiram king of Tyre to the twenty cities in Galilee given him by Solomon, because he was displeased with them. 1 Ki. ix. 13. Josephus says (Ant. viii. 5, 3) that the meaning

of the term in the Phœnician tongue was 'what does not please.' Apparently Hiram returned them to Solomon. 2 Ch. viii. 2.

**Cæs'ar.** The common title given to succeeding Roman emperors, adopted from the name of Julius Cæsar. Mat. xxii. 17, 21; Mark xii. 14, 16, 17; Luke ii. 1; John xix. 12, 15; Acts xxv. 8, 21; Phi. iv. 22; &c. The history of the New Testament fell under the reigns of Augustus, Tiberius, Caligula, Claudius, and Nero.

**Cæsare'a.** A sea-port on the Mediterranean, about midway between Carmel and Joppa. The city was built by Herod the Great and named after Augustus his patron. It became the seat of the governors of Palestine, and the place where their army was quartered. Paul was sent thither to protect him from the intrigues of the Jews at Jerusalem. Acts xxiii. 23, 33. He was imprisoned there during two years. Acts xxv. 1-13. It was there that Peter opened the door to the Gentiles in the case of Cornelius and his friends. Acts x. 1, 24. The harbour was massively built, with a breakwater and landing wharfs: now all is in desolation without an inhabitant: much of the materials from its ruins has been carried away for building purposes. Its modern name is *Kaisariëh*.

**Cæsare'a Philip'pi.** The former name of this city was Panium, but Herod Philip, the tetrarch, enlarged it and named it after Cæsar and himself. It is situated in the north of Palestine, near one of the sources of the Jordan. The Lord visited the villages in its district. Mat. xvi. 13; Mark viii. 27. It is now called *Banias*, 33° 15' N, 35° 41' E, a small village, with the remains of an ancient castle and other ruins, amid beautiful scenery.

**Cage.** It is said symbolically that as a cage or trap is full of birds, so the houses of the Jews were full of deceit. Jer. v. 27. 'A cage of every unclean and hateful bird,' is a character of mystical Babylon. Rev. xviii. 2. The word here is *φυλακή*, often translated 'prison.'

**Ca'iaphas, Joseph.** Appointed high priest by the governor Valerius Gratus, A. D. 26, he remained in office until A. D. 36, when he was deposed by the proconsul Vitellius. He prophesied that it was expedient that one man should die for the nation, that the whole nation might not perish. John xi. 50, 51. He presided at the trial of the Lord, Mat. xxvi. 3, 57; Luke iii. 2; John xi. 49; xviii. 13, 28; and was present when Peter and John were brought before the Sanhedrim. Acts iv. 6.

**Cain.** The first son of Adam and Eve. Ignoring the fall, he approached God in his own person, and with the fruit of his own toil from the ground that had been cursed. God could accept neither him nor his offerings: life had been forfeited, and man must approach God through the death and excellency of a victim which God could accept. Cain's anger was kindled because of the acceptance of Abel and his offering, and he slew his brother, notwithstanding that God had reasoned with him respecting his anger. God cursed him from the earth, and set a mark upon him that no avenger of blood should slay him. Cain went out from the presence of God—significant sentence—and in the land of Nod built a city and named it after his son Enoch. Gen. iv. He is held up in the N. T. as an example of wickedness and self-will. 1 John iii. 12; Jude 11. Cain's act of worship is a notable type of mere human religion—presuming to approach God as if there had been no fall and no sin. See ABEL.

**Cain.** A city in Judah. Jos. xv. 57. Identified with the ruins at *Yukin*, 31° 30' N, 35° 8' E.

**Cai'nan.** 1. Son of Enos and father of Mahalaleel. Gen. v. 9-14; Luke iii. 37. Called KENAN in 1 Ch. i. 2. 2. Son of Arphaxad and father of Sala. Luke iii. 36. This is commonly called the 'second' Cainan (because of the earlier one mentioned in ver. 37) and is remarkable in that

it does not occur in the Hebrew, Samaritan Pentateuch, Vulgate, Syriac, nor Arabic texts in Gen. x. 24; xi. 12; 1 Ch. i. 18; but it is in the LXX, from which it may have found its way into the gospel of Luke, unless, as some suppose, it was added in the later copies of the LXX because of being found in Luke. In the genealogy of Matthew some names are omitted to make up the three times 'fourteen,'—equalling 6 times 7; so in Luke this name of Cainan may have been added from some list not recorded in the O. T., to make 77 names, 11 times 7.

**Cakes.** Several Hebrew words are used for 'cakes,' and they are often said to be mingled with oil. Those presented as a meat offering were to be unleavened, as typifying the Lord Jesus in His perfect humanity begotten of the Holy Spirit. Lev. ii. 4; vii. 12; &c. Ephraim (that is Israel) is compared to 'a cake not turned,' Hos. vii. 8, as unpalatable, like the lukewarm, 'neither hot nor cold,' of Rev. iii. 16.

**Ca'lah.** One of the early cities built by Asshur, or, probably by Nimrod, if we read 'out of the land he (Nimrod) went forth to Assyria,' as in the *margin*. Gen. x. 11, 12. Supposed to be connected with some of the ruins on the Tigris, from which so many monuments and inscriptions have been discovered; but Calah cannot be distinguished from the other early cities mentioned in connection with Nimrod.

**Calamus.** The word is *qaneh*, and is often translated 'reed.' It was one of the ingredients of the holy anointing oil. Exo. xxx. 23. It is mentioned among a list of spices and was brought to the market of Tyre. Cant. iv. 14; Eze. xxvii. 19. It is the *calamus odoratus*, a reed growing in India and Arabia, and which is said to have been found in the valley of Lebanon. It has a fragrant smell, and when dried and pounded forms a valuable ingredient for rich perfumes.

**Cal'col.** Son of Zerah, descendant of Judah. 1 Ch. ii. 6. Probably the same as CHALCOL in 1 Ki. iv. 31, the Hebrew letters being the same.

**Caldron.** Vessel for boiling flesh. 2 Ch. xxxv. 13; Job xli. 20; Eze. xi. 3-11; Mic. iii. 3; &c.

**Caleb.** 1. Son of Jephunneh; he was one of those sent to spy out the land, and, counting on the power of God, he made an encouraging report. When 85 years of age he claimed the territory on which his feet had trod, and which God had promised him. Though the Anakim were in possession he was victorious and inherited Kirjath-arba, or Hebron. Num. xiii. 6, 30; xiv. 6-38; Jos. xiv. 6-14; xv. 14-18. Jos. xv. 13 does not mean that Caleb did not belong to the tribe of Judah, as some have supposed; but that though he was not a chief of the tribe, a special portion was given to him. He is a type of the Christian who by faith practically occupies and enjoys the place given to him by God, in spite of all there is to oppose him. 2. Son of Hezron and father of Hur. 1 Ch. ii. 18, 19, 42: apparently the same as CHELUBAI in ver. 9. 3. Son of Hur. 1 Ch. ii. 50. 4. 'South of Caleb,' apparently the south of Palestine, occupied by Caleb and his descendants. 1 Sa. xxx. 14. Probably the plain lying between Hebron and the southern Carmel.

**Ca'leb-ephra'tah.** This is mentioned only in 1 Ch. ii. 24, as the name of a place where Hezron died. That Hezron could have died there (though it is not at all known where the place was) has been thought an impossibility, for was he not with the Israelites living in Egypt? Yes, but at least in the time of Joseph, he and others may have visited Canaan, and on one of his visits have died there, and thus the place have come to be named after his son and his son's wife? Ver. 19. The LXX has the improbable reading of 'Caleb came to Ephratha,' perhaps so framed to remove the supposed difficulty.

**Calf.** The young of cattle whether male or female. A calf was offered



for a sin-offering for Aaron, and a calf and a lamb for a burnt-offering for the people, at the commencement of Aaron's service. Lev. ix. 2, 8.

A calf was kept by the affluent, ready for any special meal, such as was presented tender and good to the angels by Abraham, Gen. xviii. 7; which is also described as 'the fattened calf' in the parable of the Prodigal Son. Luke xv. 23. The calf or ox is used typically to represent one of the attributes of God in governmental power, namely, firm endurance. Rev. iv. 7: cf. Eze. i. 10.

**Calf, Golden.** This is described as being fashioned with a graving tool after it had been made a molten image. The ear-rings of the women, of the sons and daughters, and probably of the men, were given up for the object. The Israelites on their leaving had been amply supplied with jewels by the Egyptians and no doubt more trinkets were given to Aaron than those actually being worn. Nothing is said about the size of the calf, but a comparatively small image when on a pedestal would have been seen by the multitude. It is probable that the calf was intended as a representation of God, and would come under the second commandment rather than the first. Aaron said, "This is thy god, O Israel, which brought thee up out of the land of Egypt" (as it should read); and "To-morrow is a feast to Jehovah." Exo. xxxii. 1-6.

This form of idolatry is more specious than that of disowning God altogether and setting up an idol instead, but it is as really idolatry, and it was signally punished by God. There was the same worship in Egypt with the bull Apis, which was said to represent the god Osiris; this may have suggested the idea to the Israelites of making a calf. The same sin was repeated by Jeroboam who was afraid of his people going up to Jerusalem to worship: he set up two calves, one in Bethel and one in Dan, and proclaimed, "Behold thy gods, O Israel, which brought thee up out of the land of Egypt." 1 Ki. xii. 28-33. Idolatry did not stop here with Israel, for they went on to worship 'all the host of heaven, and served Baal.' 2 Ki. xvii. 16. The above specious form of idolatry is perpetuated in Christendom in the images in the churches, and on the road-side in any Roman Catholic country.

The fact that the golden calf was *burnt* by Moses before it was ground to powder has given rise to a great deal of discussion. It has been suggested that the image was really formed of wood and merely covered with gold; but the account will not allow this, for it says it was 'molten,' and then shaped more perfectly by the graver. It sufficiently meets the case if we suppose that the calf was at least softened by fire, if not melted, then beaten into thin plates, before being pounded into dust and strewn into the brook. Exo. xxxii. 20.

**Calkers.** Those who stop up the seams between the boards of a ship, the modern way of doing which is generally by driving in oakum with a mallet and a calking-iron or blunt chisel. Eze. xxvii. 9, 27.

**Calling.** The words *καλέω, κλήσις, κλητός* have various applications in scripture. There is 1. the usual position or occupation of a person, as slave or freeman: the Christian is exhorted to continue in his calling if he can do so *with God*. 1 Cor. vii. 20-24. 2. The general 'call' or invitation by the gospel, in contradistinction from those that are 'chosen.' Mat. xx. 16; xxii. 14. 3. God's call to individuals, when he also makes them willing to obey: as when Abraham was called to leave his country and kindred. Heb. xi. 8. 4. In an absolute sense for salvation: 'whom he did predestinate, them he also called: whom he called, them he also justified.' Rom. viii. 30; xi. 29. The saints are saints by calling; the apostles were apostles by calling. Rom. i. 1, 7. The Christian is exhorted to use diligence to make his 'calling and election' sure, 2 Pe. i. 10, evidently not

in the mind of God, but in his own mind. 5. We read of the 'high' calling, the 'holy' calling, and the 'heavenly' calling. Phi. iii. 14; 2 Ti. i. 9; Heb. iii. 1. The 'vocation' in Eph. iv. 1 is the same word.

**Cal'neh.** One of the ancient cities in the land of Shinar built by Nimrod. Gen. x. 10; Amos vi. 2. Some identify it with *Ctesiphon* beyond the Tigris; others with *Niffer*, about 60 miles E. S. E.; but on the maps it is usually placed at 32° 10' N, 45° 5' E, not coinciding with either of these.

**Cal'no.** Unknown, unless it is the same as Calneh. Isa. x. 9.

**Cal'vary.** The Greek is *κρανίον*, 'a skull.' The word 'Calvary' is from the Latin *Calvaria*, having a like signification; agreeing also with the Hebrew GOLGOTHA, which has the same meaning. Mat. xxvii. 33; Luke xxiii. 33. The place where the Lord was crucified, and near to which the tomb was situated in which He was buried. The traditional site of the Holy Sepulchre is now well *within* the city of Jerusalem, and great efforts have been made to prove that this spot was at that time *outside* the city, but this is not at all credible. A much more probable place is that pointed out by the Jews on the north of the city, near the Grotto of Jeremiah. Visitors have declared that this site has, at a distance, the natural contour of a human skull. It would have been near the city yet outside it, and near also to where there could have been a garden, in which a tomb could have been cut. It is also a spot from whence the crucifixion could have been seen by the passers-by (on the road from the Damascus gate). This site has therefore several points in its favour. See map accompanying Jerusalem.

The actual place is however unknown; and doubtless God has so ordered it that it should not be made an object of idolatry, or turned into a holy shrine, over which there would have been great contention, as there has been, with bloodshed too, over the so-called Holy Sepulchre.

Calvary is not called a 'hill' or 'mount' in scripture, though often so designated in poetry, and as it was called by an early traveller known as the Bordeaux Pilgrim, in A. D. 333.

**Camel.** The well-known domestic animal of the East was the *gamal* with one hump; the word 'bunches' in Isa. xxx. 6 seems to refer to the humps. Camels are very suited in their construction for the country in which they are used, their feet being especially fitted for the deserts, and their powers of endurance enabling them to travel without frequently drinking. They need as much water as other animals, but God has given them receptacles in which they stow away the water they drink, and use it as they need it. Cases have been known of a camel being killed for the sake of the water that could be found in it when its owner was dying of thirst. They feed upon the coarse and prickly shrubs of the desert.

They form an important item in Eastern riches. Job had 3,000 camels. They are used for riding as well as for beasts of burden, a lighter breed being used for riding and for carrying the mails. Gen. xxiv. 10-64. In Isa. xxi. 7 we read of a 'chariot of camels.' Camels were not thus used in Palestine, but the prophecy refers to messengers coming from Babylon, and there another species of camel was common, called the Bactrian Camel, with two humps; these were at times linked in pairs to rude chariots. Perhaps the same species is alluded to in Est. viii. 10-14, that occurrence being also in the far East: the Hebrew word there is *achash-teranim*. The camel was by the Levitical law an unclean animal.

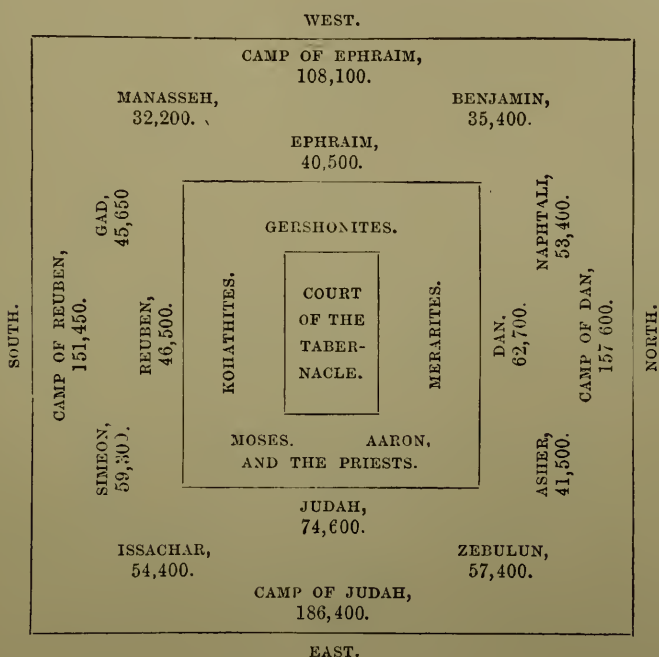
The DROMEDARY may be said to be the same animal as the camel, the former name being applied to those of a lighter and more valuable breed. They are used for the same purposes as the camel. 1 Ki. iv. 28; Est. viii. 10; Isa. lx. 6; Jer. ii. 23.

The proverb of a camel being swallowed when a gnat was scrupulously

strained out, Mat. xxiii. 24, is to shew how the weightier precepts of God may be neglected along with great attention to trivial things. Another proverb is that "it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." Mat. xix. 24. This has been thought to refer to the camel squeezing through a small gate, which it could do with difficulty; but the Lord's explanation refers it to what was *impossible* in the nature of things, yet was possible with God. In grace the new creation overcomes all difficulties.

**Ca'mon.** Town where Jair was buried, probably in Gilead. Jud. x. 5.

**Camp.** 'The Camp' was a common expression used of Israel in the wilderness: the tabernacle in the centre and the twelve tribes, each in its appointed place, arranged around it, composed the camp. Everything



was ordered of God, and each tribe must pitch its tents in the places appointed for them. Num. ii. As we might have expected, Moses, Aaron, and the priests were nearest to the door of the Tabernacle, and the Levites surrounded the three other sides.

The order in which the tribes were to march was also specified. In Psa. lxxx. 2 we read "Before Ephraim, and Benjamin, and Manasseh, stir up thy strength, and come and save us." This alludes to those three being the tribes which immediately followed the Ark, the symbol of God's presence. It will be seen that the tribes were grouped under four leaders, each being called a camp. They moved in the order given in Num. x.

JUDAH, with Issachar and Zebulun,  
 The GERSHONITES and the MERARITES with the Tabernacle,  
 REUBEN, with Simeon and Gad,  
 The KOHATHITES with the 'sanctuary,'  
 EPHRAIM, with Manasseh and Benjamin,  
 DAN, with Asher and Naphtali.



Certain defilements shut a person out of the camp until he was cleansed, and many things had to be carried outside as being unfit for the place in the midst of which God had His dwelling-place. When the camp itself had become defiled by the golden calf, Moses "took the tabernacle and pitched it without the camp . . . and called it the tabernacle of the congregation." This was not really 'the tabernacle,' for it had not at that time been erected. The word used signifies 'the tent,' and it was doubtless a tent anticipatory of the tabernacle significantly pitched by Moses outside the camp, to shew that God's dwelling could not be where there was an idol, for it is added, "Every one which sought the Lord went out unto the tabernacle of the congregation, which was without the camp." Exo. xxxiii. 7.

The bodies of the beasts whose blood was brought into the sanctuary by the high priests for sin were burned without the camp. Exo. xxix. 14; Lev. iv. 11, 12; Heb. xiii. 11. With this is linked the fact that Jesus also 'suffered without the gate' (of Jerusalem, which then answered to the camp); on which is based the exhortation to Christians, "Let us go forth therefore unto him without the camp, bearing his reproach." Vers. 12, 13. The whole earthly religious system adapted to the natural man, as Judaism of old, answers now to 'the camp' which Christians are exhorted to leave. Such systems, Judaism and Christendom, stand in direct contrast to the heavenly and spiritual character of the church of God. The camp in Rev. xx. 9 refers to the nation of Israel when again gathered into the land of Palestine. There is no 'camp' on earth for the church.

**Camphire.** A shrub whose flowers grow in bunches having a very sweet smell. Cant. i. 14; iv. 13. The Hebrew name is *kopher*, and the Arabs call it *henna*. A powder made of the leaves and flowers is mixed with water and used by the women to colour the nails of their hands and feet.



CANA : KEFR KENNA.

**Ca'na of Galilee.** The scene of the Lord's first miracle and of His second in Galilee: the native place of Nathanael. John ii. 1, 11; iv. 46; xxi. 2. There is nothing in these passages to tell where Cana was situated except that it was in the neighbourhood of Capernaum and on higher ground. It is identified by most with *Kefr Kenna*, 32° 45' N, 35° 20' E, but others

prefer *Kana el Jelil*, about 8 miles north of Nazareth, the name of which more resembles Cana.

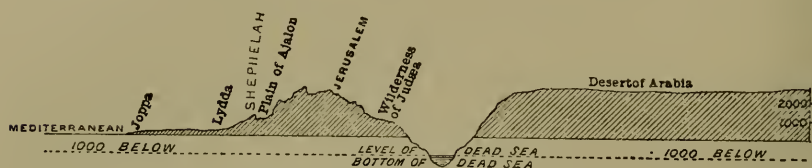
**Ca'naan.** Son of Ham and grandson of Noah. Gen. ix. 18-27. Of Canaan Noah said, "Cursed be Canaan; a servant of servants shall he be unto his brethren," and then is added that he shall be the servant of Shem and of Japheth. It may seem strange that Noah did not curse Ham personally who had not respected his father; but doubtless it was God who, in His government, led Noah, in giving forth the prophecy respecting his three sons in the new world, to visit the conduct of Ham upon his son. God had already blessed Ham along with Noah and had made a covenant with him, how then could he lead Noah to curse him? Vers. 1, 8. Besides, we do not find that *all* Ham's sons became the servants of Shem; upon Canaan only the curse fell. It was Nimrod, Ham's descendant, who founded the great kingdoms of the East, and we do not read of them being tributary to Israel as Canaan was. God, in the wisdom of His government, led Noah to pronounce the curse upon Canaan, in strong contrast with the blessing of Jehovah upon Shem, which was fulfilled in Israel.

**Ca'naan, Land of.** The land possessed by the descendants of Canaan, the son of Ham, which is now commonly called PALESTINE. The whole of it was promised to Abraham, and a further territory was also promised 'from the river of Egypt unto the great river, the river Euphrates.' Gen. xv. 18; xvii. 8. The word used here thrice for 'river' is *nahar*, which is not applicable to a winter stream, so that 'river of Egypt' doubtless refers to the most easterly branch of the Nile, called *Pelusiatic*. These limits of Abraham's promised possession are on the S. W. and N. E.; the Mediterranean being the western limit, the eastern being undefined; but the 'river Euphrates' boundary must be on the north part of that river, which indeed was reached by Solomon at Tiphseh (about 35° 50' N, 39° E). 1 Ki. iv. 24.

In Num. xxxiv. 5-8 directions are given as to the boundaries of the land to be then possessed by the tribes, and here a different word is used for 'river' (*nachal*) in 'river of Egypt.' This word signifies 'brook in a valley,' and cannot refer to the Nile; indeed the places also mentioned are more in the latitude of the wady called *el Arish*, 31° 5' N, near to the ancient city Rhinocolura. This is not so far south as the country over which Solomon had dominion, which extended to Ezion-geber on the gulf of Akaba. In Num. xxxiv. 9-11 the north border is also given, and though some of the places cannot be traced, it is yet clear that the border did not extend as far as was possessed under Solomon, who anticipated for the moment the possession which will yet be inherited by Israel under Christ. 'From Dan to Beersheba' became the common way of describing the whole of Canaan. This comprised about 150 miles from north to south. In Deu. i. 7 the borders are named as between 'the mount of the Amorites,' near the Dead Sea on the south, to 'Lebanon and the river Euphrates' on the north.

The land is declared to be like no other country on earth, presenting as it does in so small a compass such diversity of surface; some parts being fruitful plains; other parts rugged rocks and spacious caves, and mountains with their sides covered with vineyards. One part is 1200 feet *below* the level of the sea, with a tropical atmosphere; its highest part 9000 feet *above* the sea, with an Alpine temperature. In some places it is a garden of flowers; in others an arid desert. See SEASONS.

The land of Canaan may be described as having four zones: by the Mediterranean Sea a plain runs from north to south, much wider in the south than in the north; it is broken into by Mount Carmel running across



SECTION OF THE LAND NEAR JERUSALEM.

it. Parallel with the plain is a zone of hill country from Lebanon to the south, varying in height, and with some mountains. To the east of this is the valley in which runs the Jordan with the Sea of Galilee and the Dead Sea. To the east of the Jordan valley is another range of hill country, which declines into the desert on its east. In the west, south of Ajalon,  $31^{\circ} 51' N$ , is a district called *the Shephelah*. It is distinct from the plain by the sea coast, and distinct from the hill country. It is sometimes described as low hills or 'the lowland.' It was the part where the Israelites were so often attacked by the Philistines.

God Himself describes the land as "a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass." Deu. viii. 7-9. Universal testimony is given to the great productiveness of the soil if it were properly cultivated; but under the judgment of God and the misrule of man comparatively little is produced. Recently however portions of the land have been purchased by wealthy Jews, and have been let out to Jewish agriculturists, by whom various colonies have been founded, and the villages greatly improved. A railway has been completed from Jaffa to Jerusalem, and others are in progress. It is estimated that there are now 100,000 Jews in Palestine, and many are resorting thither, but, alas, in unbelief.

Ruins of former greatness abound everywhere, shewing how the judgments predicted by God have been fulfilled; but it is well to remember that the predictions as to future blessing will as certainly be fulfilled as were those as to judgments. It will yet be 'the holy land,' Zec. ii. 12; 'Immanuel's land,' Isa. viii. 8; for it is 'the land of promise,' Heb. xi. 9. It is called CHANAN in Acts vii. 11; xiii. 19.

The name Palestine is often now used as synonymous with Canaan, but in the scripture that term and 'Palestina' refer to the land of the Philistines, the narrow border on the sea coast in the south of Canaan. Exo. xv. 14; Isa. xiv. 29, 31; Joel iii. 4.

The land on the west of the Jordan and some portions on the east have been surveyed by the officers of the Palestine Exploration Fund, which has been the means, as far as their judgment goes, of identifying many Biblical sites. Their map has enabled the longitude and latitude of the principal places being given in this work.

**Ca'naanites, The.** The descendants of Canaan the son of Ham, of whom the Jebusites, the Amorites, the Girgashites, the Hivites, the Arkites, the Sinites, the Arvadites, the Zemarites, and the Hamathites were branches. They were "spread abroad, and the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza: as thou goest unto Sodom and Gomorrhah, and Admah, and Zeboim, even unto Lasha." Gen. x. 15-19. In Gen. xv. 18-21, where the land promised to Abram extends to the river Euphrates, there are ten nations mentioned: the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaims, the Amorites,



the Canaanites, the Gergashites, and the Jebusites. Deu. vii. 1; Jos. iii. 10. Here and elsewhere the Canaanites are only one people of many; whereas in other places the term Canaanite appears to include any of the inhabitants of Canaan, as in Jos. xvii. 12, 13; Neh. ix. 24; Oba. 20; Zec. xiv. 21. The same Hebrew word is translated 'merchant' in Job xli. 6; Pro. xxxi. 24; Isa. xxiii. 8; so the passage in Zec. xiv. 21 may signify "there shall no more be the merchant in the house of the Lord of hosts." cf. John ii. 16.

**Ca'naanite, The.** Used to designate Simon Zelotes, one of the twelve apostles; this name *Kanavīts*, Canaanite, is not the same as that of an inhabitant of Canaan, which in the LXX is *Kanavāios*. That respecting Simon occurs in Mat. x. 4; Mark iii. 18; by the other two Evangelists he is styled 'Zelotes,' and *Kanavīts* (in some copies *Kanavāios*) is held to be from the Aramaic *qana*, 'to be zealous:' cf. Num. xxv. 11, 13.

**Can'dace.** Name or title of a queen of the Ethiopians, whose eunuch was converted on his returning from a visit to Jerusalem. Acts viii. 27.

**Candle.** Used in the O. T. for any light either real or symbolical. Job said of God, "when his candle shined upon my head," Job xxix. 3; "the candle of the wicked shall be put out," Pro. xxiv. 20; whereas respecting 'the wise woman' it is said "her candle goeth not out by night." Chap. xxxi. 18. God will search Jerusalem with candles. Zeph. i. 12. In the N. T. the word signifies a lamp, and in some passages is typical of the testimony of God, which should be manifested in those receiving it, and should not be hidden. Luke viii. 16; xi. 33, 36; &c. In the holy Jerusalem there will be no need of the candle of earthly light, for the Lord God shall shine upon them. Rev. xxii. 5. The modern 'candle' was not known in scripture times.

**Candlestick.** This, in scripture, signifies a lamp-stand, as is plainly implied in 2 Ch. iv. 20: 'the candlesticks with their lamps,' used in the temple. A 'candlestick' is also mentioned in Belshazzar's palace, near which the fingers of a man's hand wrote upon the wall. Dan. v. 5. Except in large buildings, hand lamps were all that were needed.

THE GOLDEN CANDLESTICK in the Tabernacle and Temple with its seven lamps is minutely described in Exo. xxv. 31-40: it is also called the 'pure candlestick.' It was situate in the holy place, and gave light over against the table of shewbread. It might be thought from Exo. xxvii. 20 that the lamps were to be kept alight always, but this does not appear to be the sense of 'burn always.' It should rather be read 'burn continuously,' that is, every evening, for in the next verse it adds 'from evening to morning;' and in chap. xxx. 8 it distinctly says "when Aaron lighteth the lamps *at even*." In the morning they were allowed to go out. 1 Sa. iii. 3: cf. also 2 Ch. xiii. 11. The candlestick was entirely of gold, signifying that which was divine in its nature, and was typical of Christ the true light, but to be reproduced in His people. Eph. v. 8. The number of the lamps (seven) is also indicative of divine perfection.

The Candlestick that was in the temple in the time of the Lord was carried away at the siege of Jerusalem, and is portrayed on the triumphal 'Arch of Titus' at Rome, but as fabulous animals are depicted on its base it is very questionable whether it is a true representation.

**Cane, Sweet.** One of the ingredients of the holy anointing oil. The



THE GOLDEN CANDLESTICK.

Hebrew word is *qaneh*, and is three times translated 'calamus.' God lamented that Israel did not buy any sweet cane for Him, Isa. xliii. 24; and when they did bring it from afar, it was no longer sweet to Him because of their waywardness and sin. Jer. vi. 20.

**Canker**, *γάργαρινα*. The word of those who err from the truth eats like a 'gangrene' which consumes the flesh. Such teaching saps the vitals of Christianity. 2 Ti. ii. 17.

**Cankered**, *κατιόσμαι*. The gold and silver of the rich who have oppressed the poor is 'rusted,' and the 'rust' thereof shall be a witness against them. Jas. v. 3.

**Cankerworm**, *yeleg*. This is supposed to be the 'hedge-chafer,' a species of locust. It "spoileth [or spreadeth itself out] and fleeth away." It devours much herbage, and is used as a figure of the enemies that would destroy Nineveh. Nah. iii. 15, 16; Joel i. 4; ii. 25. The same Hebrew word is translated CATERPILLER in Psa. cv. 34; Jer. li. 14, 27.

**Can'neh**. City of the East which traded with Tyre. Eze. xxvii. 23. Perhaps the same as CALNEH.

**Canon of Scripture**. The word *κανών* signified a rod or rule by which things were tested. It is thus used by Paul in Gal. vi. 16; Phi. iii. 16. As to the scriptures the expression refers to what books should be included: thus the 'canon' of scripture is often spoken of, and the books are called 'canonical' or 'uncanonical.' Happily most Christians are not troubled with such questions. In christian simplicity they believe that in the Bible they have nothing but what God caused to be written, and that it contains *all* that He intended to form a part of His book. Still, as everything is now challenged it may be well to examine the subject a little.

In the first place, the Church of Rome boldly declared that it was only 'the church' that could decide what books were canonical: as early as the Council of Carthage (about A. D. 400) lists of the books were made out, and at the Council of Trent they dogmatically settled what books constituted the scripture. They decided to include the books now known as the APOCRYPHA (*q.v.*), as may be seen in the Latin Vulgate, which is the version used by that church. Now the scripture informs us that to the Jews were committed the oracles of God, Rom. iii. 2, and as is well known they most carefully guarded the O. T. scriptures for centuries before there was any christian church. The books were written in the Jews' language—the Hebrew—with which the Apocrypha *never had a place*. They were written in Greek, and were first added to the LXX. The above principle—that the scriptures require to be accredited by the church—is false. Surely God could make a revelation that would in no wise need to have the seal of a body of men placed upon it, be they ever so holy. But the Church of Rome was not holy, nor was it universal, so that even if the alleged principle were correct, that corrupt section of the church would be the last to be taken as an authoritative guide.

The N. T. has also had its perils. With the Greek MSS apocryphal books are found, parts of which were read in the churches in early days. Later on several of the Fathers of the church so called had their doubts respecting some of the Epistles. Even as late as the Reformers it was the same. Luther spoke disrespectfully of the Hebrews, James, Jude, and the Revelation, and set them apart at the end of his version. Calvin doubted the authenticity of James, 2 Peter, and Jude. In modern times many portions of books in the O. T. and N. T. are being called in question. But the Bible needs not to be accredited by man. It carries its own credentials to the heart and conscience of the Christian in the power of the Holy Spirit. The natural man is not competent to judge of such a question. The Bible has the stamp of God upon it, and the more it is studied by the

Christian the more perfect it is found to be—no part redundant, and no part lacking.

**Canticles.** See SONG OF SOLOMON.

**Caper'naum.** Remarkable as being called the Lord's 'own city.' Mat. ix. 1; Mark ii. 1. It was one which He often visited, and in which many of His 'mighty works' were done. He speaks of it as 'exalted to heaven;' perhaps in the privilege of the presence and testimony of the Lord; but, because of refusing Him and His works, it should be 'brought down to hell' (Hades). Mat. xi. 23. It has been so destroyed that even its ruins cannot with certainty be discovered. It was in the district of Gennesaret (Mat. xiv. 34; John vi. 17, 24), therefore on the N.W. of the Sea of Galilee. Its identification varies between *Khan Minia*, 32° 52' N, and *Tell Hum*, about 3 miles farther N.E. There are ruins or rather mounds in both places, and the relics of a synagogue at the latter, but a fountain of water, of which Josephus speaks, is only found at *Khan Minia*.

**Caph'tor.** The country from which, beside the Caphtorim, came some of the Philistines. They sprang from Mizraim, son of Ham. Deu. ii. 23; Amos ix. 7. In Jer. xlvii. 4 the 'isles,' *margin*, may only signify 'maritime border.' Caphtor is supposed to be somewhere in Egypt, but has not been identified. See CASLUHIM.

**Caphto'rim.** The people of Caphtor. Gen. x. 14; Deu. ii. 23; 1 Ch. i. 12.

**Cappado'cia.** District in the east of Asia Minor. Visitors from thence were at Jerusalem at the feast of Pentecost, and Peter includes this district when he addresses his first Epistle to the dispersed Jews. Acts ii. 9; 1 Pe. i. 1. The district extended as far eastward as the Euphrates.

**Captain.** In the O. T. this word is used for one filling any office of rule or command: as the head of a tribe, Num. ii. 3–29; commander of an army, &c. The person who appeared to Joshua as 'a man' declared himself to be 'captain of the Lord's host.' He told Joshua to remove his shoes from his feet, for the ground was holy, evincing that he was God's representative to lead their warfare. Jos. v. 14, 15. In the N. T. the Lord is called 'Captain' of our salvation, ἀρχηγός, 'chief leader.' Heb. ii. 10.

There was also a 'CAPTAIN OF THE TEMPLE,' στρατηγός. Luke xxii. 4, 52; Acts iv. 1; v. 24, 26. This word is literally 'the leader of an army;' it is also applied to magistrates, Acts xvi. 20, but the captain of the temple was set not over the soldiers, but over the priests and Levites: cf. Num. iii. 32; 1 Ch. ix. 11; Jer. xx. 1.

THE CHIEF CAPTAIN or HIGH CAPTAIN is χιλιάρχος, *lit.* 'Captain of a thousand,' applied to the chief of the soldiers in Jerusalem. Acts xxi.–xxv. CAPTAIN OF THE GUARD, Acts xxviii. 16, is στρατοπεδάρχης, properly 'commander of a camp,' but here the prefect of the Prætorian Guard, an officer to whom state prisoners were entrusted at Rome.

**Captivity.** This principally refers in the O. T. to the 'carrying away' of Israel and Judah. The order in which Israel was carried into captivity is not very clear. It appears however that the events recorded in 1 Ch. v. 26 occurred first, because of Pul king of Assyria being mentioned, for he reigned before Tiglath-pileser: here the latter is named as carrying away the Reubenites, the Gadites, and the half tribe of Manasseh: shewing that the Israelites who stopped short of their privileges, and did not cross the Jordan, were the first to be carried into captivity. There is nothing in the passage to fix the date, but in 2 Ki. xv. 29 is another reference to Israel when Tiglath-pileser took Ijon, Abel-beth-maachah, Janoah, Kedesh, and Hazor, which are all in the north on the west of the Jordan; but then is added Gilead, which is on the east, and this may be



intended to embrace the two and a half tribes; then Galilee with all the land of Naphtali is added, which is again in the north on the west. So that this may be a summary of all that this king carried away captive to Assyria. It was 'in the days of Pekah,' and Pekah reigned 20 years: the date is generally reckoned as B. C. 740 for the captivity of the two and a half tribes.

A more definite date is given for the captivity of the remaining portion of Israel in 2 Ki. xviii. 10, 11. It was in the ninth year of Hoshea king of Israel and the sixth of Hezekiah that Samaria was taken by the Assyrians after a three years' siege: this would be B. C. 722. The captives were carried to Halah and Habor by the river of Gozan (these same names being mentioned in 1 Ch. v. 26, with Hara added there). These places are supposed to be in the north of Assyria; but in the above passage in Kings the words are added "and in the cities of the Medes." This is a region much farther east, where they would be far removed from their brethren in Assyria and from Judah, who were afterwards carried to Babylon.

The captivity of Judah followed in four detachments. Nebuchadnezzar, B. C. 606, carried away the sacred vessels and captives, among whom were Daniel and his companions. This formed the commencement of the 'times of the Gentiles.' 2 Ch. xxxvi. 6, 7. The second captivity was in B. C. 599, when Jehoiachin had reigned three months. It is called the great captivity. Zedekiah was left as a vassal of Babylon. 2 Ki. xxiv. 14; 2 Ch. xxxvi. 10. The third captivity was in B. C. 588. 2 Ch. xxxvi. 20. The fourth was in B. C. 584 under Nebuzar-adan. Jer. lii. 12, 30. The 70 years of captivity foretold by Jeremiah (xxv. 11, 12) commenced B. C. 606 and expired B. C. 536 when the Jews returned to Judæa by the proclamation of Cyrus king of Persia. Jer. xxix. 10; Ezra i. The captivity is referred to in Mat. i. 11, 17 as 'the carrying away.' The places to which Israel and Judah were carried are considered under their respective names.

Those who returned from exile were the two tribes, Judah and Benjamin (unless any few of the ten tribes may have accompanied them; cf. Luke ii. 36). They retained possession of the land, under many changes and vicissitudes, until their Messiah appeared. His rejection and crucifixion resulted in the destruction of Jerusalem by the Romans A. D. 70, and the scattering of the Jews to all parts of the world.

**Carbuncle.** Two Hebrew words are so translated. 1. *eqdach*, a stone of a fiery sparkling nature. Isa. liv. 12. 2. *bareqeth*, a stone of a glittering brightness. Exo. xxviii. 17; xxxix. 10; Eze. xxviii. 13.

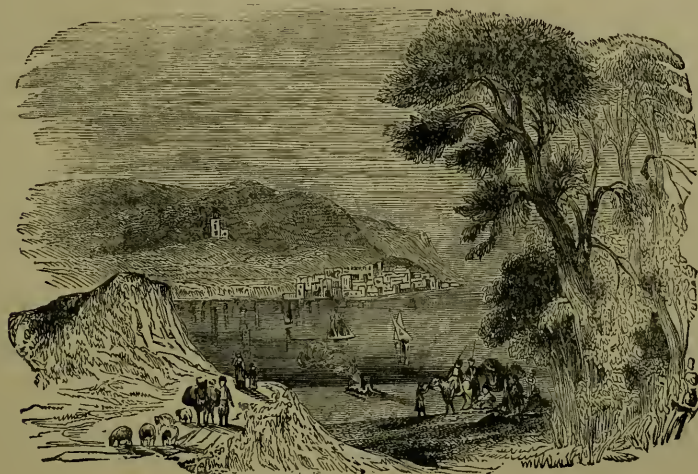
**Car'cas.** Chamberlain of Ahasuerus. Est. i. 10.

**Carche'mish.** City on the river Euphrates, about 36° 50' N, 38° 5' E. The Assyrian monuments shew that about 1,000 years B. C. it belonged to the Hittites. Apparently it was taken by the Assyrians, Isa. x. 5, 9; afterwards conquered by Necho king of Egypt, after the battle of Megiddo, in which Josiah was killed, 2 Ch. xxxv. 20, where it is CHARCHEMISH. Three years later it was taken by Nebuchadnezzar. Jer. xlvi. 2. Carchemish has often been associated with the classical Circesium, and placed on maps some 200 miles S. E. of the above, which is judged to be an error.

**Care'ah.** See KAREAH.

**Car'mel.** 1. This name has generally the article, and signifies 'the park' or fruitful place. A mountain 12 miles in length that runs from the plain of Esdraelon in Galilee, in a N. W. direction toward the Mediterranean, where it forms a notable promontory, the only one in Palestine. It was the scene of Elijah's contest with the priests of Baal, that led to their destruction. 1 Ki. xviii. 19-40. One part towards its east end is still called *Mukrakah*, 'place of burning,' the traditional spot of the above

encounter. There Elijah repaired the altar of the Lord : this may have been erected before the temple was built, and been broken down, but its moral bearing is obvious. God vindicated His servant, and answered by fire from heaven. A perennial well near by would, notwithstanding the drought, have supplied the water Elijah needed. The spot is about 1,600 feet above the sea, and Elijah's servant had to go but a short distance to have the Mediterranean in view and to watch for a cloud.



MOUNT CARMEL.

The mountain was afterwards the residence of Elisha, where he was visited by the Shunammite woman on the death of her child. 2 Ki. iv. 25. It is well wooded with shrubberies and brushwood, Isa. xxxiii. 9 ; Mic. vii. 14, and is beautiful with the multitude of its flowers, in fact the spot is declared to be even now the fragrant lovely mountain as of old. In Cant. vii. 5 the head of the bride is compared to Carmel. It is now called *Jebel Kurmul*.

**2.** City in the hill-country of Judah, Jos. xv. 55, the abode of Nabal and Abigail the Carmelitess. 1 Sa. xxv. 2-40. Identified with *el Kurmul*, 31° 26' N, 35° 8' E. It is probable that 1 Sa. xv. 12 refers to this city ; also 2 Ch. xxvi. 10, unless the word there is translated 'fruitful fields,' as in the margin and R. V. All other passages refer to No. 1.

**Car'melite, Car'melites.** Inhabitants of Carmel. 1 Sa. xxvii. 3 ; 2 Sa. xxiii. 35 ; 1 Ch. iii. 1 ; xi. 37.

**Car'mi.** 1. Father of Achan, a descendant of Judah. Jos. vii. 1, 18 ; 1 Ch. ii. 7 ; iv. 1. 2. Son of Reuben and progenitor of the family of the Carmites. Gen. xlv. 9 ; Exo. vi. 14 ; Num. xxvi. 6 ; 1 Ch. v. 3.

**Carnal.** See FLESHLY.

**Carpenter.** Of interest to the Christian in that the Lord was not only called 'the carpenter's son,' but also 'the carpenter,' Mat. xiii. 55 ; Mark vi. 3, which implies that He actually worked as an artizan before He began His heavenly Father's 'business,' for which He specially came into the world. It demonstrates the real manhood He had taken in grace.

**Car'pus.** One at Troas with whom Paul left a cloak. 2 Ti. iv. 13.

**Carriage.** This does not appear to be ever used in the scriptures in the modern sense of the word, but signifies 'the thing carried,' 'baggage.'

Jud. xviii. 21; 1 Sa. xvii. 22; Isa. x. 28; Acts xxi. 15. The meaning in Isa. xlvi. 1 is probably that the idols which were once 'carried' with joy in festal processions (cf. Amos v. 26) are now 'lifted up as loads' to be carried on beasts of burden.

**Carrying away.** Mat. i. 17. See CAPTIVITY.

**Car'shena.** One of the seven princes of Persia and Media. Est. i. 14.

**Cart.** The vehicle on which the Philistines sent back the Ark. David in error also used a 'new cart' to fetch it from Gibeah: a human arrangement which displeased the Lord. 1 Sa. vi.; 2 Sa. vi. 3. The same word, *agalah*, is translated 'wagons,' which were sent from Egypt to bring Jacob and his family, Gen. xlv. 19; and used for the carrying of parts of the tabernacle, Num. vii. 3, where they are called 'covered wagons,' but which some prefer to call 'litter-wagons.' On the Egyptian and Ninevite monuments many carts are portrayed with *two* wheels, and some of the wheels were made with spokes.

**Carved Work.** This was much used in the Temple. "He carved all the walls of the house round about with carved figures of cherubim, and palm-trees, and open flowers." They were then overlaid with gold. 1 Ki. vi. 18, 29-35. The Psalmist prophetically laments its being broken down by the enemy with axes and hammers. Psa. lxxiv. 6. For the 'carved images' of idolatry, Jud. xviii. 18; 2 Ch. xxxiii. 7, 22; xxxiv. 3, 4, another word is used, which is elsewhere translated 'graven image.'

**Casement.** A lattice window for the admission of air. Pro. vii. 6.

**Casiph'ia.** Place between Babylon and Jerusalem, where Iddo resided: otherwise unknown. Ezra viii. 17.

**Cas'luhim.** People who descended from Mizraim, and 'out of whom came Philistim' or the Philistines (*some of the Philistines*: see CAPHTOR). Gen. x. 14; 1 Ch. i. 12.

**Cassia.** The bark of an aromatic plant resembling cinnamon, the Arabian cassia. It was used in the holy anointing oil; and, with myrrh and aloes, will perfume the garments of Christ as King. It was one of the articles of merchandise of Tyre. Exo. xxx. 24; Psa. xlv. 8; Eze. xxvii. 19.

**Castaway**, ἀδόκιμος. Paul kept his body under control, lest, though he had preached to others, he himself should be a castaway. 1 Co. ix. 27. The same word is translated 'reprobate' in Rom. i. 28; 2 Co. xiii. 5-7; 2 Ti. iii. 8; Tit. i. 16; and 'rejected' in Heb. vi. 8. It is the negative form of 'approved,' Rom. xvi. 10; etc.

**Castle.** See FORTRESS.

**Castor and Pollux.** The word Διάσκουροι signifies 'young men, or sons of Zeus,' their names being Castor and Pollux according to heathen mythology. They were supposed to be the guardians of navigation, and a rude image of them was at times carved on the bows of vessels. Acts xxviii. 11.

**Caterpillar.** The word *chasil* signifies 'devourer,' hence the name of a species of locust. 1 Ki. viii. 37; 2 Ch. vi. 28; Psa. lxxviii. 46; Isa. xxxiii. 4; Joel i. 4; ii. 25. In Psa. cv. 34; Jer. li. 14, 27 the word is *yeleq*, and is elsewhere translated CANKERWORM, *q. v.*

**Catholic Epistles.** A name often given to the Epistles of James, 1 and 2 Peter, 1 John, and Jude, and which are called 'general' epistles in the A.V., doubtless because of not being addressed to any particular person or assembly. The word 'catholic' occurs in a few Greek MSS, but not in any of the most ancient ones.

**Cattle.** Various Hebrew words are used in reference to the cow and the ox as 'cattle.' The word *migne*, however, often used for 'cattle,' signifies 'possession,' because the principal property of nomadic tribes consisted of their cattle: the word includes also sheep and goats, but



not horses and asses. Exo. ix. 3-21, &c. Another word, *tson*, signifies small cattle, that is, sheep and goats. Gen. xxx. 39-43; xxxi. 8-43; Ecc. ii. 7. *seh* has the same meaning, Gen. xxx. 32; Eze. xxxiv. 17-22; in Isa. vii. 25 it is translated 'lesser cattle,' and in xliii. 23 'small cattle.'

**Caul.** The diaphragm or midriff, which stretches above the liver all across the thorax. Exo. xxix. 13, 22; Lev. iii. 4, 10, 15; iv. 9; vii. 4; viii. 16, 25; ix. 10, 19. In Hos. xiii. 8 it is the pericardium, that which encloses the heart.

**Cauls.** Caps of net-work. Isa. iii. 18.

**Causeway.** A 'way cast up,' more often translated 'highway.' 1 Ch. xxvi. 16, 18.

**Caves.** Palestine is remarkable for its number of caves, some of which are of great extent. David and his followers were in a cave in the wilderness of En-gedi, so extensive that they could hide themselves, though Saul came into the same cave. 1 Sa. xxiv. 1-8: cf. Heb. xi. 38. The Adullam cave and others also are of note in the O.T. The tomb of Lazarus was a cave. John xi. 38.

**Cedar.** The beautiful tall tree that was extensively used by Solomon in building the temple and his palaces. It is called 'cedar' from the firmness of its roots; its wood is very durable and odoriferous. It was used for beams, pillars and masts, and for carved images. 1 Ki. vi. 9, 10; Isa. xlv. 14; Eze. xxvii. 5. Special reference is made to it in scripture, as "the trees of the Lord are full of sap; the cedars of Lebanon which he hath planted." Psa. civ. 16. It cannot be considered as one of the trees of Palestine proper, but is constantly connected in scripture with Lebanon, where it still grows in a group of some 300, a few being very old, and with no others near: the neighbouring people regard them with reverence.

In the cleansing of the leper, and in connection with burning the Red Heifer, cedar wood and hyssop were used, typical of the highest and the lowest (the judgment of death upon all men and the whole fashion of this world). Lev. xiv. 4-52; Num. xix. 6. The cedar is used as a symbol of strength and stability: the righteous shall grow up as a cedar of Lebanon. Psa. xcii. 12. The Assyrian king in his strength was also compared to a cedar, which is thus described: "with fair branches, and with a shadowing shroud, and of an high stature," Eze. xxxi. 3; for his pride he was to be brought down.

**Cedron.** See KIDRON.

**Ceiled, Ceiling.** The covering a roof of a room with wood, formed into patterns: some with fir-trees as 2 Ch. iii. 5, and others with cedar and patterned. 1 Ki. vi. 15; Jer. xxii. 14; Eze. xli. 16; Hag. i. 4.

**Cen'chrea.** Eastern sea-port of Corinth, from which it was distant 9 miles. Paul once sailed from thence, and a church was formed there. Acts xviii. 18; Rom. xvi. 1. The modern village has a similar name, *Kekhries*.

**Censer.** A small vessel made of metal, to contain burning coals from the altar, on which incense was sprinkled by the priest, that a cloud of incense might arise therefrom. Lev. x. 1; xvi. 12. Solomon made some of gold. 1 Ki. vii. 50; 2 Ch. iv. 22; Heb. ix. 4; Rev. viii. 3, 5. The same word is used when the company of Korah, Dathan, and Abiram were put to the test; the censers were prob-



CENSER.

ably hastily constructed ones, for 250 were needed. Aaron ran with a censer and incense between the living and the dead, and the plague was stayed. Num. xvi. 6-48. The same Hebrew word is translated 'fire-pan' in Exo. xxvii. 3; xxxviii. 3; 2 Ki. xxv. 15; Jer. lii. 19.

**Census.** It was a part of the Mosaic law that when the people were numbered, every one from twenty years old and upwards should give unto the Lord a half shekel as a ransom for his soul, that there might be no plague among them. Exo. xxx. 11-16; xxxviii. 25, 26. The numbering was an opportunity when flesh might exalt itself as to their numbers collectively, as well as each individual being noticed. But there was to be the recognition that it could only be on the ground of redemption that they could be taken into account by Jehovah. They must be reminded that they belonged to God, Deu. vii. 6, and must pay a ransom each one for himself.

A census of Israel was taken several times. It comprised the males from twenty years old and upwards, able to go to war. 1. At Sinai in the second month of the second year when they declared their pedigree after their families; there were 603,550, Exo. xxxviii. 26; Num. i. 1-46 (stated in round numbers as 600,000 in Exodus xii. 37). The Levites from a month old were 22,000. These were taken for the tabernacle service as a redemption for the first-born of Israel whom God claimed; but of the latter there were 273 more than of the Levites, therefore the 273 were redeemed at 5 shekels each. Chap. iii. 39-51. 2. On the plains of Moab, 38 years after, when the number was 601,730, the numbering at that time being needed for the division of the land. The Levites numbered 23,000. Chap. xxvi. 51, 62. 3. By David, when there was no need for it, he being moved to it by Satan (being permitted by God, 2 Sa. xxiv. 1), and which called down the judgment of God on his pride. In 2 Sa. xxiv. 9 the number is 1,300,000; but in 1 Ch. xxi. 5 it is 1,570,000. We read that Joab did not finish the numbering of the people "because there fell wrath for it against Israel," 1 Ch. xxvii. 24: so that the number in Samuel may be of those actually counted, and that in Chronicles may include an estimate of the districts not canvassed. It is added "neither was the number put in the account of the chronicles of king David." If the above numbers be multiplied by 3.3 the result will give approximately the number of the population. 4. By Solomon, of the strangers that were in the land: they amounted to 153,600. 2 Ch. ii. 17, 18. 5. Of those who returned from captivity: there were 42,360. Ezra ii. 64. In chap. viii. 1-20, 1,754 males are also recorded.

In the N. T. the 'taxing' under Cyrenius is generally held to be a census: the word is ἀπογραφή, an enrolment or register. Florus the Roman historian says, that a census comprised "every one's estate, dignity, age, employment, and office;" this occasion may therefore have been only a preliminary to taxing. The Jews were apparently allowed to conduct the census in their own way as to lineage. It has been proved that Cyrenius (Quirinius) was twice governor of Syria, which removes all difficulty as to the date of the census in Luke ii. 1-5. The same Greek word is translated 'taxing' in Acts v. 37, when Judas headed an insurrection.

**Centurion.** An officer over (about) 100 men: they were promoted to this office because of their good conduct and trustworthiness, and it is to be remarked how often centurions are favourably noticed in the Gospels and the Acts. Mat. viii. 5-13; Luke xxiii. 47; Acts x. 1, 22; xxvii. 6, &c.

**Ce'phas.** An Aramaic name, signifying 'a stone,' equivalent to 'Peter,' given to Simon. John i. 42; 1 Co. i. 12; iii. 22; ix. 5; xv. 5; Gal. ii. 9.

**Chaff.** The refuse of threshed and winnowed grain—the husk of the wheat. Used symbolically for that which is quickly consumed, or easily

swept away by the wind—worthless people. *Psa.* i. 4; *xxxv.* 5; *Isa.* v. 24; *Jer.* xxiii. 28. The wicked also are compared to chaff to be burned up with unquenchable fire—eternal punishment. *Mat.* iii. 12; *Luke* iii. 17.

**Chains.** These are mentioned in scripture 1. as the insignia of office: Joseph and Daniel were invested with gold chains. *Gen.* xli. 42; *Dan.* v. 7. 2. As ornaments: they were placed on parts of the temple; were worn on the neck, and found among the spoils of war: *Exo.* xxviii. 14; *Num.* xxxi. 50; 2 *Ch.* iii. 5, 16; *Cant.* i. 10. 3. Used to secure prisoners. *Jer.* xxxix. 7; *Lam.* iii. 7; *Acts* xii. 6, 7; 2 *Ti.* i. 16; *Jude* 6.

**Chalcedony.** A precious stone, mentioned but once: it forms one of the foundations of the wall of the heavenly Jerusalem: it cannot be identified with any certainty. *Rev.* xxi. 19.

**Chalcol.** A wise man whose wisdom was excelled by Solomon. 1 *Ki.* iv. 31. Probably the same as *CALCOL*.

**Chalde'a.** This was strictly the southern part of Babylonia, but the many references in scripture to the Chaldeans shew that the inhabitants of the whole of Babylonia are alluded to by that name. Perhaps Ur is the only place in Chaldea proper to which scripture definitely refers. This was apparently a maritime city, which agrees with the country extending to the Persian Gulf; but the Gulf has receded far from where the river once joined it. The land of Shinar adjoined Chaldea on the north, in which were the early cities of Babel, Erech, Accad and Calneh. *Gen.* x. 10. The whole district was situate between the rivers Tigris and the Euphrates, but extended west of the latter. It was anciently well watered by canals, and is judged to have been productive. Herodotus says mounds were built where the river once spread like a sea through the whole plain. Now all is desolation, some parts very dry, and others a mere swamp, with lines of mounds in various directions. The prophecies declared that it would be so, but as stated above, they refer to the whole of Babylonia. *Jer.* i. 10; *li.* 24, 35; *Eze.* xi. 24; *xvi.* 29; *xxiii.* 15, 16.

**Chalde'ans, Chaldees.** After the mention of Ur of the Chaldees in *Gen.* xi. 28, 31; *xv.* 7; and the Chaldeans who fell upon Job's camels (*i.* 17) we do not read of them for some fifteen hundred years, when God sent them to punish Judah. 2 *Ki.* xxiv. 2. Then, however, they cannot be distinguished from the Babylonians. Nebuchadnezzar king of Babylon was called a Chaldean, *Ezra* v. 12, and on the taking of Jerusalem by Nebuchadnezzar it was the Chaldeans who destroyed the city, 2 *Ki.* xxv.; and in 2 *Ch.* xxxvi. 17 Nebuchadnezzar is called 'the king of the Chaldees.' It is evident therefore that the Babylonians are called Chaldees; and at one time the Assyrians were associated with the Babylonians. We read "Behold the land of the Chaldeans; this people was not, till the Assyrian founded it for them that dwell in the wilderness." *Isa.* xxiii. 13. This passage has been variously interpreted. The meaning appears to be that it was the Chaldeans that were going to destroy Tyre. They were a people that had not been reckoned among the nations until the Assyrians consolidated them into a nation. They had formerly dwelt in the wilderness (as when they fell upon Job's camels, *Job* i. 17). This was the people that would bring Tyre to ruin. Lowth translates the verse thus: "Behold the land of the Chaldeans; this people was of no account; (the Assyrian founded it for the inhabitants of the desert; they raised the watch towers, they set up the palaces thereof): this people hath reduced her to a ruin." Herodotus says "the Assyrians built the towers and temples of Babylon." *Isa.* xlviii. 14, 20; *Jer.* xxi. 4, 9, 10; *Eze.* xxiii. 14; *Dan.* v. 30; *ix.* 1.

It has been judged that the Hebrew word *Kasdim*, translated 'Chaldeans,' is from the Assyrian word *Kasadu*, 'to conquer,' and is applied to



those who 'conquered' the Chaldean plain. The earlier inhabitants had an agglutinative language, such as the descendants of *Cush* would have: whereas the Chaldeans spoken of in the O.T. were a *Semitic* race, who then possessed the land. At first they were a number of tribes in South Babylonia, but were afterwards united and increased. They became merged by the mixing of races, intercourse, &c., so as not to be distinguishable from the Babylonians.

**Chaldeans** (Wise men). These are mentioned repeatedly in Daniel along with magicians, astrologers, and soothsayers. These Chaldeans were a particular class of learned men, forming with others the Magi, or wise men of Babylon. In Dan. v. 11 it is said that Daniel had been made 'master' of them, doubtless because it had been discovered that he had more wisdom than all of them. When the Chaldeans, &c., were called in before the king to interpret the writing on the wall, Daniel was not among them, and we may be sure he kept himself aloof from such. See **MAGI**.

**Chaldean Language.** At Babylon Daniel and his companions had to acquire 'the learning and the tongue of the Chaldeans,' that is, their ancient literature and language. Dan. i. 4. The question is what was that language? In chap. ii. 4 we find that the wise men answered the king in the Syriac language, that is *Aramaic*: cf. Ezra iv. 7. The Hebrew language is held to be closely related to the Aramaic: that the two are not the same is evident from Isa. xxxvi. 11, where the Jewish leaders asked Rabshakeh to speak in the Syrian language, and not in the Jews' language, that the Jews generally should not understand what was said. There must be some reason why in Daniel it is said the wise men answered the king in 'Aramaic': this is held to be not the learned and court language, but the common language of the people; and the wise men may have used it that all who heard it might judge of the reasonableness of what they said, though the king might condemn them. The language spoken at court would be different and has been judged by some to be a branch of the Aryan dialect, the ancient language of Central Asia; or perhaps it may have been the ancient Accadian.

As to the *writing*, the inscriptions found at Assyria, Babylon, and Persia are cut in stone or stamped on bricks in the cuneiform (that is, wedge-shaped) characters. It is known that there was an earlier mode of writing by hieroglyphics which could easily be painted upon papyrus, but which could not without great labour be cut in hard stone, and it is probable that this led to the adoption of the wedge-shaped characters, in which there are no curves: by the variation in position, and number of short and long wedges every sound could be represented, and every proper name spelled. Darius is thus represented on a Persian inscription at Behistun.

𐎠𐎡𐎹 𐎠𐎵𐎫𐎡𐎴 𐎠𐎡𐎹 𐎧𐎺𐎠𐎥  
Da - ri - ya - mush  
*Darius.*

**Chalkstone.** Idol-altars are compared to soft lime-stone, which will soon be reduced to powder when God's set time has arrived to bless Israel. Isa. xxvii. 9.

**Chambering.** Licentiousness. Rom. xiii. 13.

**Chamberlain.** 1. Eunuch who had care of the king's wives and concubines. 2 Ki. xxiii. 11; Est. i. 10-15; Acts xii. 20. 2. Chamberlain, *i.e.*, the treasurer or steward of the City of Corinth, whose salutations Paul sent to Rome. Rom. xvi. 23.

**Chameleon.** The Hebrew word is *koach*, Lev. xi. 30, and is thought to refer to a species of lizard. There are chameleons in Palestine, but they are unfit for food, whereas the lizards are eaten. The lizard was classed among the unclean animals.

**Chamois.** The Hebrew word is *zemer*, Deu. xiv. 5, which is held to signify 'leaper,' and would thus suit the chamois; but this animal is unknown in Palestine and is supposed never to have existed there. It has been suggested that the animal specified is the *aoudad*, the mountain sheep; others judge the wild goat to be referred to.

**Champaighn.** The word is *arabah*, Deu. xi. 30, and is elsewhere translated 'plain, desert, wilderness.' It is the wide valley in which the Jordan runs.

**Cha'naan.** Acts vii. 11; xiii. 19. Same as CANAAN.

**Chancellor.** The word in the original signifies 'master of counsel or decrees.' It was the title of a Persian officer. Ezra iv. 8, 9, 17.

**Chapel.** Sanctuary, Amos vii. 13, as *miqdash* is often translated elsewhere.

**Chapiter.** Crown, head, or capital of a pillar. Exo. xxxvi. 38; 1 Ki. vii. 16-20; 2 Ch. iii. 15; Jer. lii. 22; &c.

**Chapman.** Travelling merchant. 2 Ch. ix. 14.

**Chara'shim.** 'Craftsmen,' as in the margin. 1 Ch. iv. 14: cf. Neh. xi. 35.

**Char'chemish.** 2 Ch. xxxv. 20. See CARCHEMISH.

**Charger.** Dish. Num. vii. 13-85; Matt. xiv. 8, 11; Mark vi. 25, 28. In Ezra i. 9 it is bason or bowl. In the N.T. it is *πίναξ*, probably a wooden trencher.

**Chariot.** Except in Cant. iii. 9, where the word is *appiryon* and signifies 'sedan, portable couch,' the chariots were vehicles with two wheels, used either for travelling or for war: they are often seen portrayed on Egyptian and Assyrian monuments. Gen. xli. 43; L. 9; 1 Ki. iv. 26; Eze. xxiii. 24; Acts viii. 28; Rev. ix. 9. In Rev. xviii. 13 the word is *pēda*, and some describe it as a vehicle with four wheels. The CHARIOT MAN in 2 Ch. xviii. 33 is the driver, as in 1 Ki. xxii. 34. A CHARIOT



ANCIENT EGYPTIAN CHARIOT.

OF FIRE and horses of fire appeared when Elijah was carried up into heaven. 2 Ki. ii. 11, 12. When the king of Syria sought to take Elisha at Dothan he was protected by invisible chariots of fire. Chap. vi. 17.

**Charity.** A word often used in the A. V. where the word 'love' would be much better, as indeed the same Greek word is often translated. In 1 Co. xiii. 3 it is shewn that a person may be very charitable or benevolent but have no love.

**Charmer.** In Ps. lvi. 5; Jer. viii. 17 the allusion is to those who can charm serpents, probably by soft and gentle sounds. In Deu. xviii. 11; Isa. xix. 3 it is associated with idolatry and sorcerers: these also carry on their incantations with low mutterings. See DIVINATION.

**Char'ran.** See HARAN.

**Chastening.** This is in scripture mostly linked with love and sonship, and implies 'instruction' and 'discipline.' He that loveth chasteneth. Pro. xiii. 24; Deu. viii. 5; Heb. xii. 5-11; Rev. iii. 19. "Blessed is the

man whom thou chastenest." *Psa.* xciv. 12. The chastening at the time does not seem to be joyous but grievous, yet afterward it yields the peaceable fruits of righteousness to those exercised thereby. *Heb.* xii. 11. *John* xv. 2 shews that a Christian may be chastened of the Father that he may bring forth more fruit.

**Chē'bar.** The river in the land of the Chaldeans, near to which Ezekiel was dwelling, when some of his visions were revealed to him. *Eze.* i. 1, 3; iii. 15; &c. Some identify it with the Habor, but this is only conjecture, and others consider the Habor to be much too far north.

**Chedorlao'mer.** King of Elam in the time of Abram. *Gen.* xiv. 1-17. In punishing some of his tributaries he carried away Lot, but was pursued by Abram and was apparently killed. The name of KHUDUR-LAGAMAR king of Elam has been met with in the inscriptions, which is supposed to be the same as Chedorlaomer. He had subdued the five kings near the Dead Sea, some 700 miles across the desert, or 1000 by the Euphrates and traversing the land of Canaan. He returned by this latter route, for he was near Damascus when Abram overtook him.

**Cheese.** Curdled milk, which in some instances is dried and is solid enough to be cut into slices. 1 *Sa.* xvii. 18; 2 *Sa.* xvii. 29; *Job* x. 10.

**Chē'lal.** One who had married a strange wife. *Ezra* x. 30.

**Chel'luh.** One who had married a strange wife. *Ezra* x. 35.

**Chē'lub.** 1. Apparently a descendant of Judah, and father of Mehir. The LXX and Vulg. have CALEB. 1 *Ch.* iv. 11. 2. Father of Ezri. 1 *Ch.* xxvii. 26.

**Chelu'bai.** Son of Hezron. 1 *Ch.* ii. 9. Apparently the same as Caleb in *vers.* 18 and 42.

**Chema'rim.** A Hebrew word signifying some class of 'priests.' *Zep.* i. 4; *Hos.* x. 5, *margin*. It is translated 'idolatrous priest' in 2 *Ki.* xxiii. 5. The derivation of the word is much disputed.

**Chemosh'.** One of the chief gods of the Moabites and the Ammonites, the worship of which was introduced at Jerusalem by Solomon, and abolished by Josiah. *Num.* xxi. 29; *Jud.* xi. 24; 1 *Ki.* xi. 7, 33; 2 *Ki.* xxiii. 13; *Jer.* xlvi. 7, 13, 46. On the 'MOABITE' STONE, *q. v.*, this 'god' is mentioned. The king, referring to the king of Israel, says, "Chemosh drove him before my sight."

**Chena'anah.** 1. Father of the false prophet Zedekiah. 1 *Ki.* xxii. 11, 24; 2 *Ch.* xviii. 10, 23. 2. Son of Bilhan, a Benjamite. 1 *Ch.* vii. 10.

**Chena'ni.** Levite who assisted Ezra at the solemn fast. *Neh.* ix. 4.

**Chenani'ah.** 1. Chief Levite skilful in song (but see the *margin*) 1 *Ch.* xv. 22, 27. 2. Officer of David, an Izharite. 1 *Ch.* xxvi. 29.

**Chephar'-haammo'nai.** This signifies 'hamlet of the Ammonites.' A city of Benjamin. *Jos.* xviii. 24.

**Cephi'rah.** City of the Benjamites, which once belonged to the Gibeonites, whose people returned with Zerubbabel. *Jos.* ix. 17; xviii. 26; *Ezra* ii. 25; *Neh.* vii. 29. Identified with *Kefireh*, 31° 50' N, 35° 6' E.

**Chē'ran.** Son of Dishon the Horite. *Gen.* xxxvi. 26; 1 *Ch.* i. 41.

**Chere'thims, Chere'thites.** 1. Inhabitants of the southern parts of Philistia. 1 *Sa.* xxx. 14; *Eze.* xxv. 16; *Zep.* ii. 5. In the last two passages, the LXX read 'Cretans.' It is supposed that they were people from Crete, who had settled on the coast of Palestine. 2. Body-guard of David and officers sent to do service, doubtless originally the same as No. 1. They were faithful to David at the revolt of Absalom. 2 *Sa.* viii. 18; xv. 18; xx. 7, 23; 1 *Ki.* i. 38, 44; 1 *Ch.* xviii. 17.

**Cherith'.** Brook or wady 'before Jordan,' where Elijah was fed by the ravens during part of the three years' famine. 1 *Ki.* xvii. 3, 5. It is not identified.



**Cherub'.** Place in the East from which some returned to the land of Judah. Ezra ii. 59; Neh. vii. 61.

**Cherub, Cherubim.** Representatives of God's power in creation and judicial government. They were placed at Eden to keep the tree of life after the fall of man. Gen. iii. 24. They were depicted in needlework and in carving both in the tabernacle and the temple, and two of them with wings were represented as overshadowing the mercy-seat. Exo. xxv. 18-22; xxvi. 1, 31; xxxvii. 7-9; 1 Ki. vi. 23-35; viii. 6, 7. In the visions of Ezekiel cherubim were seen in connection with the wheels, representing the glory and course of God's government in active judgment of Israel. They are called 'living creatures' in chap. i, with the faces of a man (intelligence), of a lion (strength), of an ox (plodding endurance), and of an eagle (swiftness); see also chap. x. where they are called 'cherubims,' and cf. Rev. iv. 6-9, &c., where in the A. V. the four living creatures are unhappily called 'beasts.'

The winged bulls which were placed at the entrances of the Assyrian palaces were probably traditions of the cherubim. In the Accadian language they were termed *kirubu*, and were thought to preserve the places from the entrance of evil spirits.

**Chesa'lon.** Border-city of Judah on the N. W. Jos. xv. 10. Identified with *Kesla*, 31° 47' N, 35° 3' E.

**Ches'd.** Fourth son of Nahor. Gen. xxii. 22.

**Chesil'.** City in the extreme south of Judah. Jos. xv. 30.

**Chesnut Tree.** When the Assyrian is compared to a great tree it is described as excelling in its beauty the branches of the chesnut tree. Eze. xxxi. 8. It is identified with the 'Plane-tree' which grows in Palestine. It was known to Jacob. Gen. xxx. 37. It is the *Platanus orientalis*. It thrives best in a rich moist soil, and is a noble and beautiful tree.

**Chesul'loth.** A border town of Issachar. Jos. xix. 18. Identified with *Iksal*, 32° 41' N, 35° 19' E. Probably the same as CHISLOTH-TABOR in Jos. xix. 12, and TABOR in 1 Ch. vi. 77.

**Chethib.** See KERI.

**Chesib'.** Town in the lowlands of Judah. Gen. xxxviii. 5. Probably the same as ACHZIB and CHOZEBA.

**Chi'don.** See NACHON.

**Chief of Asia.** See ASIARCHS.

**Children.** David proclaimed, "Lo, children are an heritage of Jehovah: and the fruit of the womb is his reward." Psa. cxxvii. 3. Women in the East had a great desire for children, as may be seen by Sarah, Rachel, and Leah giving their handmaids to their husbands that they might have children by them, and this ever characterised the women of Israel afterwards.

The law commanded children to honour their parents, and if a son smote or cursed his parents he was put to death. Exo. xxi. 15, 17. Parents were to teach the law to their children, and to chastise them when needed, and if a son was disobedient and contumacious the men of the city were to stone such a one. Deu. xxi. 18-21. The first born was claimed by God, and had to be redeemed, Exo. xiii. 13; and the eldest son inherited a double portion of his father's possessions. Deu. xxi. 17.

Metaphorically we meet with 'children of Zion,' 'children of Belial,' 'children of the devil,' &c., often referring to their moral character.

In the N. T. various Greek words are translated children in the A. V. Thus in 1 John ii., 'little children' occurs in vers. 1, 12, 13, 18, 28; and though correct, yet there is a difference in the words. Vers. 1, 12 and 28 refer to all Christians as God's children; but vers. 13 and 18 refer to young children or babes as a class, in contrast to young men and fathers. Again,

in many places where the word is *υἱός*, and should be translated 'sons,' the A. V. has 'child' or 'children,' as in Rom. ix. 26, 27; 2 Co. iii. 7, 13; Gal. iii. 7, 26; Eph. ii. 2; v. 6; Col. iii. 6; 1 Th. v. 5; Heb. xi. 22; xii. 5; Rev. ii. 14; vii. 4; xii. 5; xxi. 12; besides often in the Gospels and Acts. See SON. Again, in Acts iv. 27, 30 the word is *παῖς*, which is as often translated 'servant' as 'child,' the word signifying both. In these verses it would be much better to translate 'thy holy servant Jesus;' David is also called 'servant' in ver. 25.

**Chil'eab.** Second son of David by Abigail. 2 Sa. iii. 3: called DANIEL in 1 Ch. iii. 1.

**Chil'ion.** Son of Elimelech and Naomi. Ruth i. 2, 5; iv. 9.

**Chil'mad.** Unknown place associated with Sheba and Asshur, whose merchants traded with Tyre. Eze. xxvii. 23.

**Chim'ham.** A man of Gilead, probably the son of Barzillai (cf. 1 Ki. ii. 7), who commended him to David on his return to Jerusalem, after the death of Absalom. 2 Sa. xix. 37, 38, 40 (in ver. 40 the Hebrew reads CHIMHAN, as in the margin); Jer. xli. 17.

**Chin'nereth, Chin'neroeth, Cin'neroeth.** City and district, probably the same as the 'land of Gennesareth.' Jos. xi. 2; xix. 35; 1 Ki. xv. 20.

**Chin'nereth, Chin'neroeth, Sea of.** The lake subsequently called LAKE OF GENNESARET, SEA OF TIBERIAS, and SEA OF GALILEE, *q.v.* Num. xxxiv. 11; Jos. xii. 3; xiii. 27.

**Chi'os.** Island in the Ægean Sea, passed by Paul in his voyage from Troas to Cæsarea, Acts xx. 15: now named *Scio*.

**Chisleu.** See MONTHS.

**Chis'lon.** Father of Elidad, a prince of the tribe of Benjamin, who assisted in the division of the land. Num. xxxiv. 21.

**Chis'loth-ta'bor.** Place on the boundary of Zebulun. Jos. xix. 12. Probably the same as CHESULLOTH, *q.v.*

**Chit'tim.** Several times referred to in the O. T. in connection with its 'ships.' It points originally to Cyprus (see KITTIM); but in Jer. ii. 10; Eze. xxvii. 6 the 'isles of Chittim' are spoken of, so it is evident that in the Prophets other islands are associated with Cyprus. Num. xxiv. 24; Isa. xxiii. 1, 12; Dan. xi. 30. See CYPRUS.

**Chi'un.** A heathen god. Amos v. 26. Supposed by some to be the same as REMPHAN in Acts vii. 43.

**Chlo'e.** A convert mentioned only in 1 Co. i. 11.

**Chor-a'shan.** City in Judah where David was wont to haunt, and to which he sent some of his spoils taken in war. 1 Sa. xxx. 30. It is mentioned with cities south of Hebron.

**Chora'zin.** City in which some of the Lord's mighty works were done, and on which a woe was pronounced. Mat. xi. 21; Luke x. 13. The woe was also pronounced on Bethsaida and Capernaum. They were all near the Sea of Galilee. Chorazin is identified with the ruins of *Kerazeh*, 32° 55' N, 35° 34' E.

**Choze'ba.** City of Judah. 1 Ch. iv. 22. Probably the same as CHEZIB, Gen. xxxviii. 5, and ACHZIB, Jos. xv. 44; Mic. i. 14.

**Christ, The Christ, ὁ χριστός.** An official title of the Lord Jesus, which became used as a name. In John i. 41; iv. 25 this title is linked with the Messiah of the O. T. The Jews and Samaritans were expecting THE MESSIAH, "which is called Christ." We find the title 'Messiah' in Dan. ix. 25, 26 in the prophecy of the Seventy Weeks. The Hebrew word is *mashiach* and signifies 'anointed.' This term is employed as to the Lord Jesus in Psa. ii. 2: the rulers set themselves against Jehovah and His 'Anointed.' The same word is used in reference to the high priest and the king as God's anointed; but the Lord Jesus is emphatically 'the

Anointed,' this being the signification of the word '*the Christ*' which should be read in many places in the N. T. where the A. V. simply has 'Christ.' In the Gospels it is nearly always '*the Christ*,' and often in the Epistles, except where it is Jesus Christ, or Christ Jesus which has more the character of a name. It refers to the Lord as Man, being anointed with the Holy Ghost.

In Daniel we read that Messiah the Prince would be cut off and have nothing (*margin*), which was fulfilled when, instead of being hailed as Messiah by the Jews, He was rejected, cut off, and had, at the time, nothing of His Messianic honours, though, in His death, He laid the foundation of His future glory on earth, as well as effecting eternal redemption for the saved. We read in 1 Co. xii. 12 that as the body is one, and hath many members, "so also is the Christ:" the Head and the members in the power and the anointing of the Spirit form but one body.

Being rejected as Messiah on earth, He is made as risen from the dead both Lord and Christ, Acts ii. 36, and thus the counsels of God with regard to Him, and man in Him, are effectuated. Saints now are spoken of as having been chosen in Christ from before the foundation of the world. All things in heaven and on earth are to be headed up in the Christ, Eph. i. 10. As the Christ, He is the Head of the body the church. Eph. iv. 15. But the subject can be merely touched on in a short article.

**Christian.** A title first applied to professed believers at Antioch. Acts xi. 26. Agrippa used it when addressing Paul. Chap. xxvi. 28. Peter accepts it, saying that to suffer as a 'Christian' is a cause of thanksgiving. 1 Pe. iv. 16.

It was not long, alas! before the outward profession of Christ became separated from true faith in Him in the great mass who were recognised as Christians in the world, and in practice they became anything but followers of Christ, as both scripture and history shew. To learn what Christianity is according to God, we must turn, not to the great professing body, but to the scriptures, which testify clearly of the declension which was even then begun.

**Chronicles, Books of the.** Like the Gospel of John among the Gospels, so these books among the historical books of the O. T. have a special character. John goes back to '*the beginning*,' when the Eternal Word was with God: the Chronicles go back to the beginning of man's history: "Adam, Sheth, Enosh," in order to develop that history in the chosen line of promise and grace. The peculiarities of the Chronicles have been a stumbling block to some of the learned critics. It is evident from 1 Ch. vi. 15 and 2 Ch. xxxvi. 22, 23 that they date after the captivity of Judah, the writer compiling the records of the chosen line according to grace—grace which restored them from their captivity. It may be asked, Why omit so many things found in the books of Samuel and the Kings? and why add events not in those early books? There is *design* in the differences, God being the author of them. One fact should help the elucidation, namely, that after the division of the kingdom, the history of *Judah* only is given. Therefore more is said of David, and of his preparations and pattern for the Temple, and the history of David's line is traced, with which the mercies of God for Israel were connected in the aspect of *grace* and of the blessing and ways of God with that people.

Like Deuteronomy, the Chronicles *rehearse* and shew blessing to be consequent on obedience. The history in Samuel and Kings is far more general, and gives the history of the nation to whom the testimony of God was confided in the midst of other nations.

It is not known who wrote the Chronicles, but this is of little consequence, seeing that it does not touch the question of their inspiration,



which is strongly marked by the peculiar character of their contents. It is thought that they were written by Ezra, and it will be seen that the end of 2 Chronicles agrees with the beginning of Ezra. The learned say that there are also internal resemblances which make it very probable that they are by the same writer. This has been objected to on the ground of the genealogy in 1 Ch. iii. 1-24: it is contended that the number of generations after Zerubbabel in ver. 19 is so large that the writer must have lived in the days of Alexander the Great, and therefore could not have been contemporary with Ezra. But there is a break in the genealogy in the middle of ver. 21: "the sons of Hananiah; Pelatiah, and Jesaiah" closes one list; and what follows is a separate list, and may have run parallel with the other.

The Chronicles are by the Jews included in the Hagiographa, or 'Sacred Books,' and are placed at the end of the Hebrew Bible. "They were regarded as a summary of sacred history."

**Chronology.** There are more links of time mentioned in scripture than is generally supposed, forming together an approximate chronology. There is however one great difficulty in the variations of the Hebrew text from the Samaritan Pentateuch and the Septuagint. It is found that there must have been a systematic alteration somewhere, and if the Hebrew text is correct, a period of 100 years has been added to the lives of several, both before the Flood and after it.

NAMES.	HEBREW.			SAMARITAN.			SEPTUAGINT.		
	Age at birth of son.	Rest of life.	Whole life.	Age at birth of son.	Rest of life.	Whole life.	Age at birth of son.	Rest of life.	Whole life.
Adam - - -	130	800	930	130	800	930	230	700	930
Seth - - -	105	807	912	105	807	912	205	707	912
Enos - - -	90	815	905	90	815	905	190	715	905
Cainan - -	70	840	910	70	840	910	170	740	910
Mahalaleel -	65	830	895	65	830	895	165	730	895
Jared - - -	162	800	962	62	785	847	162	800	962
Enoch - - -	65	300	365	65	300	365	165	200	365
Methuselah -	187	782	969	67	653	720	167	802	969
" - - -							187*	782*	
Lamech - - -	182	595	777	53	600	653	188	565	753
Noah - - -	500	450	950	500	450	950	500	450	950
To the Flood -	100			100			100		
TOTAL -	1656			1307			2242		
From the Flood to the Call of Abraham }	427			1017			1247		
TOTAL -	2083			2324			3489		

\* In the Alexandrian copy of the LXX.

The above figures form the basis of what is called the 'long chronology' from the LXX, and the 'short chronology' from the Hebrew. It will be

seen that there are about 1400 years difference from the birth of Seth to the Call of Abraham. It is difficult to see why the Hebrew text should be abandoned; and if it were, what superior claim would the LXX have over the Samaritan Pentateuch?

A summary of the several periods is added, with a few notes and references to the scriptures.

	YEARS.
From Adam to the Flood - - - - -	1656
(Arrived at by adding the ages of the patriarchs, when the sons named were born.)	
From the Flood to the Call of Abraham - - - - -	427
(This is found in the same manner, and putting Terah's age at 130 when Abraham was born, that is, adding 60 years to Gen. xi. 26: where only one date is given for Terah's three sons. Abraham may not have been the eldest, and may have been born long after. Compare Gen. xi. 32; xii. 4, with Acts vii. 4.)	
From the Call of Abraham to the Exodus - - - - -	430
(This is obtained from Exo. xii. 40 and Gal. iii. 17.)	
From the Exodus to the Temple - - - - -	479
(This is stated in 1 Ki. vi. 1 as in the 480th year, or 479 complete years.)	
From the commencement of the Temple to the division of the kingdom - - - - -	37
(Solomon reigned 40 years, 1 Ki. xi. 42 and the Temple was begun in his 4th year.)	
From the division of the kingdom to the destruction of Jerusalem	388
(Stated in Eze. iv. 4-6 to be 390 years, or 388 complete years.)	
From the destruction of Jerusalem to the return of the captives -	52
(They were captives 70 years, Jer. xxv. 11, 12; xxix. 10. This began in the 1st year of Nebuchadnezzar, and Jerusalem was destroyed in his 19th year: $70 - 18 = 52$ .)	
From the 1st year of Cyrus to the 20th year of Artaxerxes, when the 70 weeks of Daniel commenced - - - - -	81
(Not given in scripture. Cyrus, 7 years; Cambyeses, 7; Pseudo-smerdis, 1; Darius, 36; Xerxes, 11; Artaxerxes, 19.)	
From the 20th of Artaxerxes to the Era A. D. - - - - -	454
(From the 20th of Artaxerxes to the crucifixion is, according to Dan. ix., 69 weeks = 483 years; from which deduct 29, the date of the crucifixion: $483 - 29 = 454$ ). See SEVENTY WEEKS.	
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The 430 years of Exo. xii. 40 are in the above taken to mean the sojourn in Canaan *and* in Egypt, the latter being 215 years; this agrees with Gal. iii. 17, and with the Israelites being brought out in the fourth generation. Gen. xv. 16.

As to the time of the Judges it appears clear from Jud. x. 7, 8 that the events recorded did not all follow chronologically: there were oppressions in the west by the Philistines and in the east by the Ammonites in 'the same year;' the periods of some of the Judges also being synchronal. The A. V. of Acts xiii. 19, 20, presents a difficulty, but most of the Editors (with MSS  $\aleph$  A B C) read "he gave them their land for an inheritance for the space of [or literally *in*] 450 years; and after that he gave them judges," and this rendering removes all difficulty. It will be seen by the above that most of the dates affixed to the A. V. are approximately correct: the reign of Artaxerxes is an exception and is incorrect, as may be seen under SEVENTY WEEKS. See JUDGES, KINGS, ANTIOCHUS, and NEW TESTAMENT.

The principal events stand thus :

B. C.

4004 Adam created.

2948 Noah born.

2348 The Flood.

1996 Abraham born.

1921 Call of Abraham.

1896 Isaac born.

1836 Jacob born.

1706 The Israelites enter Egypt.

1491 The Exodus. The law given.

1451 The Israelites cross the Jordan.

1444 The division of the land. (See JUDGES.)

1095 Saul anointed king : the kingdom begins.

1055 David, king.

1015 Solomon, king.

1005 Dedication of the Temple.

975 Division of the kingdom. (See KINGS.)

(776 Era of the Olympiads begins.)

(753 Rome built : era of A.U.C. begins.)

740 Captivity of the two and a half tribes east of the Jordan.

721 End of the kingdom of Israel.

658 Manasseh carried to Babylon.

606 Jerusalem taken : first captivity of Judah.

605 Nebuchadnezzar reigns alone. Time of the Gentiles begins in the *first* great empire—Babylon.

599 Jerusalem re-taken : the great captivity.

588 Jerusalem re-taken and destroyed.

588 Belshazzar slain : the *second* great empire commences. The Medes and Persians.

536 Cyrus reigns alone. The 70 years of Jer. xxv. 11, 12 end. The Jews return. Ezra i., ii. (See PERSIA.)

475 Artaxerxes succeeds Xerxes.

455 Artaxerxes commissions Nehemiah to build Jerusalem. The Seventy Weeks of Daniel begin.

336 Alexander the Great, head of the *third* great empire—The Greek.

323 Death of Alexander the Great : his four Generals divide the kingdom, but it mainly merged into two kingdoms : Egypt, 'kings of the south,' and Syria, 'kings of the north.' (See ANTIOCHUS.)

191 All Asia Minor on the west of Mount Taurus delivered to Rome.

166 to about 65. The times of the Maccabees. In 166 Jerusalem was recovered and the temple re-dedicated.

65 Rome, the *fourth* great empire, rapidly gains ascendancy. Syria becomes a Roman province. In 63 Judæa is subjected to Rome. In 30 Egypt becomes a Roman province.

40 Herod is appointed by Rome king of Judæa.

20 Herod begins to re-build the temple.

6 Birth of John the Baptist.

5 Birth of Christ. (See NEW TESTAMENT.)

**Chrysolite.** Probably the ancient topaz of a golden colour. Rev. xxi. 20. The Greek word χρυσόλιθος occurs in the LXX in Exo. xxviii. 20; xxxvi. 20 (xxxix. 13); Eze. xxviii. 13.

**Chrysoprasus.** Supposed to be a variety of Chalcedony of a green shade. Rev. xxi. 20. The word χρυσόπρασος does not occur in the LXX.

**Chub.** A people in league with Egypt, otherwise unknown. Eze. xxx. 5.

**Chun.** City in the North captured by David, from whence he took much brass, which was used by Solomon in the Temple. 1 Ch. xviii. 8. Apparently the same as BEROETHAI in 2 Sa. viii. 8.

**Church.** This English word is said to be derived from the Greek κυριακός, which signifies 'pertaining to the Lord,' and is commonly used



both for an association of professing Christians, and for the building in which they worship. It is the scriptural use of the word *ἐκκλησία*, or 'assembly,' that is here under consideration.

The word is used in reference to Israel in the N. T. on one occasion in Acts vii. 38, and to a Gentile throng in Acts xix. 32, 41. Its first occurrence in relation to Christianity is in Mat. xvi. 18, where upon Peter's confession that Jesus was the Son of the living God, the Lord rejoins, "upon this rock I will build my assembly," &c. Historically this spiritual building (for 'building' never refers to a material edifice) was begun after His death and resurrection, when the Holy Ghost descended at the day of Pentecost. In this aspect of the church there is no room for any failure—the "gates of hades shall not prevail against it." It is what Christ Himself effects by His Spirit in souls, and it contemplates the full and final result. In 1 Pe. ii. 4, 5 we have the progressive work, "ye also as living stones are being built up a spiritual house," &c. The idea of 'building' here supposes a work so wrought that souls become conscious of forming part of the dwelling place of God, and are rendered able to offer up spiritual sacrifices as a holy priesthood.

But there is an aspect of the assembly as a building in which it is viewed in relation to human responsibility, and where consequently human failure has left its unmistakable mark. In 1 Co. iii. the apostle speaks of himself as a wise master-builder, who has well laid the foundation, which is 'Christ Jesus;' but he adds that 'others build thereupon,' and warns every one to take heed how he does so. Here may be found 'wood, hay, stubble,' as well as 'gold, silver, precious stones.' Men may 'corrupt the temple of God,' and alas! this has been done only too effectually, professing Christendom being the outcome of it. But this aspect of it must in no way be confounded with that which Christ builds, where no failure is found.

There is also another view of the church or assembly as the body and the bride of Christ. Eph. i. 22, 23; v. 26, 27. By one Spirit believers are baptised into one body. 1 Co. xii. 13. They are God's "workmanship, created in Christ Jesus unto good works. . . ." Eph. ii. 10. There is the effectual operation of God in quickening them with Christ, in raising them (Jews and Gentiles) up together, and making them to sit together in heavenly places in Christ. They are livingly united to the Head in heaven by the Spirit of God. This body is on earth that the graces of the Head may be displayed in it. His people are to put on, as the elect of God, holy and beloved, bowels of compassion, kindness, lowliness, meekness, longsuffering, &c. Col. iii. 12-17. It is the mystery hidden throughout the ages, but now revealed, in order that to the principalities and powers in the heavenlies might be known through the assembly the all various wisdom of God. Eph. iii. 9, 10. The assembly will be eventually presented by Christ to Himself as His bride, without spot or wrinkle or any such thing. There can be no false members of Christ's body, and no spot or wrinkle in His bride. Those united to Him are 'all of one' with the sanctifier Himself; they are 'His brethren;' they derive from the corn of wheat which has fallen into the ground and died, and which has borne much fruit. Heb. ii.; John xii. 24. Moreover the assembly is one. Eph. iv. 4; 1 Co. xii. 13. There is not another.

If division has come in on every hand, as it did at Corinth, faith will still recognise that the body is one, and will maintain the truth of it. Gifts were bestowed on the assembly, and will be acknowledged as such by faith, and their exercise welcomed in whatever feebleness. If the assembly has become like a great house, where there are vessels of gold and silver, as well as of wood and of earth (2 Ti. ii. 20), the believer is en-

couraged to purge himself from the latter—the dishonourable vessels—that he may be a vessel unto honour, sanctified and meet for the Master's use, and prepared unto every good work. He is taught in scripture how to behave himself in the house of God, which is the assembly of the living God, the pillar and ground of truth. 1 Ti. iii. 15.

It must be carefully observed that the churches or assemblies at Jerusalem, Corinth, Rome, &c., were not separate or independent organisations, as in the modern idea of the Church of Rome, the Greek Church, the Church of England, and so on. There was only one assembly, the Church of God, though expressed in different localities, in which indeed there were local office bearers, as elders and deacons, and where also discipline was locally carried out. There was entire inter-communion. In the present divided state of God's people, the man of faith will be careful to recognise that every true Christian is a part of that one body, with which, as has been said, there can be no failure; while, at the same time, he will pursue a path of separation from evil; and will "follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." 2 Ti. ii. 22.

The church will continue on earth until the rapture, revealed in 1 Th. iv. 15–18. As there were saints on earth before the church was formed, so there will be saints on the earth after the rapture: all will be equally saved, but all will not form a part of the church of God as revealed in scripture. This fills a wonderfully unique place, designed of God that in it the principalities and powers in the heavenlies should even *now* learn the manifold wisdom of God; and in the ages to come the exceeding riches of God's grace be manifested "in his kindness toward us through Christ Jesus." Eph. ii. 7; iii. 10.

**Churches, Robbers of.** This is 'temple-robbers.' Acts xix. 37.

**Chu'shan-rishatha'im.** King of Mesopotamia, who oppressed Israel for eight years: he was conquered by Othniel, Caleb's nephew. Jud. iii. 8–10.

**Chu'za.** Steward of Herod Antipas, and husband of Joanna. Luke viii. 3.

**Cilic'ia.** Province in Asia Minor on the extreme north-east of the Mediterranean, separated from the other provinces by a range of mountains. It was more accessible to Syria by road than to the rest of Asia Minor. There were evidently Gentile believers there, for Cilicia was mentioned in the letter from Jerusalem on the exemption of the Gentiles from keeping the law. Paul and Silas visited the district, confirming the churches. Acts vi. 9; xv. 23, 41; Gal. i. 21; &c.

**Cinnamon.** The bark of the Cinnamon tree, a well-known aromatic product, which formed one of the ingredients of the holy anointing oil. It was a valuable article of merchandise. Exo. xxx. 23; Pro. vii. 17; Cant. iv. 14; Rev. xviii. 13.

**Cin'neroeth.** See CHINNERETH.

**Circumcision.** The rite appointed by God to be a token of the covenant that He made with Abraham and his seed, and also the seal of the righteousness of his faith. Every male in Abraham's house was to be circumcised, and afterwards every male of his seed on the eighth day after birth. It signified the separation of a people from the world to God. During the 40 years in the wilderness this rite was not performed, but on entering God's land all were circumcised at Gilgal, when the reproach of Egypt was rolled away. Jos. v. 2–9. Circumcision became a synonym for Israel, so that they could be spoken of as 'the circumcised,' and the heathen as 'the uncircumcised.' Jud. xiv. 3; Eze. xxxi. 18; Acts xi. 3. Contrary to the design of God, circumcision became a mere formal act, when the

covenant itself was disregarded, and God then speaks of Israel as having 'uncircumcised hearts.' Stephen charged the Jewish council with being 'uncircumcised in heart and ears.' Lev. xxvi. 41; Acts vii. 51. In Rom. iv. Abraham is shewn to be 'the father of circumcision,' that is, of all that believe as the truly separated people of God.

Hence circumcision is typical of the putting off the body of the flesh by those who accept the cross as the end of all flesh, because Christ was there cut off as to the flesh: see Col. ii. 11: "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the [sins of the] flesh by the circumcision of Christ;" and again, "We are the circumcision which worship God by the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Phi. iii. 3. "Mortify therefore your members which are upon the earth." Col. iii. 5.

**Cis.** The same as Kish, the father of Saul. Acts xiii. 21.

**Cisterns.** These were extensively used in Palestine for the collection of rain water. In Jerusalem every house has its cistern, and some have more than one. Solomon also brought water from long distances to be stored in cisterns, of which there are many under the Temple area. Some were really pits, for we read of the 'wheel' being broken. Ecc. xii. 6. There were also many cisterns in fields or by the road side as reservoirs for the irrigation of the land. For every man to be able to drink water out of his own cistern, was held out as a boon. 2 Ki. xviii. 31; Isa. xxxvi. 16. This is also used as a symbol not to indulge in illicit desires. Pro. v. 15. Israel is charged with forsaking God, the fountain of blessing, and making for themselves cisterns which could hold no water. Jer. ii. 13.

**Cities of Refuge.** See REFUGE.

**Citizen,** πολίτης. This is 'one having municipal rights, duties, and protection.' Paul was a 'citizen' of Tarsus. Acts xxi. 39. Gentile believers are no longer strangers and foreigners to the privileges of the people of God, but are 'fellow-citizens' with the saints, and of the 'household of God.' Eph. ii. 19. The Christian's citizenship, πολιτεῦμα, is not on earth, but in heaven, Phi. iii. 20.

**Clau'da, or Cauda.** A small island S.W. of Crete. Acts xxvii. 16. Now called *Gaudo*, or *Gozzo*.

**Clau'dia.** See PUDENS.

**Clau'dius.** Fourth Roman emperor, A.D. 41-54. His full name was Tiberius Claudius Drusus Nero Germanicus. Herod Agrippa I. used his influence in favour of Claudius being chosen as emperor, and in return for these efforts the emperor added to Agrippa's territories Judæa, Samaria, and some parts of Lebanon. It was Claudius who, on account of a tumult of the Jews, banished all Jews from Rome. He was poisoned by his fourth wife Agrippina, the mother of Nero. Acts xi. 28; xviii. 2.

**Clau'dius Ly'sias.** The Roman officer at Jerusalem who, when Paul was arrested, protected him and acted promptly in sending him away from his murderous enemies. Acts xxiii. 26; xxiv. 7, 22.

**Clean and Unclean.** See ANIMALS.

**Clement.** Fellow labourer with Paul at Philippi. Phi. iv. 3. He is accounted to be one of the Apostolic Fathers, a name given to those who lived in the times of the apostles and who have left writings bearing their names.

**CLEMENT, EPISTLES OF.** There are two epistles ascribed to Clement, and which in the Codex Alexandrinus follow the Revelation. The first is considered genuine, but the second is very doubtful. Eusebius says of the first that it was read in the churches in early times and also in his own day. He calls it 'an Epistle in the name of the church of Rome (over which church Clement is recorded as bishop) to the church at Corinth.'



Apparently there was dissension in the church at Corinth: he thus addresses them: "It is disgraceful, beloved, yea, highly disgraceful and unworthy of your Christian profession, that such a thing should be heard of as that the most steadfast and ancient church of the Corinthians should, on account of one or two persons, engage in sedition against its presbyters." A great deal is said about repentance, love, and good works; but sacrifices to be offered at Jerusalem are strangely interwoven with the exhortations, though he was writing to Gentiles.

His fanciful use of the O. T. scriptures is remarkable. Thus in speaking of the appointment of bishops and deacons he says, "Nor was this any new thing, since indeed many ages before it was written concerning bishops and deacons. For thus saith the scripture, in a certain place, 'I will appoint their bishops in righteousness, and their deacons in faith.'" Chap. xlii. This is doubtless intended as a quotation from Isa. lx. 17 in the LXX, but altered to suit his purpose; for the LXX reads "I will make thy princes peaceable, and thine overseers righteous." As an emblem of the resurrection Clement relates the heathen fable of the phoenix living five hundred years, and then rising again as a fresh bird from its own ashes. He then adds that God "even by a bird shews us the mightiness of His power to fulfil His promise." Chaps. xxv., xxvi. Though there are many pious remarks scattered through the epistle, there is on the whole a great difference between it and holy scripture; a deep dark line separates it widely from everything that bears the stamp of divine inspiration.

**Cle'opas.** Luke xxiv. 18. One of the two disciples who were walking to Emmaus on the day of the resurrection, when the Lord drew near and talked with them. He is supposed to be the same as CLEOPHAS (or CLOPAS as in the Greek) mentioned in John xix. 25.

**Cle'ophas.** See CLEOPAS.

**Cloak.** See GARMENTS.

**Cloth.** The two Hebrew words translated 'cloth,' *beged* and *simlah*, are also translated 'garments,' and do not explain of what it was composed nor how wrought. In Exo. xxxi. 10, &c., *beged* is used for 'cloths of service,' and in Num. iv. 6-13 for the 'cloth of blue' that covered up the furniture when the tabernacle was removed. *Simlah* occurs in Deu. xxii. 17; 1 Sa. xxi. 9. The THICK CLOTH in 2 Ki. viii. 15 is *makber*. See LINEN.

**Clothing.** See GARMENTS.

**Cloud.** Clouds fill an important place both in the O. T. and N. T. They were the celestial veil of the presence of God—His chariot, and the hiding place of His power. It pleased God to manifest His presence to Israel in a cloud. The PILLAR OF CLOUD guided the children of Israel through the wilderness. Exo. xl. 34-38. When they constructed the tabernacle Jehovah promised to appear in the cloud upon the mercy seat. Lev. xvi. 2. On special occasions Jehovah came down in a cloud, and spake unto Moses. Num. xi. 25. At the dedication of the temple 'the cloud' filled the house so that the priests could not minister because of the cloud: "for the glory of Jehovah had filled the house of Jehovah." 1 Ki. viii. 10, 11: cf. Num. xiv. 10. This visible symbol of God's glory is often called the SHECHINAH. The word is from the Aramaic *shakan*, 'to rest.' The word does not occur in scripture, but is often used by Jewish and Christian writers as signifying the dwelling or resting place of Jehovah.

In the N. T. on the mount of Transfiguration, a cloud overshadowed those present, and "a voice came out of the cloud, saying, This is my beloved Son: hear him." Luke ix. 34, 35. At the ascension a cloud received the Lord out of their sight. Acts i. 9. At the rapture the dead

and the living saints will be caught up in the clouds to meet the Lord in the air, 1 Th. iv. 17; and when He comes to the earth He will come with clouds. Luke xxi. 27; Rev. i. 7. In the future, one 'like unto the Son of man' will sit upon 'a white cloud,' and execute judgments upon the earth. Rev. xiv. 14-16. The mighty God who dwells in light unapproachable by man manifested His presence shrouded by clouds.

**Clouted.** The shoes of the Gibeonites were 'patched' to deceive Joshua. Jos. ix. 5.

**Cni'dus.** City and seaport on the extreme S. W. corner of Asia Minor. Acts xxvii. 7. The spot is now called Cape *Krio*.

**Coal.** Mineral coal is now known to exist in the Lebanon range, but was unknown in Biblical times. Fires were seldom needed for warmth, and were as a rule used only for the cooking of food: the fire named in John xviii. 18 was in the night; food was cooked by charcoal or by warming the ovens with any vegetable refuse. The coal generally referred to in the O. T. was charcoal; but other words are used which imply the hot or glowing stones on which cakes were cooked. 1 Ki. xix. 6; Cant. viii. 6; Isa. vi. 6; Hab. iii. 5.

Heaping coals of fire on an enemy's head by kindness (Pro. xxv. 21, 22; Rom. xii. 20) becomes a test to him (as metal is tested by the fire), the kindness shewn him will either bring about contrition and friendship, or harden him yet the more.

**Coast.** A term in scripture signifying any 'border,' inland as well as near the sea, it also may imply large districts. Exo. x. 4; Jos. i. 4; 1 Ki. i. 3; &c.

**Coat.** See GARMENT.

**Coat of Mail.** See ARMOUR.

**Cock.** Mentioned only in connection with the denial of Peter, Mat. xxvi. 34, 74, 75; and with the 'cock crowing,' a division of time at which the Lord may come, Mark xiii. 35: this corresponds to the third watch of the night, and would be about 3 o'clock, A. M.

**Cockatrice.** What reptile is alluded to is not definitely known: the Hebrew words (*tsepha* in Isa. xiv. 29 only) and *tsiphoni* are from 'to hiss.' The texts in which they occur refer to its dangerous character. Its deadly sting will be changed in the millennium, when a little child shall put its hand on its den. Of Israel it is said figuratively 'they hatch cockatrice' eggs.' Isa. xi. 8; lix. 5; Jer. viii. 17. The latter word is translated 'adder' in Pro. xxiii. 32.

**Cockle.** Job asked that if he had done wickedly cockle might grow instead of barley: in the *margin* it reads 'noisome weeds.' Job xxxi. 40. Some suppose the darnel is alluded to, as in Mat. xiii. 25.

**Coffer.** The box or case in which the golden mice and the images of the emerods were placed by the Philistines when the ark was returned. 1 Sa. vi. 8-15.

**Coffin.** Being made in Egypt and for an embalmed body, Joseph's coffin doubtless resembled the ancient mummy cases. Gen. L. 26. They were ornamental cases larger than European coffins.

**Col-ho'zeh.** 1. The father of Shallun who returned from exile. Neh. iii. 15. 2. Grandfather of Maaseiah who dwelt in Jerusalem on the return from exile. Neh. xi. 5. Perhaps the same as No. 1.

**Collar.** A jewel or appendage. Jud. viii. 26. In the *margin* it is 'sweet jewels.' The R. V. has 'pendants.' The same word is translated 'chains' in Isa. iii. 19. In Job xxx. 18 it is merely the collar of a coat: the mouth or opening for the throat.

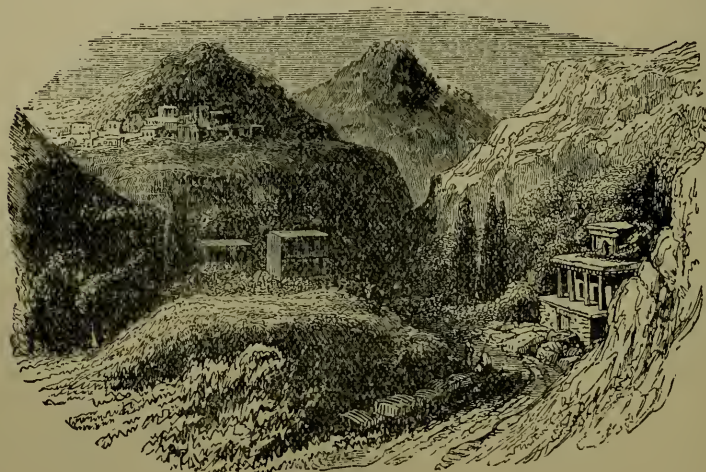
**College.** The Hebrew word signifies 'second part,' as in the *margin* of 2 Ki. xxii. 14; 2 Ch. xxxiv. 22. It may refer to a part of the city

where there was a school. The Rabbis derive it from 'to teach;' hence 'the school' of the prophets.

**Collops.** Fat, fatness, lumps of fat. Job xv. 27.

**Colony.** Spoken of Philippi in Macedonia. Under Augustus that city became a Roman colony. Acts xvi. 12, 21. Such colonies were subject to the parent government, and the townsmen enjoyed the privilege of Roman citizenship.

**Colos'se, or Colas'sæ.** City on the river Lycus in Phrygia of Asia Minor. Col. i. 2. It appears as though Paul had not visited the city when he wrote the epistle to the church there, cf. chap. i. 7; ii. 1; but he may



COLOSSE.

have done so in his journeys or have gone thither from Ephesus. He hoped to visit them soon, Philem. 22, for to this place Philemon and Onesimus belonged. Col. iv. 9. Colosse had been a place of importance, but declined on the rise of Hierapolis and Laodicea. The modern village *Khonas* is about three miles distant from the ancient ruins.

**Colossians, Epistle to the.** This is generally believed to have been written by Paul during his two years' imprisonment at Rome, A. D. 61-2, notwithstanding that Meyer and other critics refer it to the imprisonment of Paul at Cæsarea. The personal glory of Christ as head of the body, the church, is specially brought out. The hope before the saints is in heaven: they are viewed as risen, but not seated in the heavenlies in Christ, as in the Epistle to the Ephesians. The life of the new man is dwelt on, but the Holy Spirit is only once mentioned: 'your love in the Spirit.'

After the salutation, and thanking God for what Paul had *heard* of their faith (for apparently he had not been to Colosse) he at once prays for them that they might be filled with the full knowledge of God's will; might walk worthy of the Lord, pleasing Him in all things; and might be strengthened with all power. Vers. 9-11. Then he gives thanks for what God *had done* for them, which is true of all Christians. Vers. 12-14. The glories of Christ follow: as man, and as the Creator-God: He is head of the body, the church. Vers. 15-19. All fulness was pleased to dwell in Him, and by Him, to reconcile all things to Himself (or itself), having made peace through the blood of His cross: the saints were already



reconciled if they continued in the faith (which would prove their reality). Vers. 20–24. Paul had a double ministry: in the gospel, ver. 23; and in the church, ver. 25. His sufferings in his body filled up the (non-atoning) sufferings of Christ; and the revelation he had, concerning the mystery of the church, filled up the word of God (not as to time, for some portions were added afterwards, but as to the circle of subjects). Paul laboured to present every man perfect (that is, full grown) in Christ.

Chapter II. Paul was deeply anxious for the welfare of the saints, that they might be rooted, built up, and established in the faith, lest they should be led astray by the philosophy of the world and the deceitful teaching of men, which would in no way minister Christ to them. In Him dwelt 'all the fulness of the Godhead bodily,' and they were 'complete in Him:' nothing must be allowed to come between them. In Christ they had the reality of the things signified in the ordinances of circumcision and baptism. They had died and were risen with Christ. The saints were warned in vers. 16, 17 against being entangled with the Jewish things; and with the occult philosophy of the fleshly mind of the Gentile: all of which was in contrast and in opposition to holding Christ as Head. Having died with Christ they were set free from all the ordinances of men. This has been called the *negative* side.

Chapter III. This gives the *positive* side, being 'risen with Christ.' Their mind was to be set on things above, as heavenly people walking on earth. When the Lord appeared they would appear with Him in glory. Christ was their life, and in consistency therewith they were to mortify—put to death—all that sprang from the motions of the flesh. A catalogue of things is given which were to be practically *put off*, because the old man had been *put off* with his deeds. Then having *put on* the new man, a catalogue of things is given which in consistency therewith were to be *put on* (the display of Christ, who is 'in each one'): above all things was *love*. Peace was to *rule* their hearts, and the word of Christ to  *dwell* in them; helping one another with their songs. Exhortations follow to wives, husbands, children, fathers, and servants. Practical Christianity should be manifest in every station of life.

Chapter IV. Exhortations to masters, and then to all. Tychicus and Onesimus would declare to them the affairs of Paul. Salutations follow. The epistle was to be read to the church of the Laodiceans, and some epistle coming to them from Laodicea was to be read at Colosse. (Perhaps the epistle to the Ephesians was being circulated from church to church.) A message to Archippus: the salutation by the hand of Paul, and a request to remember his bonds close the epistle with "Grace be with you. Amen."

**Comforter.** See HOLY SPIRIT.

**Commandments, The Ten.** These have a special place as having been written on the tables of stone by 'the finger of God.' Exo. xxxi. 18. Deu. x. 4 *margin* reads 'the ten words,' and they are often referred to as the DECALOGUE. They are also called 'the words of the covenant,' in Exo. xxxiv. 28. It was after hearing these ten commandments rehearsed by Moses that the Israelites said to him, "Go thou near, and hear all that the Lord our God shall say; and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it and do it." Deu. v. 27. The two stones are also called the 'tables of the testimony,' Exo. xxxiv. 29, and they were laid up in the ark of the covenant, chap. xl. 20; 1 Ki. viii. 9; Heb. ix. 4; over which were the two cherubim as guardians of God's rights together with the mercy-seat.

The giving of the two stones to Israel by God (who, though gracious and merciful, would by no means clear the guilty,) amid a measure of glory is referred to by Paul, when he describes the commandments written in

letters thereon as 'the ministration of death;' in contrast to which he speaks of the glory of the ministration of the Spirit (that is, of Christ, for the Lord is that Spirit), and of the ministration of righteousness: it is the story of man's failure, and of God's righteousness available to the believer through Christ. 2 Cor. iii. 7-11.

**Commonwealth.** This is *πολιτεία*, and refers to the privileges of Israel Eph. ii. 12. Gentiles are declared to be strangers, outside the community of Israel; having no promises and no hope, and being without God in the world: fit objects for the *grace* of God.

**Communion.** See FELLOWSHIP.

**Complete.** The word is from *πληρώω*, 'to fill full.' The believer is complete in Christ, or filled full, referring to all fulness dwelling in Christ: the fulness of the Godhead is in Christ, as towards the believer, and the believer, as toward God, is complete in Him. Col. ii. 10. The Colossians are prayed for that they might be 'complete in all the will of God,' or 'fully assured' in all the will of God, as most Editors read it. Chap. iv. 12.

**Conani'ah.** A chief Levite in the time of Josiah. 2 Ch. xxxv. 9.

**Concision.** This is a 'cutting, mutilation,' *κατατομή*, in contrast to the true circumcision, which is a cutting off. It is a term of contempt for the Judaising teachers. Phi. iii. 2.

**Concubines.** These were a class of inferior wives: they were at times personal servants given by wives to their husbands from their great desire for children, who then accounted the children of the servant as their own, as it was with Rachel and Leah. Such cases may have been comparatively rare, and would in no way account for the prevalence of men having concubines. Deu. xxi. 11 gives the root of it: a man saw a beautiful woman and lusted after her. God seems to have simply allowed it: as the Lord said about their easy way of writing a bill of divorce: Moses permitted it 'because of the hardness of your hearts.' When God spoke of Israel having a king, one of the things forbidden to him was that of multiplying wives, lest his heart be turned away. Deu. xvii. 17. This alas, was the very fall of Solomon, who had 700 wives and 300 concubines, and they did turn away his heart. 1 Ki. xi. 3. In the Canticles we read of 60 queens and 80 concubines and virgins without number; but there was *one*, a choice one, the only one of her mother, that excelled them all—the bride of the song. Chap. vi. 8, 9. Est. ii. 14 and Dan. v. 2 shew that concubinage was a custom also among the heathen. Christianity disallows such evil, and recognises the relationship as established of God, and hence the sanctity of the marriage tie in those whom God joins together.

**Concupiscence.** Undue and unlawful lust. Rom. vii. 8; Col. iii. 5; 1 Th. iv. 5.

**Conduit.** Channel for conducting water. There are still the remains of one that conveyed water from what are called Solomon's pools to Jerusalem. We read that Hezekiah by means of a pool and a conduit brought water into Jerusalem. 2 Ki. xx. 20: cf. also 2 Ch. xxxii. 30. Efforts are now (1894) being made to bring water to that city by the old conduits.

**Coney.** One of the animals the Israelites were not to eat: it is described as chewing the cud, but not dividing the hoof. The rabbit, which is only another name for Coney, is not known in Palestine. The Hebrew word *shaphan* is supposed to signify the Syrian Hyrax, an animal about the size of the rabbit, but which does not really chew the cud. It has the habit of continually rubbing its teeth together when at rest, and thus has the appearance of chewing. It is an animal that forms a wholesome meal, and therefore one that would have needed to be specified under the Jewish ritual. Lev. xi. 5; Deu. xiv. 7. It exactly answers to the other notices respecting the *shaphan*, such as living among the rocks,

which it constantly does, and it is exceedingly quick in leaping from rock to rock, *Psa. civ. 18*: it is also extremely difficult to catch; one of their number being on the watch while the others feed: at the approach of an enemy a signal is given, and all disappear. This agrees with its being called 'exceeding wise.' *Pro. xxx. 24, 26*. The Hyrax is classed among the pachydermatous animals.



SYRIAN HYRAX.

**Confection, Confectionary.** Ointment and perfumery, and those that compound the same. *Exo. xxx. 35*; *1 Sa. viii. 13*.

**Confession.** There are two applications of this word, one of which is apt to be overlooked. The one is the *confession of sin*. This was enjoined by the law, and if accompanied with a sacrifice it led to forgiveness. *Lev. v. 5*; *Num. v. 7*. It is beautiful to see how Ezra, Nehemiah, and Daniel confessed the sins of the people as if they had been their own. *Ezra ix. 1-15*; *x. 1*; *Neh. i. 6*; *ix. 2, 3*; *Dan. ix. 4-20*. When John the Baptist was fulfilling his mission, the people 'confessed' their sins, and were baptised, *Mat. iii. 5, 6*; and of the Christian it is said, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." *1 John i. 9*: cf. *Psa. xxxii. 5*. We are exhorted to confess our faults one to another. *Jas. v. 16*.

The other application of the term is *confessing the Lord Jesus*. The Jewish rulers agreed that if any one 'confessed' that Jesus was the Christ he should be excommunicated. *John ix. 22*. On the other hand, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. . . . Confession is made unto salvation." This is *PROFESSION*, as indeed the same word, *ὁμολογέω*, is translated. "Let us hold fast our profession"—"profession of our faith." *Heb. iv. 14*; *x. 23*.

The Lord Jesus before Pontius Pilate witnessed a good confession: He confessed that He was king of the Jews. Timothy is reminded that he professed a good profession. *1 Ti. vi. 12, 13*. Every tongue will have to confess that Jesus Christ is Lord to the glory of God the Father. *Phi. ii. 11*. What grace for the believer to be able from the heart to confess Him now! To Him be the glory for evermore!

**Confidence.** The trust and boldness that faith in God and His word gives. "In the fear of the Lord is strong confidence;" "The Lord shall be thy confidence." *Pro. iii. 26*; *xiv. 26*. "We are made partakers of Christ if we hold the beginning of our 'assurance' firm unto the end." *Heb. iii. 14*. In contrast to this the 'fearful' are classed with the 'unbelieving.' *Rev. xxi. 8*.

**Confirmation.** Paul and Barnabas went to Lystra, Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith. Judas and Silas, messengers from Jerusalem to Antioch, being prophets, exhorted the brethren with many words and confirmed them. Again Paul and Silas went through Syria and Cilicia, confirming the churches. *Acts xiv. 22*; *xv. 32, 41*. These passages, with chap. xviii. 23, where the word is translated 'strengthen,' are all the places where the word *ἐπιστηρίζω* occurs. (There is no idea of any ceremonial, like what is now called 'Confirmation'.)

**Congregation.** The term is constantly applied in the O. T. to the community of Israel, and also to the actual assembling together of the people according to the unity of the congregation. Every descendant of the twelve tribes formed a part of that community. Those of other nations



were received into the congregation on becoming PROSELYTES, *q.v.* The Ammonite and the Moabite were forbidden ever to come into the congregation of Jehovah, and there were a few other restrictions. Deu. xxiii. 1-4. For various offences an Israelite was cut off from the congregation. Exo. xii. 19; Num. ix. 13, &c. See EXCOMMUNICATION.

**Coni'ah.** Name given to Jehoiachin king of Judah, who was carried captive by Nebuchadnezzar. Jer. xxii. 24-28; xxxvii. 1.

**Cononi'ah.** Levite who had the care of the offerings, tithes, and dedicated things in the time of Hezekiah. 2 Ch. xxxi. 12, 13.

**Conscience.** The conscious knowledge of good and evil. This resulted from the fall of Adam. He could have had no knowledge of good and evil before any evil was there. It is remarkable that the word conscience does not occur in the O.T. In the N.T. the word is *συνείδησις*, *lit.* 'joint-knowledge.' This agrees with what God said of Adam after the fall, "Behold, the man is become as one of us, *to know* good and evil." Gen. iii. 22. The above word occurs once in the LXX in Ecc. x. 20: "Curse not the king, no not in thy conscience." This knowledge of good and evil is universal: some of the most benighted heathen, for instance, have owned that they knew such things as stealing were wrong. They are thus 'a law to themselves:' their conscience bearing witness and their thoughts accusing or excusing themselves between themselves. Rom. ii. 14, 15. The law gave more light as to what was right and wrong: Paul said, "I had not had conscience also of lust unless the law had said, Thou shalt not lust." Chap. vii. 7. Christianity brings the conscience into the light of God, fully revealed by His word; the believer is thus exercised to have a conscience void of offence towards God and men. This may be called a 'tender conscience.' Acts xxiv. 16.

Scripture speaks of 1, a 'good conscience,' enabling one when accused of evil, to know that the charge is untrue. 1 Pe. iii. 16. 2, a 'pure conscience,' which is characterised by the separation from evil. 1 Ti. iii. 9. 3, a 'weak conscience,' as on the subject of meats, days, &c. 1 Co. viii. 7. 4, a 'purged conscience.' Through faith in the infinite efficacy of the blood of Christ the believer has no more conscience of sins. This does not mean no consciousness of ever sinning, but that as regards imputation of sins before God, the conscience is purged. Paul speaks of some who have a 'defiled mind and conscience,' Tit. i. 15; and of others who in departing from the faith have their 'conscience seared with a hot iron,' 1 Ti. iv. 2, that is, a hardened conscience, insensible to that which should touch them to the quick.

Conscience, with the Christian, should be exercised in the sight of God fully revealed in Christ, and be governed by the word, otherwise, on the plea of 'conscience,' many actions displeasing to God may be advocated. This is exemplified in the case of Paul before his conversion. He could say that he had lived in all good conscience before God, and yet he had been haling men and women to prison because they were Christians. Doubtless he did it with an unoffending conscience, according as the Lord stated: "The time cometh, that whosoever killeth you will think that he doeth God service." John xvi. 2. Paul's zeal for Judaism so blinded his eyes that he was unable to recognise in his conscience the God who gave the law, and had sent His Son also; nor to see that God could act outside of it: it was an unenlightened conscience, a zeal without knowledge, by which even the Christian may be led astray.

**Consecration.** This principally refers to the consecration of Aaron and his sons to the priestly office, which is given in detail in Exo. xxix. and Lev. viii. They were washed, clothed, and anointed with oil. One bullock was offered for a sin offering, and one ram for a burnt offering;

another ram was offered, and this ram is called 'the ram of consecration': its blood was put upon the right ear, the thumb of the right hand, and the great toe of the right foot. Aaron and his sons were sprinkled with blood and anointed with oil. Parts of the ram were placed in the hands of Aaron and his sons, these were waved before the Lord, and then burnt on the altar upon the burnt offering. The breast of the ram was also waved before the Lord and was for Moses. Aaron and his sons ate of the flesh and other consecrations at the door of the Tabernacle.

The words mostly used for 'to consecrate' are *mala yad*, which signify 'to fill the hand' (as often rendered in the *margin*), doubtless alluding to their taking portions of the ram into their hands and waving them before Jehovah. Their hands being filled with offerings was suited to their character as priests to God. All was typical of believers being cleansed by water, sprinkled with blood, and anointed with oil: entirely consecrated to God, and constituted a priestly company for worship in the holiest.

**Constellations.** The Hebrew word is *kesil*, and is translated ORION in Job ix. 9; xxxviii. 31; Amos v. 8. It is supposed to mean the same in Isa. xiii. 10, only there it is in the plural.

**Consuler with Familiar Spirits.** See DIVINATION.

**Consumption.** 1. Being brought to an end by judgments. Isa. x. 22, 23; xxviii. 22. 2. Wasting away of the body. Lev. xxvi. 16; Deu. xxviii. 22.

**Conversation.** This word is not used in scripture in the sense of familiar discourse. It occurs in the O. T. in Ps. xxxvii. 14; L. 23, and refers to the *walk*; it reads in the margin 'the upright of way,' 'that disposeth his way.' In the N. T. the word *ἀναστροφή* has a similar sense of 'walk, conduct, behaviour,' Gal. i. 13; Eph. iv. 22; 1 Ti. iv. 12; and in all other passages except Phi. i. 27; and iii. 20 (where it is *πολίτευμα*, 'citizenship' which for the Christian is in heaven, separating him from citizenship on earth and its politics); and Heb. xiii. 5, *τρόπος*, 'general manner of life.'

**Conversion.** This is from *ἐπιστρέφω*, 'to turn to.' It is in scripture the real effect that accompanies the new birth, a turning to God. It is beautifully expressed in the case of the Thessalonians, shewing how they "turned to [the same word] God from idols, to serve the living and true God." 1 Th. i. 9. Paul and Barnabas were able to make known to the saints the 'conversion of the Gentiles.' Acts xv. 3. In Peter's address to the Jews he said, "Repent ye therefore, and be converted, that your sins may be blotted out." Acts iii. 19. Without being converted they could not enter the kingdom of heaven. Mat. xviii. 3. The word is used in a somewhat different sense in respect to Peter himself. The Lord, knowing that he would fall under the sifting of Satan, said, "When thou art converted strengthen thy brethren;" that is, when he had returned in contrition, or been restored. In the O. T. the Hebrew words signify the same, 'to be turned,' 'to turn back.' Ps. li. 13; Isa. vi. 10; lx. 5: cf. chap. i. 27, *margin*.

**Convocation.** 'A calling together,' and always called 'holy.' The occasions called 'holy convocations' are specially given in Lev. xxiii. when the Feasts are recorded; they included the Sabbath, and ended with the Feast of Tabernacles. "These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord." Ver. 37. It occurs also in Exo. xii. 16; Num. xxviii. 18, 25, 26; xxix. 1, 7, 12. The same Hebrew word is translated 'assemblies' in Isa. i. 13; iv. 5.

**Coos, Cos.** Acts xxi. 1. Small island in the Mediterranean, N. W. of Rhodes: now called *Stanchio*.

**Copper.** See BRASS.

**Coppersmith.** A general worker in common metals, especially in copper or its alloys. 2 Ti. iv. 14. In Gen. iv. 22 the same word in the LXX refers to a worker in brass and iron.

**Cor.** See WEIGHTS AND MEASURES.

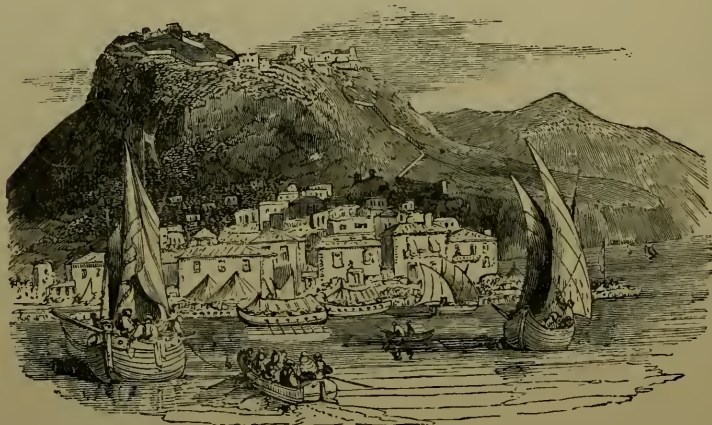
**Coral.** The Hebrew word is *ramoth*, and occurs only in Job xxviii. 18 and Eze. xxvii. 16: it signifies high priced or costly things. The Rabbis think it refers to red coral.

**Corban.** This is the Greek word, *κορβάν*, representing the Hebrew word *qorban*, 'an offering,' and signifies anything brought near or devoted to God. The Jews allowed, and perhaps encouraged, sons to devote their property to God, and then refuse to assist their parents under the plea that their substance was 'corban,' or devoted. The Lord blames the rulers for this as one of their traditions, by which they had made the word of God of none effect. Mark vii. 11.

**Core.** See KORAH.

**Coriander.** A round aromatic seed, the *Coriandrum sativum*, to which the manna was compared, both as to form and colour. Exo. xvi. 31; Num. xi. 7.

**Cor'inth.** Capital of the province of Achaia. The city visited by Paul was founded by Julius Cæsar about a century after the fall of a former Corinth on the same site. It was a great centre of commercial traffic on the route from Rome to the East. It was also rich and very profligate. Paul on his first visit remained there eighteen months (A. D. 52-3), and



CORINTH.

from thence wrote the two epistles to the Thessalonians. A church was gathered out, to which Paul wrote two epistles. In A. D. 58 he again visited Corinth, staying three months, Acts xx. 2, 3, during which time he wrote the Epistle to the Romans. The Jews plotted against his life, and he left the city. Acts xviii. 1, 11; xix. 1; 1 Co. i. 2; 2 Co. i. 1, 23; 2 Ti. iv. 20. It is now a mean village, called *Gortho*, with only relics here and there of its former greatness.

**Corinthians, Epistles to the.** Some three years after Paul's first visit to Corinth he heard that there were divisions among them, 1 Co. i. 11, 12; that there was allowed evil in their midst, chap. v. 1; and that there were some among them who said that there was no resurrection. Chap. xv. 12.



These things, and the fact that he had received a letter of inquiry from them (chap. vii. 1) called forth the First Epistle. Its contents may in short be said to be the internal ordering of the church, with collateral subjects.

**THE FIRST EPISTLE.** It must be noted that this epistle, though written to the church of God at Corinth is also addressed to "all that in every place call upon the name of Jesus Christ our Lord." This accounts for the language employed in some places, all who make a profession being addressed in their responsibility to the Lord.

After the introduction the apostle at once enters upon the subject of, and condemns, the divisions among them. "Is Christ divided?" Paul would not be the head of one of their schools. When he came to them he preached Christ crucified, and determined, because they were boasting so much in man, to know nothing among them except that which expressed God's judgment of the first man. Any glorying must be 'in the Lord.' The wisdom of this world was nothing.

The revelation given to the apostles was not of man, but of God. By them it had been received, not by the spirit of man, but by the Spirit of God, and it was spoken in words taught by Him. Such a revelation could not be apprehended by the natural man; it was spiritually discerned.

**Chapter III.** The apostle could not speak unto them as unto spiritual but as to fleshly-minded Christians, who needed to be fed with the simplest food. He placed the ministry of himself and Apollos in its true light: they were fellow-labourers in God's husbandry. Paul, as architect, had laid the foundation, which was Jesus Christ, and others were warned as to what they built thereon. The fire of judgment would try the work, and if it would not bear the testing it would all be burned up, and the workman would lose his reward. If any defiled the temple of God, as for instance, by denying foundation truth, he would be destroyed. The saints were the temple of God, and that temple was holy. None were to glory in men.

**Chapter IV.** The apostles were stewards of the mysteries of God, not to be judicially examined by the Corinthians or of man's day, but by the Lord. All the Lord's servants being for the saints, they were not to set up this one or that as against another. The Corinthians were reigning as kings (as though the gospel were intended to make men prosperous in this world), while the apostles were in affliction and dishonour, yet rendering blessing for railing. As their father in Christ he entreats them to be his imitators.

**Chapter V.** This refers to the flagrant case of sin in their midst. Paul judged the case as present in spirit to deliver the guilty one to Satan; but they themselves must put away the wicked person.

**Chapter VI.** Paul reproves them for their litigation before the world, and their defrauding one another. He exhorts them to holiness. Each one was a temple of the Holy Spirit, in distinction from chap. iii. 16, where *collectively* they were the temple of God.

**Chapter VII.** The apostle answers their questions as to marriage. It was an institution of God, but Paul gave it as his judgment, for the time of distress (ver. 26), that it was better when persons had the power to remain unmarried.

**Chapter VIII.** This refers to things offered to idols, a question which could only arise in the same way in a heathen country, though the principle of regarding the conscience of a weak brother is always true.

**Chapter IX.** Paul asserts his apostleship, which some among them were setting at naught. He was made all things to all that he might save some. Christians were as runners in a race, each seeking to obtain a crown.

He kept under his body, lest he should be rejected, as the Israelites were, many of whom, he proceeds to shew in the next chapter, had never reached Canaan.

Chapter X. The failings of Israel are dwelt upon, and held up as a warning to the Corinthians. Their fellowship with the death of Christ at the Lord's table is introduced, shewing that it signifies *communion* with the body and blood of Christ (as in the Peace Offering, in which part was burnt on the altar; part eaten by the priest; and part by the offerer): hence they could not also have communion with idolatry.

Chapter XI. The fact of Christ being the head of every man, and man being the head of the woman, indicated that the head should be covered by the woman, and uncovered by the men, that the angels might not see God's order in creation set aside in those who were of the house of God. The actual coming together of the assembly to eat the Lord's supper is introduced, in connection with which great disorder had supervened. On this account, in the Lord's dealings with them many were weak and sickly, and many had died. In chapter x. there is the responsibility of those who have fellowship with the Lord's death, and in this chapter the privilege of remembering the Lord.

Chapter XII. Spiritual manifestations are referred to. There were different gifts, but one *Spirit*; different administrations, but one *Lord*; different operations, but one *God*, who worketh all things in all. Then follows a list of the gifts. In the power of the Spirit believers are all baptised into one body, in which each has his appointed place. It is the living organization of the body on earth, as divinely ordered, that we have here.

Chapter XIII. The character and workings of love. It is the great mainspring of practical Christianity, the very nature of God, without which a person, however gifted, is nothing.

Chapter XIV. Here we get the practical working of the organization of chapter xii. when actually in assembly, love being the spring, and the edification of the saints the result. All had been confusion at Corinth.

Chapter XV. Speculations having arisen as to the resurrection, the subject is discussed. Resurrection is a fact essential in the gospel. Here the resurrection of the just is specially contemplated. Adam and Christ are the two heads. All under the first head die: all under the second shall be made alive. A mystery is revealed as to the dead being raised and the living being changed at the coming of Christ.

Chapter XVI. Speaks of the collection for the poor saints. Certain labourers are mentioned, and the salutations close the epistle.

THE SECOND EPISTLE. Paul was exceedingly anxious as to the reception given to the First Epistle. He was at Troas, where there was a door open for the gospel, but he had no rest in his spirit because Titus had not reached him. He therefore proceeded to meet him in Macedonia. When Titus arrived, Paul was greatly consoled by the tidings that the First Epistle had been well received, and the wicked man had been put away.

In this Second Epistle he desires to comfort them with the consolation he had received from God. He had been in great danger (probably referring to the uproar at Ephesus, Acts xix.), but the God of resurrection had delivered him. He was still concerned for the spiritual well-being of the Corinthians, but refers to his own authority with tenderness. As the man who had been put away was repentant, Paul exhorts them to forgive and restore him.

Chapter III. Paul enters on the subject of his ministry, the authority of which had been much shaken by the devices of Satan at Corinth. Paul was a competent new covenant minister, as Moses had been of the old

covenant. The contrast between the two ministries is now given. The one ministered death and condemnation, the other the Spirit (which quickens) and righteousness. There is no veil on the Lord's face, and in result the privilege of Christians under this ministry is to behold the Lord's glory (the delight of God resting in a man, all His attributes being glorified) without a veil, and to be changed into the same image from glory to glory.

Chapter IV. Paul shews how the gospel of the glory of Christ was set forth in himself as the vessel of it, so that, if veiled, it was in those that were lost, not in him. God had shone in his heart for the shining forth of His glory in the face of Jesus Christ. But the vessel was but an earthen one, nothing in itself, that the surpassing nature of the power might be of God. Paul always bore about in the body the dying of Jesus, and was always being delivered to death. The outcome of it was life in the Corinthians. He contrasts the temporal things with the eternal. He walked in view of the latter.

Chapter V. Enlarging on this subject he refers to the house from heaven with which the believer is to be clothed in the eternal state. He introduces the solemn truth of the judgment-seat of Christ, before which all must be manifested, and then passes on to the new creation, where all is of God. A man in Christ is already of this new creation. The ministry of reconciliation is then touched upon, shewing the terms on which Christians are privileged to be with God, as the ministry of the new covenant had shewn the terms on which God was with them. It is based on the One who knew no sin, having been made sin for us, that we might become the righteousness of God in Him.

Chapter VI. He shews how he and his fellow-labourers commended themselves in everything as God's ministers. His heart being enlarged towards the Corinthians, he entreats them to be wholly separated from the world and every pollution of the flesh and spirit, so that, as regards their testimony, the grace of God might not be received in vain.

Chapter VII. Paul continues his appeal, setting forth all the deep exercises he had passed through as to them.

Chapters VIII., IX. Contributions for the poor saints and exhortations to liberality.

Chapters X.-XII. The apostleship of Paul is maintained in contrast to the false teachers who were counteracting his influence at Corinth. He feared that there might be some among them who had sinned and had not repented.

Chapter XIII. Paul tells them to examine themselves; if they were Christians, was not that a proof that Christ had been speaking in Paul? A few exhortations follow, and the epistle closes without any being greeted by name.

**Cormorant.** In Isa. xxxiv. 11 and Zep. ii. 14 the Hebrew is *qaath*, and signifies PELICAN, *q. v.* In Lev. xi. 17 and Deu. xiv. 17 the Hebrew word is *shalak*, and is rightly translated Cormorant, a large bird that lives upon fish. It dashes down upon its prey, and can follow it in the water or dive after it if it descends. It is only mentioned in scripture as an unclean bird.

**Corn.** Various Hebrew words are translated 'corn,' and usually signify any kind of grain. The 'OLD CORN OF THE LAND' was what the Israelites began to eat after crossing the Jordan, when the manna ceased. Jos. v. 11, 12. It typifies a heavenly Christ, on whom those feed who have spiritually passed through Jordan—who are experimentally dead and risen with Christ. The manna is rather heavenly grace for wilderness circumstances. In the N.T. Christ speaks of Himself as a 'CORN OF WHEAT,' which had to die or it would abide alone: there could be no



association in life with Christ except through death and resurrection. John xii. 24.

**Corne'lius.** A devout centurion of Cæsarea, to whom God spoke in a vision, and to whom He sent Peter, who preached the gospel to him and to those he had invited. It led to their salvation; they received the Holy Spirit, and were baptised. Acts x. 1-31. Peter was thus opening the door of the kingdom to the Gentiles.

**Corner Stone.** One of the designations of Christ. In Isa. xxviii. 16, the Lord God lays in Zion "for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." This is quoted in 1 Pe. ii. 6. In 1 Co. iii. 11 we are told "other foundation can no man lay than that is laid, which is Jesus Christ;" and in Eph. ii. 20 we read "Jesus Christ himself being the chief corner stone." Thus the Lord Jesus is the chief corner stone that binds all together, and is the foundation upon which all rests. In addition to this, as the stone which the Jewish builders rejected, Christ has become *the head stone of the corner*. As well as being the foundation He must have the highest place. "This is Jehovah's doing; it is marvellous in our eyes." Psal. cxviii. 22, 23; Zec. iv. 7; Mat. xxi. 42; 1 Pe. ii. 7.

**Cornet.** In Dan. iii. 5-15 the word is *qeren* and signifies 'horn or cornet.' In 2 Sa. vi. 5 the word is *manaanim*, and signifies an instrument that makes a tinkling sound on being shaken, as a 'sistrum.' In the four other places the word is *shophar*, which is often translated 'trumpet.' 1 Ch. xv. 28; 2 Ch. xv. 14; Psal. xcvi. 6; Hos. v. 8.

**Co'sam.** Son of Elmodam in the genealogy of the Lord Jesus. Luke iii. 28.

**Cotes.** Cribs, stalls. 2 Ch. xxxii. 28.

**Cottage.** Temporary booth or lodge, without stability. Isa. i. 8; xxiv. 20. In Zep. ii. 6 it is rather a shelter cut out of the rock.

**Couches.** These were mostly divans, low raised seats round the room. They served for reclining on in the day and for sleeping on at night, which accounts for their being often called 'beds.' Some, with light frames, were movable, on which a corpse could be carried for burial. Job vii. 13; Amos vi. 4; Luke v. 19, 24.

**Coulter, eth.** An agricultural instrument that needed sharpening: some suppose that the word signifies a ploughshare; others, a mattock. 1 Sa. xiii. 20, 21.

**Council.** See SANHEDRIM.

**Counsellor.** Various words are so translated: **1.** *dethabar*. Dan. iii. 2, 3. **2.** *haddabrin*. Dan. iii. 24, 27; iv. 36; vi. 7. **3.** *yeat*. Ezra vii. 14, 15. These three words are Chaldee, and refer to various heathen officials as counsellors of state. **4.** *yaats*, the counsellors in Israel, such as Jonathan, and Ahithophel, David's counsellors, 1 Ch. xxvii. 32, 33. In Isa. ix. 6 the same word is applied to the Lord Jesus: "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." **5.** *βουλευτής*, a member of the Sanhedrim. Mark xv. 43; Luke xxiii. 50. **6.** *συνβουλος*, 'a joint counsellor.' Rom. xi. 34.

**Courses.** David divided the priests into 24 courses: 16 of them were of the house of Eleazar, and 8 of Ithamar. A list of them, under the name of each head, is given in 1 Ch. xxiv. 6-19. The Levites were divided in a similar manner. Chap. xxiii. David also instituted in the army a kind of militia, each course to serve a month. Chap. xxvii.

The courses of the priests and Levites were restored by Ezra on the return from captivity, Ezra vi. 18, and we find them still in operation in the N.T. Zacharias the father of John the Baptist was of the course of Abia, which doubtless refers to Abijah, the eighth name mentioned in 1 Ch.

xxiv. 10. At the end of his service he returned to his house. Luke i. 5, 23. The length of service was a week, commencing from the Sabbath. 2 Ch. xxiii. 8.

Twenty-four is a number seldom found in the scripture: there may therefore, as to number, be an allusion to the 24 courses of priests in the 24 elders seated on thrones in Rev. iv. 4, &c. representing the complete heavenly priesthood.

**Covenant.** To this subject as spoken of in scripture there are two branches: 1. man's covenant with his fellow, or nation with nation, in which the terms are mutually considered and agreed to: it is then ratified by an oath, or by some token, before witnesses. Such a covenant is alluded to in Gal. iii. 15: if a man's covenant be confirmed it cannot be disannulled or added to. When Abraham bought the field of Ephron in Machpelah, he paid the money "in the audience of the sons of Heth" as witnesses, and it was thus made sure unto him. Gen. xxiii. 16. In the covenant Jacob made with Laban, they gathered a heap of stones to be witness between them, and "they did eat there upon the heap." Gen. xxxi. 46. When the Gibeonites deceived Joshua and the heads of Israel, "the men took of their victuals, and asked not counsel at the mouth of the Lord, and . . . swore unto them." Jos. ix. 14, 15. So to this day, if a stranger in the East can get the head of a tribe to eat with him, he knows he is safe, the eating is regarded as a covenant. In 2 Ch. xiii. 5 we read of 'a covenant of salt;' and to eat salt together is also now regarded as a bond in the East.

2. The covenants made by God are of a different order. He makes His covenants from Himself, without consulting man. With Noah God made a covenant that he would not again destroy the world by a flood, and as a token of that covenant, He set the rainbow in the cloud. Gen. ix. 8-17. This kind of covenant takes the form of an unconditional promise. Such was God's covenant with Abraham, first as to his natural posterity, Gen. xv. 4-6; and secondly, as to his seed, Christ. Chap. xxii. 15-18. He gave him also the covenant of circumcision, Gen. xvii. 10-14; Acts vii. 8—a seal of the righteousness of faith. Rom. iv. 11.

The covenant with the children of Israel at Sinai, on the other hand, was conditional: if they were obedient and kept the law they would be blessed; but if disobedient they would be cursed. Deu. xxvii., xxviii.

In the Epistle to the Galatians the apostle argues that the '*promise*' made by God—"the covenant that was confirmed before of God in Christ"—could not be affected by the law which was given 430 years later. Chap. iii. 16, 17. The promise being through Christ, the apostle could add respecting Gentile believers, "If ye be Christ's, then are ye Abraham's seed, and heirs according to promise." Ver. 29.

**Covenant, The New.** This is an unconditional covenant that God has declared He will make with the houses of Judah and Israel: He will put His laws into their minds and write them upon their hearts; He will be their God, and will be merciful to their unrighteousness, and remember their sins no more. Jer. xxxi. 31-34, &c. The foundation for this was laid in the cross. This is obscured in the A.V. by the word (*διαθήκη*) not being uniformly translated. Sometimes it is rendered 'testament' and sometimes 'covenant.' At the institution of the Lord's supper the Lord spoke of His blood as 'the blood of the new covenant,' Mat. xxvi. 28; 1 Co. xi. 25; and 'He is the mediator of the new covenant.' Heb. ix. 15; xii. 24. From which we gather that though the making of this covenant with Israel is still future, the principle of it, namely, that of sovereign grace, is that on which God is now acting as setting forth the terms on which He is with His people, the Lord Jesus being the Mediator, through

whom all the blessing is secured. See *inter alia* Rom. v. 1–10, and 2 Co. iii. where Paul speaks of himself and those with him as ‘able ministers of the new covenant,’ not of the letter which killeth, but of the spirit which giveth life. 2 Co. iii. 6. The word *διαθήκη* is better always translated ‘covenant,’ except in Heb. ix. 16, 17, where the ‘will or testament’ of a man is referred to.

**Covet, To.** In 1 Co. xii. 31; xiv. 39, the word is *ζηλόω*, and is quite different from the coveting that is condemned in scripture; it is translated in Rev. iii. 19 ‘be zealous,’ and the above passages in Corinthians can be so translated, or ‘desire earnestly’ the best gifts, and ‘desire earnestly’ to prophesy.

**Cow.** The words used, except in Isa. vii. 21, do not necessarily imply the female, the same Hebrew being employed for ‘bullock,’ ‘herd,’ &c.: the gender being shewn by the context.

**Coz.** Father of Anub, a descendant of Judah. 1 Ch. iv. 8.

**Coz’bi.** The Midianitish woman who was slain by Phinehas. Num. xxv. 15, 18.

**Cracknel.** A kind of cake not definitely known. 1 Ki. xiv. 3.

**Craftsman.** Term used for any artificer. Deu. xxvii. 15; 2 Ki. xxiv. 14, 16; 1 Ch. iv. 14; Neh. xi. 35; Hos. xiii. 2; Acts xix. 24, 38; Rev. xviii. 22.

**Crane.** Two things are said of this bird in scripture: it chatters or makes a querulous noise, Isa. xxxviii. 14; and it knows its time of migration. Jer. viii. 7. The common crane answers to both of these characteristics. In the above passages the swallow is mentioned after the crane, the Hebrew words being *sis* and *agur*; many hold that the translators have transposed the words, and that *sis* refers to the swallow, and *agur* to the crane. It is so translated by the Revisers and by Mr. Darby.

**Creation.** This word is principally applied to the act of bringing things into existence that did not exist before. This is expressed in Heb. xi. 3: “things which are seen were not made of things which do appear.” It is also applied to making new things out of material already in existence, thus, though man was ‘made’ of the dust of the ground, Gen. ii. 7, he is also said to have been *created*, the same Hebrew word, *bara*, being used in Gen. i. 1 for the creation of the world, that is used in chap. v. 1, 2, for the creation of man. The passage in Heb. xi. is important, because as men have no idea how anything can be brought into existence from nothing, they have talked of ‘the eternity of matter;’ the passage says it is ‘by *faith* we understand’ that the worlds were made by the word of God, so that seen things were not made of what is apparent.

The discoveries made by geologists of the various strata of the earth, the fossils found therein, together with the time that would necessarily be required for the formation of those strata, raised a cry that scripture must be incorrect in saying all was done in seven days. This led Christians to compare these *works* of God in creation with His *words* in scripture; and the principal question resolved itself into this: where in scripture could be found the many thousands of years which were apparently needed under ordinary circumstances for the formation of the strata? Putting aside the *theories* of the geologists, the *facts* are undeniable. There are the various beds of different substances in layers, which any one can see for themselves.

There are two ways in which Christians who have studied the subject hold that all difficulties are overcome. 1. That a long gap, of as many thousands of years as were necessary for the formation of the earth’s crust, may be placed between verses 1 and 2 of Gen. i. That ver. 1 refers to the original creation of the heaven and earth out of nothing; that the



different beds were formed with the varying objects that are found therein as fossils, occupying a very long period. Then in ver. 2 another condition is found: the earth by some means had become without form and void.\* It was then ordered in view of the creation of man; and the various things were arranged and formed in the six days as detailed in chap. i., as they are now found in and on the earth.

The principal objection to this is, that though there had been upheavals, depressions, earthquakes, sudden deaths, as evidenced by the contortions of fishes, in some of the early strata, there is no appearance after the various beds had been formed of what would answer to ver. 2, which says "the earth was without form and void."

2. The other theory is that verses 1 and 2 refer to the formation of the earth as matter, or that verse 1 refers to the creation of the earth, and that verse 2 refers to its being disordered by some means, as in the above theory, but that the various beds were formed with the fossils found therein during the six days recorded in chap. i.; and that the days were of any needed indefinite length. It has been shewn that the first things named as on the earth were grass and herbs, and these are always found in the lowest beds; and the other things created are found exactly in the same order *upwards* from the lowest, until man appears. These, in short, form three divisions: plants in the lowest beds; reptiles in the middle; mammals in the highest, with man the most recent. It is also asserted that no break has been discovered, as would be the case if after the beds had been formed destruction had come in, and an entirely new work of creation had begun again in what is recorded in Gen. i. Many of the existing species are contemporaneous with those that we know have ceased to exist. It is maintained that the term 'day' is often used for indefinite periods of time in scripture, and therefore may be so in Gen. i.; that they refer to *God's* days, and not to natural days, seeing that 'the evening and the morning' are spoken of before the sun, which naturally causes the evening and morning. Also that it is not consistent to hold that God's rest on the seventh day only alluded to 24 hours.† It is true that the introduction of sin marred God's rest; but this is not there contemplated.

To this theory it is objected that the words 'the evening and the morning' are too definite a description of the meaning of the word 'day' to allow the idea of indefinite periods. It is also held that Isa. xlv. 18 (translating the passage "He created it not without form, he formed it to be inhabited") proves that God did not create the world in the first instance "without form and void." The word 'created' here is the same as in Gen. i. 1; and the words 'in vain' in the A.V. are the same as 'without form' in Gen. i. 2. As to the correspondence in the order of created things it may be admitted that if the long periods come in between vers. 1 and 2, the after order in the six days' creation is exactly the same—God working, in the same order on the large scale (ages), and on the smaller (six days' work).

Either of these theories sufficiently meets the supposed difficulty, and shews that God in His works does not clash with God in His word, though His word was never intended to teach science.

In the creation we read that of every living thing each was made 'after his kind;' man was entirely separated from all others by God forming him in His own image and likeness, and breathing into his nostrils the breath

\* Some suppose this to have been the work of Satan.

† It is asserted that long before any question of geology arose there were some among the Jews, as Josephus and Philo, and some among the Christians, as Whiston, Des Cartes, and De Luc, who believed that the 'days' of Gen. i. were long periods.—'Creation,' Kitto's Cyclopædia.

of life, thus leaving no room for the modern theory of evolution. God, who knew perfectly everything which He had created, declared it to be as it left His hands *very good*; and the more His works are examined the more perfection is discovered in every minute detail both as to plan and purpose, suiting everything for the place which each and every one is intended to fill. Sin has come in and spoiled God's fair creation, but man, who has been the occasion of it, dares to ignore God, or to blame Him for the pains and penalties attached to fallen humanity. Man everywhere endorses Adam's sin by his own individual sins.

**Creation, The New.** This stands in contrast to the first creation ranged under Adam, who was blessed by God, and should have maintained his allegiance to Him. "If any one be in Christ, there is a new creation; the old things have passed away; behold all things have become new; and all things are of God." "If even we have known Christ according to flesh, yet now we know him thus no longer." 2 Co. v. 16-18. Those who have died with Christ, and have risen with Christ, have lost their standing in the first Adam, and are in the Second man. "In Christ Jesus neither is circumcision anything, nor uncircumcision; but new creation. And as many as walk by this rule, peace upon them and mercy, and upon the Israel of God." Gal. vi. 15, 16. This is the wholly new position into which the believer is brought in Christ. Still, while in the body he is not entirely free from contact with the old creation: the wilderness life is a part of christian life, as well as Canaan and its conflicts. In reverse order to the first creation, here the Man was first brought out (Christ risen), and then those that are His, and lastly the heaven and earth. Rev. xxi. 1.

**Creator.** "In the beginning God created the heaven and the earth;" this was followed by His creating all that has breath, and finally man; who is exhorted to remember his Creator in the days of his youth. Ecc. xii. 1. The heathen world are charged with serving the creature more than the Creator. Rom. i. 25. Of the Son of God it is said, "all things were created by him and for him." John i. 3; Col. i. 16. This has been deemed a difficulty by some minds, but Heb. i. 2 should entirely remove this, where it is stated that God has spoken by "his Son . . . by whom also he made the worlds." Therefore God is the Creator, and the Son is the Person in the Godhead by whom the whole universe was created. To his Creator man owes allegiance. The Psalmist devoutly said, "Let us kneel before the Lord our Maker," Psa. xcv. 6; whereas of the wicked it is said, "Woe unto him that striveth with his Maker." Isa. xlv. 9.

**Cres'cens.** Disciple with Paul at Rome. He left Paul and went to Galatia. 2 Ti. iv. 10.

**Crete, Cretians.** Large island about midway between Syria and Malta. It was the inhabitants of this island who had the evil report of being alway liars and lazy gluttons, according to one of their own poets (Epimenides). Some from Crete were present on the day of Pentecost. Acts ii. 11. The ship in which Paul started for Rome visited the island. Chap. xxvii. 7-21. Paul left Titus at Crete to set things in order and ordain elders. Tit. i. 5, 12.

**Crimson.** Three Hebrew words are so translated. 1. *karmil*, a colour prepared from an insect which inhabits a species of oak: it is crimson or deep scarlet. 2 Ch. ii. 7, 14; iii. 14. 2. *shani*, the word commonly translated 'scarlet.' Jer. iv. 30. 3. *tola*, name of a worm, thought to be a dye of a bluish tint. This word occurs in the memorable passage in Isaiah's prophecy, that though Israel's sins should be red like crimson, they should be as wool. Isa. i. 18. The same word is translated scarlet in Lam. iv. 5.

**Crisping Pins.** Generally held to be bags or purses, highly ornamented. Isa. iii. 22. The word is *charitim*, and is translated 'bags' in 2 Ki. v. 23.

**Crispus.** Ruler of the synagogue at Corinth, who, with his household, believed, and was baptised by Paul. Acts xviii. 8; 1 Co. i. 14.

**Cross.** The wooden structure to which criminals were nailed. Jesus died on a cross: hence it is an emblem of the crucifixion of Christ, so that we read of the 'death of the cross,' and the 'blood of his cross,' Phil. ii. 8; Col. i. 20; also the 'preaching of the cross.' 1 Co. i. 18. The cross of Christ makes nothing of man and sets aside all his pretensions: therefore to preach 'the cross' arouses man's hatred and persecution. Gal. v. 11; vi. 12, 14. 'The cross' is also a symbol of the shame and self-denial that lie in the believer's path. He is exhorted to take up his cross *daily* and follow the Lord. Luke ix. 23.

**Crown.** The common ensign of royalty and of victory, 2 Ch. xxiii. 11; it is also used symbolically for honour or reward; as "a virtuous woman is a crown to her husband." Pro. xii. 4. Paul speaks of those whom he had been the means of converting as his 'joy and crown;' his 'crown of rejoicing.' Phil. iv. 1; 1 Th. ii. 19.

In the A.V. the word 'crown' represents the word *zer*, the border or moulding placed round the top of the ark, the table of shewbread, and the altar of incense. Exo. xxxvii. 2-27.

In the N.T. the word commonly rendered 'crown' is *στέφανος*, which is more a symbol of victory than of royalty. It is applied to the Son of Man and to others, Rev. vi. 2; xiv. 14; and to the twenty-four elders in heaven, who cast their crowns before the throne, chap. iv. 4, 10; also to the perishable crown won by the victors in the ancient contests, and to the imperishable crown of the Christian. 1 Co. ix. 25. This latter is further described as a 'crown of righteousness,' 'crown of life,' 'crown of glory.' 2 Ti. iv. 8; Jas. i. 12; 1 Pe. v. 4; Rev. ii. 10. These may refer to the same crown, viewed in different aspects. The Christian is exhorted to beware that no man take his crown. Rev. iii. 11.

Another Greek word, also translated 'crown,' is really *DIADEM*, *διάδημα*, and was the word used for the royal crown of ancient eastern kings. We read of it only in reference to the Lord Jesus as having on His head 'many diadems,' also as upon the 'seven heads' of the 'great red dragon,' and on the 'ten horns' of the head of the future Roman empire. Rev. xii. 3; xiii. 1; xix. 12.

**Crown of Thorns.** The crown placed in derision on the head of the Lord Jesus, when arrayed in a scarlet robe. Though applied to His sacred head by the rough soldiers, it was connived at by Pilate, who presented the Lord in this garb to the Jews, but which only drew forth their cry, 'Crucify Him.' We read that the robe was taken off Him, but nothing is said of the crown, so that He may have worn that on the cross. It is supposed to have been made of the Arabian *nabk*, which has flexible branches with very sharp thorns, and ivy-like leaves: mocking the Lord, as some think, both as a king and as a victor. Mat. xxvii. 29; Mark xv. 17; John xix. 2, 5.

**Crucifixion.** The most painful and the most degrading capital punishment, reserved for the worst crimes and for the lowest class of people. The Romans used a short beam fastened to a long upright one, on which was placed a piece of wood for the feet to rest on. Nails were driven through the hands and feet; but historians say that sometimes the feet were only tied. The torture was dreadful, and the thirst great; but in some cases life lasted three days, none of the vital parts being reached. The crucifixion of the Lord Jesus and of the two malefactors are the only



cases named in scripture: crucifixion was not practised by the Jews. A stupefying draught was given to the prisoners, but the Lord refused it. He would drink the bitter cup to the dregs. It is clear from scripture, by His crying with a loud voice just before His death, that as stated in John's gospel (x. 18) *He gave up* His life. Luke xxiii. 46; John xix. 30. The Lord referred to the manner of His death as being lifted up out of the earth, so that death by stoning would not have answered to this. John iii. 14; viii. 28; xii. 32. We also read that He was made a curse for us; for "Cursed is every one that hangeth on a tree." Gal. iii. 13; Deu. xxi. 23. Thus did the blessed Lord in saving rebellious man go down to the very lowest form of death.

The crucifixion is used metaphorically to instruct those who are associated with Christ: of believers it is said their 'old man' is crucified with Him. Rom. vi. 6. Paul could say that he was crucified with Christ; and that by Christ the world was crucified to him, and he to the world. Gal. ii. 20; vi. 14. He accepted the judgment of *himself* in the cross, and he was cut off from the world by the same means.

**Cruse.** 1. *baqbuq*, a bottle. 1 Ki. xiv. 3. 2. *tselochith*, dish or pan. 2 Ki. ii. 20. 3. *tsappachath*, flask for water, &c. 1 Sa. xxvi. 11, 12, 16; 1 Ki. xvii. 12, 14, 16; xix. 6.

**Crystal.** 1. *zekukith*, Job xxviii. 17: probably glass highly ornamented, such as was made in Egypt: it is here classed with gold; but wisdom, the gift of God, far exceeds such things in value. 2. *qerach*, ice, and so frequently translated. The firmament over the living creature was "as the colour of the terrible crystal."

Eze. i. 22. 3. *κρύσταλλος*. John saw a sea of glass like unto crystal, Rev. iv. 6; the water of life and the jasper stone were seen 'clear as crystal.' Chap. xxii. 1. The ancient glass may have been 'clear' in the sense of not having spots and blemishes, without its being wholly transparent.

**Cubit.** Many efforts have been made to ascertain the length of this measure, from which others could be calculated. Its name signifies that it was the measure of a man's arm from the elbow to the tip of the middle finger. Of course this would vary in different persons, and some measure would have to be taken as a standard. In the Palestine Exploration this subject has not been lost sight of. Many tombs have been measured, but they give no definite result. The inscription found in the Siloam tunnel states the length of the tunnel to be 1,200 cubits, as read by Major Conder; but 1,000 cubits as interpreted by Professor Sayce. Doubtless only a round number is intended. Its length has been found to be 1,750 feet; which makes the cubit by the two interpretations, 17·5 or 21 inches. There are however many other measurements that seem to give a cubit of 16 inches. Many of the ancient stones in the base of the temple area, the breadth of the pilasters found in the north-western corner of the area, together with their distances apart, and also the Galilean synagogues, all give a measure of 16 inches. 'Quarterly Statement,' Jan., 1894.

In Eze. xli. 8 we read of a 'great cubit,' and in the commencement of the description of the future temple the reed is described as being "six cubits long by the cubit and a handbreadth." Chap. xl. 5. This agrees with the former passage which speaks of 'a full reed of six great cubits.' From this we gather that there was an ordinary cubit, and a great cubit,



VARIOUS FORMS OF THE CRUSE.

the difference being a handbreadth, which is accounted to be the same as the palm, a sixth of a cubit. In Deu. iii. 11 we find a cubit 'after the cubit of a man;' and in 2 Ch. iii. 3, a cubit 'after the first measure,' or 'former' or 'older' measure. From these passages it is clear that there were different measures called the cubit. The 16 inches above named may have been the shortest, but what was the length of the longest is quite uncertain. See WEIGHTS and MEASURES.

**Cuckoo**, *shachaph*. Only named in scripture as an unclean bird not to be eaten. Some have supposed that a marine bird is alluded to: the R. V. has 'seamew.' There are however cuckoos in the land, and called also by that name, because of their cry. Lev. xi. 16; Deu. xiv. 15.

**Cucumber**, *qishshuim*. Probably the water melon, common in Egypt and highly valued in that hot country: the Israelites longed for them. Num. xi. 5; Isa. i. 8.

**Cu'mi**. An Aramaic word, signifying 'arise.' Mark v. 41.

**Cummin**. A plant yielding a small aromatic seed, used as a condiment and for medicines. It is beaten out by a rod, and is one of the bountiful gifts of God. Isa. xxviii. 25, 27. The Pharisees paid tithes of it, whereas they omitted the weightier matters of the law, judgment, mercy, and faith. Mat. xxiii. 23.

**Cup**. Various Hebrew words are so translated, having regard to the different uses to which the cup was put. It is frequently used for that which the cup contains, causing either joy or sorrow, as "I will take the cup of salvation and call upon the name of the Lord." Psa. cxvi. 13. "In the hand of the Lord there is a cup, and the wine is red . . . the dregs thereof, all the wicked of the earth shall wring them out and drink them." Psa.



ANCIENT CUPS.

lxxv. 8: cf. Rev. xiv. 10; xvi. 19, &c. And so in many other instances; and especially in that of the cup of which the Lord Jesus drank when bearing sin. Mat. xxvi. 27, 39, 42; John xviii. 11. In the Lord's Supper the 'cup' is put for the wine which was an emblem of the blood of Christ. 1 Co. x. 16, 21; xi. 25-28.

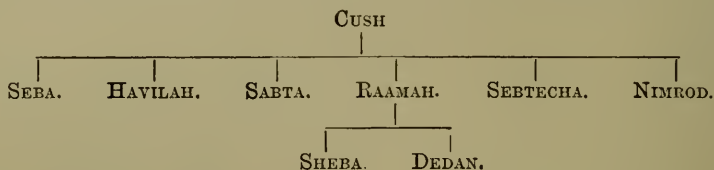
**Cup-bearer**. Another name for 'butler,' who presented the cup to the king, and was responsible to see that there was nothing injurious in it. 1 Ki. x. 5; 2 Ch. ix. 4; Neh. i. 11.

**Curious Arts**. Acts xix. 19. The Greek word signifies 'working round about:' it was with mystifying words and signs that the sorcerers deceived the people, and carried on their incantations. See DIVINATION.

**Curse**, **The**. The punishment pronounced by God consequent on the sin of Adam and Eve. Man was not cursed; but the curse fell on the serpent and on the ground: in sorrow man was to eat of the fruit of the ground all the days of his life, and in sorrow was the woman to bring forth children. Gen. iii. 17. After the flood, the Lord smelled a sweet savour from Noah's sacrifice, and said in His heart, "I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth." Chap. viii. 21. A new economy of the heaven and earth had begun, and God would not again curse; but acted in it according to the sweet savour of Noah's sacrifice. Man was encouraged; the seasons should continue as long as the earth remained. Ver. 22. God made a covenant with Noah and his seed, and with every living creature, and as a token thereof He set the bow in the cloud. Chap. ix. 8-17.

The whole creation is made subject to vanity, and groans and travails in pain for deliverance. Rom. viii. 20-22. Deliverance is certain. Thorns and briars were the proof of a curse, Isa. xxxii. 13; but a time is coming when "instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." Isa. lv. 13. The weak and the strong of the animal world shall also dwell happily together in the millenium. Chap. xi. 6-9. In a higher sense Christ has redeemed Jewish believers from the curse of the law, being made a curse for them, for cursed is every one that hangeth upon a tree. Gal. iii. 13.

**Cush.** 1. Eldest son of Ham and grandson of Noah. Gen. x. 6-8; 1 Ch. i. 8-10. His descendants are called in the A. V. Ethiopians, though the Hebrew is the same: *Cush*. The district also occupied by the above people, Isa. xi. 11, is mostly called in A. V. Ethiopia, *q. v.* It will be seen by the genealogy that the descendants of Cush were numerous:—



All these cannot be confined to Africa. Some were probably located in Arabia, and Nimrod is clearly associated with the East; so that though as a district *Cush* may usually refer to Africa, the *Cushites* must have had a much wider range. It seems clear too from Gen. ii. 13 that even geographically the name Cush, or Ethiopia, was also applied to a region in Asia.

2. A Benjamite enemy of David. *Psa. vii. title.* Some consider that Shimei is referred to, as intimated in the *margin*, 2 Sa. xvi. 5. Others think it is Saul.

**Cu'shan.** Perhaps Ethiopia, as in the *margin*, Hab. iii. 7; or it may refer to Chushan-rishathaim, the first recorded oppressor in the time of the judges. Jud. iii. 8-10.

**Cu'shi.** 1. Joab's messenger to David on the death of Absalom. 2 Sa. xviii. 21-32, where the R. V. has 'the Cushite.' 2. Ancestor of Jehudi. Jer. xxxvi. 14. 3. Father of Zephaniah the prophet. Zep. i. 1.

**Custom.** The words *halak*, *τέλος*, apparently allude to the duty paid on merchandise or produce, and should be distinguished from 'tribute.' Ezra iv. 13, 20; vii. 24; Mat. xvii. 25; Rom. xiii. 7.

**Custom, Receipt of.** The place where taxes were received, custom house. Mat. ix. 9; Mark ii. 14; Luke v. 27.

**Cuth, Cuthah.** One of the places whence the king of Assyria brought colonists into Palestine. They inhabited the cities of Samaria and became with others the ancestors of the Samaritans. 2 Ki. xvii. 24, 30. The locality of Cuthah is not definitely known. Josephus places it in the interior of Persia; others in Babylonia.

**Cuttings in the Flesh.** This practice was forbidden in the law, as also was making any mark in the flesh. It was customary among the heathen, who cut themselves for the dead and tattooed their bodies in honour of their gods: the Israelites belonged to Jehovah. Lev. xix. 28; xxi. 5.

**Cymbals.** Ancient musical instruments, formed of metallic plates which were struck together; they produced no melodious sound in themselves (cf. 1 Co. xiii. 1) and could only be used with other instruments.



1 Ch. xv. 16, 19, 28; Ezra iii. 10; Psa. cl. 5, &c. In Corinthians it is a similitude of one making a show in speaking without love in the heart.

**Cypress.** A species of oak which preserves its fragrance: it will not easily rot, nor is it eaten by worms. Isa. xlv. 14.

**Cy'prus.** Large island in the east end of the Mediterranean. It is the same as the **CHITTIM** of the O. T. where its commerce and its relation to Tyre are spoken of. Isa. xxiii. 1, 12; Eze. xxvii. 6; Dan. xi. 30. It was visited by Paul and Barnabas, the latter of whom, with Mnason, came from thence. Acts iv. 36; xi. 19, 20; xiii. 4; xv. 39; xxi. 3, 16; xxvii. 4. It has always been a place of importance and has been owned by the Syrians, the Greeks, the Egyptians, the Persians, the Romans, and is now under the control of the English.

**Cyre'ne, Cyre'nians.** Greek city, capital of the classic Cyrenaica, in the north of Africa, and the inhabitants of the same. Some from thence were present on the day of Pentecost, and they had a synagogue in Jerusalem. Simon who bore the cross of the Lord was a Cyrenian. Mat. xxvii. 32; Mark xv. 21; Luke xxiii. 26; Acts ii. 10; vi. 9; xi. 20; xiii. 1.

**Cyre'nus.** The same that is called by the Romans 'Quirinus.' He was governor of Syria in A.D. 6, and then carried out a taxing, which is probably alluded to in Acts v. 37. This for a long time created a difficulty as to the 'taxing' by Cyrenius being made when the Lord was born, B. C. 4; but Prof. A. W. Zumpt of Berlin has stated with apparently good authority that Cyrenius was *twice* governor of Syria: the first time from B. C. 4 to B. C. 1, which agrees well with Luke ii. 2. The 'taxing' at that time may have been merely a census of the population and their property; and on his second governorship the census may have been for taxation, which, being always hateful to the Jews, probably led to the insurrection in Acts v.

**Cyrus.** Called several times in scripture 'the king of Persia,' though from the monuments he is found to have been also king of Elam, and is otherwise called the founder of the Persian empire. On his taking Babylon, the second great Gentile empire of Daniel was set up. He was prophesied of by name long before his birth; that he would be God's shepherd, to perform all His pleasure, and that he would say to Jerusalem, "Thou shalt be built; and to the temple, Thy foundation shall be laid." He is also called the anointed of Jehovah, to subdue nations (type of Christ restoring Judah in the last days). Isa. xlv. 28; xlv. 1. When the 70 years' captivity of which Jeremiah prophesied, were expired (xxv. 12; xxix. 10) God stirred up the spirit of Cyrus, and a proclamation was made that the house of the Lord God of Israel was to be rebuilt, and permission was given to the captives to return. He also restored the holy vessels that had been carried from Jerusalem to Babylon. It was called the first year of Cyrus, when he began to reign alone over Babylon. Ezra i. 1-11; 2 Ch. xxxvi. 22, 23. This would be about B. C. 536, the 70 years of captivity having begun in B. C. 606, the date of the first captivity of Judah. Daniel continued till the reign of Cyrus, and speaks of his third year. Dan. vi. 28; x. 1.

An ancient cylinder speaks of the forces of Cyrus as 'marching like a cloud, and his army as the waters of a river: opposition comes to nothing before him.' Daniel, in the vision of the kingdom founded by Cyrus, and seen under the figure of a ram, saw it pushing "westward, and northward, and southward; so that no beasts might stand before him, neither was



CYMBALS.

there any that could deliver out of his hand; but he did according to his own will, and became great." Chap. viii. 4. For a list of Persian kings see PERSIA. The name of Cyrus has been found thus:

𐎧 𐎠𐎵 𐎠𐎡𐎹	in Persian	𐎧 𐎠𐎵 𐎠𐎡𐎹 𐎠𐎵
Kur - ra - ash		K - u - r - u
Cyrus.		Cyrus.

## D

**Dab'areh.** See DABERATH.

**Dab'basheth.** Border city of Zebulon. Jos. xix. 11. Identified with ruins at *ed Dabsheh*, 33° N, 35° 16' E.

**Dab'erath.** City of Issachar, given to the Levites. Jos. xix. 12; 1 Ch. vi. 72. In Jos. xxi. 28 it is called DABAREH in the A.V., though the Hebrew is the same in both passages. Identified with *Deburieh*, 32° 42' N, 35° 22' E.

**Da'gon.** The national god of the Philistines, whose principal temples were at Gaza and Ashdod. The name has been traced by some to *dag*, a fish; others however associate the fish-god with EA, the water-god; and trace Dagon to *dagan* 'corn' as a god of agriculture. This was the idol that fell to pieces before the ark of Israel, and it was in its temple subsequently that the Philistines hung the head of Saul. A representation of a god found at Khorsabad has the head and hands of a man, and the body and tail of a fish. Jud. xvi. 23; 1 Sa. v. 2-7; 1 Ch. x. 10.

**Dalai'ah.** Son of Elioenai, a descendant of David. 1 Ch. iii. 24.

**Dalmanu'tha.** District on the west of the Lake of Gennesaret. Mark viii. 10. By comparing Mat. xv. 39 it will be seen to be in the same neighbourhood as Magdala or Magadan. Not identified.

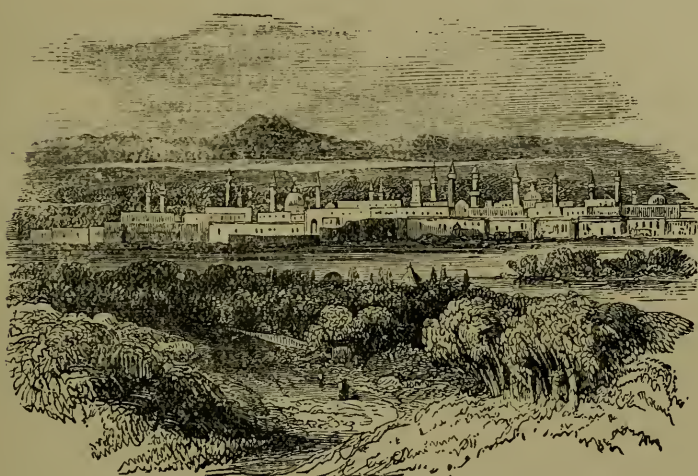
**Dalma'tia.** District in Illyricum, on the east of the Adriatic Sea, visited by Titus, and perhaps by Paul, in going 'round about unto Illyricum.' Rom. xv. 19; 2 Ti. iv. 10.

**Dal'phon.** One of the sons of Haman, slain and hanged. Est. ix. 7, 14.

**Dam'aris.** A woman at Athens who believed the gospel preached by Paul. Acts xvii. 34.

**Damascus.** One of the oldest cities in the world, being mentioned as a known city in the days of Abraham. Gen. xiv. 15; xv. 2. Josephus says it was founded by Uz, grandson of Shem. It is not again mentioned in scripture until the time of David. It was the capital of Syria. Isa. vii. 8. The Syrians of Damascus sided with Hadadezer, king of Zobah, against Israel, but David slew 22,000 of the Syrians. 2 Sa. viii. 5. David put garrisons in Syria, and they brought him gifts. 1 Ch. xviii. 3-6. Rezon escaped and established himself at Damascus as king of Syria and was an adversary to Israel all the days of Solomon. 1 Ki. xi. 23-25.

A few years later Ben-hadad was induced by Judah to attack Baasha king of Israel, when all the land of Naphtali was smitten. 1 Ki. xv. 16-20. About 30 years after this Ben-hadad II. besieged Samaria; but God wrought for their deliverance, and Ben-hadad was taken prisoner; but Ahab called him 'brother' and released him, for which he was rebuked by a prophet. Chap. xx. About B. C. 890 Hazael murdered Ben-hadad and became king of Syria; and we read that Jehovah began to cut Israel short and He used Hazael as His instrument. He smote all the coasts of Israel, from Jordan eastward, in Gilead and the lands of Gad, Reuben, and Manasseh. 2 Ki. x. 32, 33. He took also Gath, and was only diverted



DAMASCUS.

from Jerusalem by Jehoash giving up the royal and temple treasures. Chap. xii. 17, 18. Ben-hadad III. his son continued to exercise dominion over Israel, chap. xiii. 3-7, 22; but Jehovah had compassion on Israel, and Joash, according to the dying prophecy of Elisha, overcame the king of Syria three times and recovered the cities of Israel. Vers. 14-19, 23-25. Jeroboam also 'restored' the coast of Israel, and recovered Damascus and Hamath, according to the prophecy of Jonah. 2 Ki. xiv. 23-28.

About a century later, Rezin king of Syria and Pekah king of Israel attacked Ahaz and besieged Jerusalem. Ahaz sent the royal and temple treasures to Tiglath-pileser king of Assyria to induce him to resist Rezin. He attacked Damascus, and took it, and carried away the inhabitants to Kir, and slew Rezin, about B. C. 740. 2 Ki. xvi. 5-9; Isa. vii. 1-9.

Isaiah prophesied that Damascus should be a ruinous heap, because of its confederacy with Ephraim against God's city Jerusalem. Chap. xvii. 1: cf. also Amos i. 3-5; Jer. xlix. 23-27; Zec. ix. 1. God had used the kings of Syria to punish Israel; but, as in other cases, He afterwards for their arrogance and cruelty brought them to nought.

In the time of the Medo-Persian kingdom, Damascus was again rebuilt and was the most famous city of Syria; it afterwards belonged to the Greeks, and later to the Romans, and eventually to the Arabs, Saracens, and Turks.

In the N. T. Damascus is of note as the city near to which Paul was converted, and where he received his sight, and began to preach. He escaped from his enemies by being let down by the wall in a basket. Acts ix. 2-27; xxii. 5-11. In 2 Co. xi. 32 its inhabitants are called DAMASCENES. Damascus was the first Gentile city in which Jesus was preached as 'the Son of God;' and though it is now in possession of Mahometans, yet in their great mosque a stone has been preserved that formed part of a church erected on the spot, bearing this inscription in Greek: "*Thy kingdom, O Christ, is an everlasting kingdom, and Thy dominion endureth throughout all generations.*" The city is also lamentably memorable on account of the outburst of Muslim hatred in 1860, when on the 9th, 10th and 11th of July not less than 2,500 adult Christians were murdered by them in cold blood, and many besides lost their lives in their flight.

The city is beautifully situated at the foot of the south-east range of



Antilibanus on a large plain, watered by the two rivers Barada and Awaj (the Abana and Pharpar of 2 Ki. v. 12), the former of which runs through the city, and may be said to be the life of the place. The plain abounds in corn-fields, olive-groves, and meadows, with vines, figs, apricots, citrons, plums, pomegranates, and other fruits. The city itself is ill-formed and dirty, though some of the houses, in strong contrast with the outside, are well furnished, cool, and clean inside. There is a long street of more than a mile in length that may well have been called 'Straight,' but is now a street of Bazaars. This was divided into rows by Corinthian columns, the remains of which can still be traced.

Damascus is now called *Dimeshk esh Sham*, 33° 30' N, 36° 18' E. Its inhabitants in 1892 were estimated to be 210,000; of whom perhaps 20,000 were Christians, 10,000 Jews, and the rest Mahometans. The Christians and Jews are mostly poor, the greater part of the commerce being in the hands of Muslims. Its trade is extensive, the city having four great roads for its outflow: one on the S.W. to Egypt through Galilee; on the south to Mecca; on the east to Baghdad; and on the west to the Mediterranean. Besides which a railway direct from Beyrout to Damascus and another from Accho and Haifa to Damascus are in progress of construction.

**Damascenes.** Inhabitants of Damascus. 2 Co. xi. 32.

**Damnation.** 1. ἀπώλεια, 'destruction.' 2 Pe. ii. 3. 2. κρίσις, 'judgment, condemnation.' Mat. xxiii. 14; Rom. iii. 8; xiii. 2; 1 Co. xi. 29; 1 Ti. v. 12. 3. κρίσις, 'judgment,' associated with eternity: 'judgment of hell,' Mat. xxiii. 33; 'eternal judgment,' Mark iii. 29 (where some Editors read 'guilty of eternal sin'); and 'resurrection of judgment.' John v. 29. 4. κρίνω, κατακρίνω, 'judge, condemn.' Mark xvi. 16; Rom. xiv. 23; 2 Th. ii. 12.

**Dan.** Fifth son of Jacob, and first of Bilhah, Rachel's maid. Gen. xxx. 6, &c. Little is recorded of him personally: only one son is mentioned in Gen. xlvi. 23. The tribe of Dan was, however, numerous: at the Exodus there were 62,700 fighting men, exceeding all the tribes except Judah; and at the second numbering they had increased to 64,400. Num. i. 39; xxvi. 42, 43. Yet when in the land the Amorites forced the children of Dan into the mountains: for they would not suffer them to come down to the valley. Jud. i. 34. This shewed great want of faith in the DANITES. (as they are called in Jud. xiii. 2; xviii. 1, 11; 1 Ch. xii. 35); and Deborah in her song said, 'Why did Dan remain in ships,' when the Lord's enemies were being destroyed?

Their portion fell on the sea-coast between those of Manasseh and Judah. It was small in comparison with their numbers, which occasioned some going north and building the city of Dan, *q.v.* Dan was not conspicuous among the tribes, but Aholiab, who helped Bezaleel in the work of the tabernacle, was of the tribe, Exo. xxxi. 6; and Samson also.

When Jacob blessed his sons he said, "Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward." Gen. xlix. 16, 17. This tribe was guilty of setting up very early in the land the idolatry, which continued until the people were carried into captivity. Jud. xviii. 30, 31. One naturally associates 'the adder that biteth the heels' with the serpent that would bruise the heel of the seed of the woman. Gen. iii. 15. It seems to suggest that the Antichrist will arise out of the tribe of Dan, and this indeed has been the judgment of Christians from the earliest times. Moses said, "Dan is a lion's whelp: he shall leap from Bashan," Deu. xxxiii. 22, which may be a prophecy that Dan would do the work of Satan: cf. Ps. xxii. 12, 13. This thought

is confirmed by Dan's name being absent from 1 Ch. ii.-viii. (the book that records much of grace and blessing), and being omitted also from the list of tribes from each of which twelve thousand will be sealed in a future day. Rev. vii. 3-8. Still God's promises to the twelve tribes will be kept, and the tribe of Dan will have its portion in the land as prophesied in Eze. xlviii. 1, 2, 32.

**Dan, City of.** The portion of land that fell to Dan being found too small, a party of them went far north unto Leshem or Laish, which they took, and destroyed; they built a city there and called it after their father Dan. Jos. xix. 47. This is often named as the north border of Palestine; 'from Dan to Beersheba' implying the whole land. It was here that open idolatry was early set up. The city is identified with a few ruins at *Tell el Kady*, 33° 15' N, 35° 39' E. The place is visited because one of the sources of the Jordan issues from a spring near by.

In Eze. xxvii. 19 occurs in the A.V. 'Dan also and Javan.' This is now judged to be better translated 'Vedan and Javan,' though it is not known what place is alluded to by the name 'Vedan.'

**Daniel.** 1. Second son of David, by Abigail the Carmelitess. 1 Ch. iii. 1. Same as CHILEAB. 2 Sa. iii. 3. 2. Descendant of Ithamar, he returned with Ezra and sealed the covenant. Ezra viii. 2; Neh. x. 6.

**Daniel the Prophet.** One of the tribe of Judah and of the royal family of David, he was carried to Babylon by Nebuchadnezzar. He was chosen, as one who was well favoured and without blemish, to stand before the king, and to be taught the learning and tongue of the Chaldeans; his name being changed to BELTESHAZZAR. He was to be fed with the king's meat and to drink the king's wine, but Daniel resolved not to be thus defiled; the food had probably been offered to idols. He requested that he and his companions might be allowed to live upon vegetable food and water for a few days, and God blessed this faithfulness and when tested they were found well nourished. God also gave them knowledge and skill in learning, and to Daniel He gave understanding in all visions and dreams.

This was soon to be put to the proof, for the king having had a remarkable dream, which perhaps he had forgotten, he required the wise men to tell him the dream as well as its interpretation; or he may have intended it as a test. If by help of the gods they were able to give the true interpretation, the same gods could enable them to recall the dream. But they declared that this was an unheard-of demand. The magic and astrology of Chaldea was not equal to it, and Daniel and his companions were in danger of being destroyed with all the wise men; but they turned to the God of heaven and prayed to Him, and the dream was revealed to Daniel in a night vision. Daniel thanked and worshipped the God of his fathers. It was the vision of the Great Image. Its revelation had such an effect on the king that he did homage to Daniel, and said Daniel's God was the God of gods and the Lord of kings. He made Daniel ruler over the whole of Babylon and chief governor over all the wise men of Babylon. He sat in the gate of the king. Daniel was also able to interpret the dream that foretold Nebuchadnezzar's lunacy. He was next called to interpret the writing on the wall at Belshazzar's feast, and was made third ruler of the kingdom; but the city was taken and the kingdom fell into other hands.

Darius in settling the government made three presidents over 120 princes or satraps, and Daniel was first of the three. This raised their jealousy and they laid a plot to destroy him, finding nothing on which to accuse him except concerning his piety. Spite of the king's decree (which they had instigated) that no one should ask a petition of God or man for thirty days except of the king, Daniel still three times a day prayed and gave thanks to his God, having his window opened towards

Jerusalem : cf. 1 Ki. viii. 47-49. On his being accused thereof Darius was grieved, but saw no way of keeping the law and saving Daniel, so he was cast into the lions' den. Darius spent the night in fasting, and in the morning he found that Daniel's God had been able to save him from the lions. He was rescued and his enemies were cast into the den. A decree was then sent throughout the kingdom that all should fear the God of Daniel, 'for He is the living God.' "So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian." Dan. vi. 28.

This closes the history of Daniel in connection with the kings of Babylon and Persia. It reveals him as faithful to his God first, and then faithful to those whom he served. He was greatly concerned for the welfare of Israel, and confessed their sins as his own. God answered and blessed him, and revealed His purposes to him; gave him favour with those he served, and preserved him from the malice of his enemies. He is twice classed with Noah and Job as a faithful one. Eze. xiv. 14, 20. He typifies the faithful Jewish remnant during the Gentile supremacy, in bondage yet possessing the secret of the Lord. Finally through them the Gentiles magnify their God.

**Daniel, Book of.** This book holds a peculiar place among the prophecies: its subject is the "Times of the Gentiles." It is not an appeal to Israelites, but is mostly taken up with prophecies concerning the Gentile powers. The times of Gentile domination had begun by Nebuchadnezzar taking Jerusalem and being called king of kings, to whom God had given a kingdom, and made him ruler over all the children of men. God's personal dealings with this monarch are recorded and the kingdoms that would follow are revealed.

The book divides itself into two portions: the first six chapters give Daniel's intercourse with the great monarchs; and the latter six chapters the visions and revelations made to Daniel himself. For the personal history of the prophet see DANIEL. The prophetic aspect of the first division begins with Nebuchadnezzar's dream.

Chapter II. Under the figure of the Great Image are described the four Gentile empires that were to succeed each other, further particulars of which were afterwards revealed to Daniel. It is plainly manifested that these empires would depreciate. The first is compared to gold, the second to silver, the third to brass, and the fourth to iron and clay which would not mingle together. It is noteworthy that, notwithstanding this declaration, the great effort of many in modern days is to endeavour to unite the iron and clay, and others strive to make the clay (the mass of the people) the ruling power. The fourth empire will be resuscitated, for the Lord Jesus at His first coming did not set up His kingdom—He was rejected; but during the future renewal of the Roman empire God will set up a kingdom that shall subdue all others. The 'stone' is Christ who will break in pieces all that oppose, and will reign supreme. This prophecy presents the moral deterioration of Gentile power, until it is supplanted by the kingdom of God.

Chapter III. It is here uniformity of religion, established by the king, not by God—the principle of Church and State. Nebuchadnezzar commanded all to worship the image *he* had set up; but three faithful ones refused to obey, and were thrown into the fiery furnace. The king had to learn that the God of the Jews was the Most High God, who was able to set him and all his powers at defiance. The king acknowledged God's power and sent a proclamation to that effect throughout his kingdom; though his subsequent history proves that he was not humbled. In the last days the faithful Jews will be in the furnace of tribulation for not complying with the Imperial religion. They will be delivered, and God



will be glorified by the nations: cf. Rev. xiii. Thus is seen that the *first* characteristic of Gentile supremacy is *idolatry*.

Chapter IV. The dream and the interpretation shews that Nebuchadnezzar himself was the great tree to be cut down, and the prophet exhorted him to renounce his sins and reform his ways, and peradventure the judgment might be postponed. But his pride was not subdued, for at the end of the year he boasted of the great city which he had built by the might of his power and for the honour of his majesty; but not a word about God. He was driven among the cattle for seven years. It is a solemn thing to have to do with the living God; but God had mercy on the king, his reason returned, and the kingdom was restored to him. Now he could say, "I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase." He had learned God's lesson, and we hear of him no more. In the last days the Gentile rulers, after having used their power as 'beasts,' will acknowledge God as the source of all authority, and be brought into blessing in connection with Israel. The *second* characteristic which marked Gentile rule is that, refusing to own God, *it descends to the level of a beast*.

Chapter V. About twenty-five years later Belshazzar was reigning at Babylon. The monuments have revealed that he was son of Nabonadius, or Labynetus, and was reigning with his father. Nabonadius was defending the kingdom outside in the open country, and though defeated was not slain; his son was besieged inside, and was slain that night while holding a festival to the gods. This accounts for Belshazzar promising that Daniel should be the *third* ruler in the kingdom. Thus the monuments have now cleared away that which with respect to this king had seemed to make scripture and the historians discordant, for previously the name of Belshazzar had not been discovered. Daniel faithfully reminded Belshazzar of how God had dealt with his father (or rather his grandfather) Nebuchadnezzar for his pride; adding that though *the king knew all this* he had lifted up himself against the God of heaven, and had desecrated the vessels of God's house by drinking wine in them to his gods, and foretells his destruction. Type of the judgment on the Gentile world at the coming of Christ: cf. Rev. xviii. The *third* characteristic of imperial power is, that it is *infidel and profane*.

Chapter VI. Darius the Mede had to learn the power of God, his own weakness, and the faithfulness of Daniel the servant of God. Daniel was saved from the lions, and the God of Daniel was proclaimed throughout the empire as the *living* God. Typically, Darius represents the last Gentile emperor, who will be worshipped; Daniel, the godly Jews who will be saved from the very jaws of destruction; his opposers, the future infidel accusers of God's people. The *fourth* characteristic is *self-exaltation*.

Chapter VII. This begins the second part of the book. It gives the character of the Gentile kings, already noted in chapter iv., as before God, and their conduct towards those who acknowledge God. The four empires prophesied of in chap. ii. are here further described under the figure of 'great beasts.' The lion is Chaldean; the bear, Medo-Persian; the leopard, Grecian (or Macedonian); and the fourth, which was like no living animal, Roman, distinguished as having ten horns (ten kings), ver. 24. Out of the last arises a little horn, a power which persecutes the saints for  $3\frac{1}{2}$  years; but which is judged by the Ancient of Days, and the saints of the Most High, or rather of the high places, eventually take the kingdom. This power is doubtless the future Roman prince in the West, who will combine with Satan and the Antichrist, as in Rev. xiii.

Chapter VIII. The second and the third of the four empires are

again prophesied of. Out of the *third* kingdom, the Grecian, after it was divided into four, arose a little horn, which magnified itself; and then follows the ceasing of the daily sacrifice at Jerusalem, 'the pleasant land;' but in ver. 11 and part of 12 there is a change from 'it' to 'he;' and in vers. 17 and 19 'the time of the end' is spoken of. Therefore, though the little horn refers to Antiochus Epiphanes (and though he caused the worship at Jerusalem to cease) a later and still future period is evidently referred to, and another king of Syria, who will stand against the Prince of princes, and shall be broken without hand. Ver. 25. Vers. 23-25 are distinctly future: 'in the latter time.'\*

Chapter IX. Daniel was a student of prophecy, and learned from Jeremiah that the desolations of Jerusalem were to last 70 years. These were almost accomplished, and Daniel confessed his sins and the sins of his people; he prayed for forgiveness, and for the sanctuary which was lying desolate; he begged God to hearken and do, to defer not for His own sake, because the city and the people were called by His name. While he was yet speaking Gabriel was sent with a communication, which embraced not only the re-building of Jerusalem in the days of Ezra and Nehemiah, but the coming of the Messiah, and the action of a prince (head of the Roman power) in the last of the seventy weeks. See SEVENTY WEEKS.

Chapter X. Daniel mourned three full weeks. This was in the *third* year of Cyrus: in the *first* year Cyrus had proclaimed that God had charged him to rebuild the temple. Ezra i. 1. Some were elated at the small restoration in Ezra i.-iii., but Daniel was still before God about His people, the previous chapter having revealed that 70 weeks (of years) would have to run on before blessing; Messiah would be rejected, &c. He did not go back to Jerusalem, but continued to mourn for God's people and *sought to understand* the prophecies. One was sent to comfort Daniel, and he revealed the fact that unseen evil powers had delayed his coming the entire three weeks. The messenger said, "I am come to make thee understand what shall befall *thy* people in the latter days: for yet the vision is for many days. . . . now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come." Vers. 14, 20. This introduces chaps. xi. and xii. (chaps. x., xi. and xii. being *one*). God's answer is a revelation extending from the days of Daniel to the final blessing of God's people. The city and sanctuary are in view in chap. ix., here the people.

Chapter XI. Vers. 1-35 are a history of the contests between the king of the north (Syria) and the king of the south (Egypt)—branches of the Grecian empire—often in the land of Palestine which lay between them. The prophecies are so definite that some critics have said they must have been written after the events. The correspondence of history with the particulars given in this chapter will be found under ANTIOCHUS. Vers. 21 to 35 refer to Antiochus Epiphanes, type of the king of the north, or Assyrian of the last days: cf. also chap. viii.

Verses 36-45. The Spirit here, as elsewhere, passes from the type to the fulfilment at the end of the days, leaping over the present interval. Vers. 36-39 are a parenthesis and refer to Antichrist as a king: he will be a Jew and not regard 'the God of his fathers,' nor the Messiah as 'the desire of women,' nor regard any known god; but will set himself up above all. Yet apparently he will honour the god of war (for which nations are getting ready).

Verses 40-45. This is the final contest between a king of the North and a king of the South. The king of the North (elsewhere spoken of as

\* In reference to the 2300 days of ver. 14, see page 57.

'the Assyrian,' antitype of Epiphanes) succeeds and passes into 'the glorious land,' and is generally victorious (but not against Edom and Moab, and the children of Ammon: these are judged later by the instrumentality of Israel. Isa. xi. 14). Like Sennacherib's host of old, he will be smitten by the hand of God.

Chapter XII. This is the deliverance and blessing of the Jewish remnant. Michael, their champion in the heavenlies, stands up for them. There is to be a time of great trouble such as never was: cf. Jer. xxx. 7; Mat. xxiv. Many of Israel that sleep in the dust of the earth shall awake: some to millennial blessing, and some to judgment. This is not the resurrection of the dead, but a national rising of all Israel from among the Gentiles, like the rising from the valley of dry bones in Eze. xxxvii.: a remnant only will enter the kingdom. Daniel was told to seal up the book to the time of the end: cf. Rev. xxii. 10. He heard one ask, "How long shall it be to the end of these wonders?" The reply is "a time, times, and a half"— $3\frac{1}{2}$  years, the last half-week of Daniel's 70 weeks. Two other periods are given: 1290 days from the time of the daily sacrifice being taken away: this is 30 days beyond the  $3\frac{1}{2}$  years. Then blessed is he that waiteth and cometh to the 1335 days—full blessing. Daniel was told to go: he should stand in his lot at the end of the days.

Much of this remarkable prophecy stands alone, though it has many links that fit exactly with other prophecies. A general knowledge of prophecy wonderfully helps the understanding of any part of it, in this or in any other book. It is important to remember that Daniel's prophecy embraces the 'times of the Gentiles'—running on from the destruction of Jerusalem by Nebuchadnezzar to the restoration of the Jews when ruled over by the Son of David. The present governments or states of Europe may be said to be the representatives of Gentile supremacy, but through the depreciation of the Roman empire by the mixture of the iron and clay. The Church and the Gospel have no place in Daniel.

The book is not all written in Hebrew: from chap. ii. 4 to end of chap. vii.—namely, what concerns the Gentiles—is written in what is there called Syriac, or Aramaic—usually called Chaldee, the Gentiles' tongue.

**Dan'ites.** Members of the tribe of Dan. Jud. xiii. 2; xviii. 1, 11; 1 Ch. xii. 35.

**Dan-ja'an.** Place in the north of Palestine. 2 Sa. xxiv. 6. Identified by some with ruins at *Danian*,  $33^{\circ} 5' N$ ,  $35^{\circ} 8' E$ .

**Dan'nah.** Mountain city of Judah. Jos. xv. 49. Identified with *Idhna*,  $31^{\circ} 34' N$ ,  $34^{\circ} 58' E$ .

**Da'ra.** Son or descendant of Zerah. 1 Ch. ii. 6. In some Hebrew MSS DARDA is read. Doubtless the same as DARDA.

**Dar'da.** Son of Mahol: a wise man whose wisdom was surpassed by that of Solomon. 1 Ki. iv. 31.

**Dari'us.** 1. DARIUS THE MEDE, son of Ahasuerus. He was probably the Astyages of the historians. Some supposed 'Darius' to be a title and not a name, but the name has been found on the monuments. On the death of Belshazzar he possessed Babylon, being about 62 years of age: B. C. 538–6. Dan. v. 31; vi. 9–28; ix. 1; xi. 1. See BABYLON and DANIEL.

2. DARIUS HYSTASPIS, king of Persia: B. C. 521–485. He confirmed the decree of Cyrus in favour of the Jews, and the building of the temple. Ezra iv. 5, 24; v. 5–7; vi. 1–15; Hag. i. 1, 15; ii. 10; Zec. i. 1, 7; vii. 1. To this king is ascribed the consolidating of the empire of Persia.

3. DARIUS THE PERSIAN. Darius Ochus (Nothus) of the historians, B. C. 424–405. Only mentioned in Neh. xii. 22. For a list of the Persian kings see PERSIA.



**Darkness.** Used in various significations in scripture. 1. State of the earth before God said, Let there be light. Gen. i. 2. 2. Temporary absence of light in the night. Gen. i. 5. 3. Extraordinary darkness sent by God. Exo. x. 21; xiv. 20; Mat. xxvii. 45. 4. The darkness by which God shrouded His glory. Exo. xx. 21; Psa. xviii. 9, 11; xcvii. 2; Heb. xii. 18. 5. State of death as compared with natural life. Job x. 21, 22. 6. Moral darkness as the consequent state of man fallen. Psa. lxxxii. 5; Isa. ix. 2; Mat. iv. 16; John i. 5; iii. 19; 2 Co. vi. 14; 1 Pe. ii. 9. 7. It characterises Satan and his agents. Luke xxii. 53; Eph. vi. 12; Rev. xvi. 10. 8. It is the abode of wicked spirits and will characterise the place of punishment of the wicked. Mat. viii. 12; 2 Pe. ii. 4; Jude 6, 13. God is light, and Christ came into the world as the true light: everything shut out from God, or opposed to God and to the Lord Jesus, must partake of moral darkness.

**Dar'kon.** One whose descendants returned from exile. Ezra ii. 56; Neh. vii. 58.

**Dart.** Arrow, short spear, javelin. 2 Sa. xviii. 14; 2 Ch. xxxii. 5; Job xli. 26, 29; Pro. vii. 23. **FIERY DARTS** signify darts tipped with combustible material which ignite in the projection or percussion and burn as well as pierce. Eph. vi. 16: cf. Psa. cxx. 4. The Christian needs the shield of faith to quench such darts of the wicked one.

**Da'than.** Son of Eliab the Reubenite: he joined with Korah and Abiram in rebellion against Moses and Aaron, and was with Abiram swallowed up by the earth. Num. xvi. 1-30; xxvi. 9; Deu. xi. 6; Psa. cvi. 17. It was rebellion against God in His appointed servants: cf. Jude 11. See **KORAH**.

**Daughter.** Besides the ordinary meaning of this word it is used also for grand-daughter or female descendant in general, Luke i. 5; also as belonging to a race or country, or to Zion or Israel, Gen. xxvii. 46; Num. xxv. 1; 2 Ki. xix. 21; Luke xxiii. 28. The term is also applied to towns and villages associated with some city, as may be seen in the margin of Num. xxi. 25.

**Da'vid.** The name signifies 'well-beloved.' David was the son of Jesse, a descendant of Boaz and Ruth, a Jew and a Gentile: both Jews and Gentiles are to be blessed in the Christ whom David typified. David was anointed when in humility, 'keeping the sheep.' His seven brothers had passed before Samuel, but the one to be anointed must be one after God's own heart, one that would care for and feed God's people. The spirit of Jehovah came upon him from that day. Christ was the true Messiah, whom David prefigured, being anointed at His baptism by the Holy Spirit before entering on His service toward Israel. David's spirit was stirred within him when he heard the boasting of Goliath against the God of Israel, and he then told how in secret he had protected the sheep and had slain the lion and the bear: in the name of God the giant would also be overcome. His faith was in Israel's God, and the giant was slain.

The women's song in praise of David raised the jealousy of Saul, who had more sense of his own importance than care for the Lord's people. He gave his daughter Michal to be David's wife, and thought thus to entrap him; but his wife became his deliverer. This called forth Psa. lix. He had faith that God would laugh at his enemies: God was his defence and the God of his mercy. Though the Psalms shew the experiences of David's inner man, it must not be forgotten that they are prophetic, and his language is often that of the remnant of Israel in the future, and sometimes that of Christ. Psa. lix. speaks of the heathen who will oppose Christ.

The love of Jonathan and David is beautiful, but Jonathan could not

protect David from the hatred of Saul, and David resorted to the priest, who gave him the hallowed bread. The sovereign grace of God rises above the ordinances that are connected with blessing when that blessing is rejected. God's anointed one was rejected and the shewbread was considered common. He received the sword of Goliath, and fled to the Philistines. Apparently he was seized by them (cf. the heading of *Psa. lvi.*); he cried for mercy, for man sought to swallow him up. "Put thou my tears into thy bottle: are they not in thy book?" he said; yet he knew he should escape, for God was for him. He changed his behaviour before the Philistines and assumed madness: connected with this is *Psalms xxxiv.* David would bless the Lord at *all times*: he cried, and the Lord heard him; but the psalm is manifestly prophetic of Christ: see ver. 20 and others. David escaped to the cave of Adullam, and his brethren and his father's house went to him, also those in distress, and those in debt, and the discontented; the prophet Gad was with him, and soon afterwards Abiathar the priest. But the enemy was not inactive, Doeg the Edomite informed Saul of how Ahimelech the priest had helped David, which led Saul to employ even Doeg to slay the family of Ahimelech. This drew forth *Psa. lii.*: God would destroy the wicked, and the man who had not made God his strength. It must be remembered that the circumstances through which David passed are used by the prophetic Spirit to develop the experiences in the conflict between good and evil, which are to culminate in final deliverance and glory.

When the Philistines attacked and robbed the Israelites, David inquired of the Lord, and smote them with great slaughter. It is beautiful to see how David could inquire of God and receive an immediate answer. Even the city Keilah which he had relieved was against him, the king anointed of God to feed them. He was obliged to wander elsewhere, but Jonathan met him in a wood and encouraged him, assuring David that he knew he would surely be king; and there they made a covenant together: cf. *Psa. lxxiii.*

When Nabal had repulsed David's messengers Abigail brought a present, and rehearsed what God would do for David, and appeased his wrath. God smote Nabal, and Abigail became David's wife. Now the Ziphites or Ziphim engaged to aid Saul to capture David. This called forth *Psa. liv.*, in which David cries earnestly to be saved: strangers had risen up against him; but his faith could say that God had delivered him out of all trouble. David must wander hither and thither, sometimes in the wilderness, sometimes in the mountains, and sometimes in the caves: cf. *Psalms lvii.* and *cxlii.* He twice saved Saul's life, for he would not allow his followers to slay the Lord's anointed. He could wait God's time for deliverance, yet, alas, his faith failed him, and at length he said in his heart, "I shall now perish one day by the hand of Saul," *1 Sa. xxvii. 1*, and he fled to the Philistines: strange place for David! The Philistines prepared for war with Israel, and apparently David would have joined them, but he was prevented by some of the lords of the Philistines objecting to him, and he was sent back. In this the providential hand of God was seen. But chastisement from the Lord had fallen upon him, for the Amalekites had smitten Ziklag and carried off his family and those of his followers. Recourse was had to God, who never forsook David, and He graciously answered, and told him to pursue. All was recovered, and David was able to send presents of the spoil to his friends. Both Saul and Jonathan were slain in the contest that followed.

David now went up with his followers to Hebron, and the throne being vacant, the men of Judah came and anointed him king over their tribe. Ish-bosheth, son of Saul, was afterwards chosen king by the other tribes.

For a time there was continual war between the two houses, but David grew stronger and stronger, and Ish-bosheth weaker and weaker. After David had reigned seven years and six months at Hebron, Abner revolted from Ish-bosheth, who was soon after slain by two of his officers, and David was anointed king over all Israel. All was now changed for David; but, alas, the first thing recorded after getting possession of Zion is "David took more concubines and wives out of Jerusalem, after he had come from Hebron." 2 Sa. v. 13.

Hiram king of Tyre sent messengers to David with timber and workmen, and a house was built for David. *Psa. xxx.* would appear to have been indited on its dedication. It was God who had brought up his soul from the grave, had lifted him up and healed him.

Again and again David fought with the Philistines. He burned their idols, and smote them from Geba to Gazer. He followed on to smite Moab; then extended his border to the river Euphrates, and put garrisons in Syria of Damascus; he smote of the Syrians in the valley of Salt 18,000. All they of Edom became David's servants: cf. *Psa. lx.* written after one of these victories, when apparently it had been a hard time for them: but it is also prophetic of the future.

David's great thought, when established in the kingdom, was to find a resting place for the ark, to bring God into the midst of His people. He attempted to bring up the ark, but at first not in God's way, and Uzzah was smitten, which displeased David and made him afraid; but he learned better, and the ark was carried up on the shoulders of the Levites, with sacrifices and much rejoicing. David, girded with a linen ephod, danced before the ark, and as the anointed of God he blessed the people and distributed his good things. Nature in Michal thought it shameful; but David was ready to be 'more vile' and 'base' in his own eyes.

David thought to build a house to Jehovah, for the ark was only within curtains; but God's message by Nathan was that God would build David a house: his kingdom should be established for ever. David's son should build God a house: cf. *Psa. cxxxii.*, and David's prayer in 2 Sa. vii. 18-29. David's heart went forth in thanksgiving, as he sat before the Lord. David shewed grace to Mephibosheth, a descendant of Saul, and brought him to his table; typical of the grace that will in the future be shewn to the remnant that own their Messiah. His kindness to the Gentile king of Ammon was refused and his messengers were insulted, which brought punishment upon the Ammonites and their allies.

David, now at his ease instead of fighting the Lord's battles, falls into great sin respecting Bath-sheba and Uriah. He had to hear that the sword should not depart from his house, and evil should rise against him in his own family. David confessed his sin, and was told at once that it had been put away; but God's government must be fulfilled, and the child should surely die. David, knowing how gracious God was, remained prostrate while the child lived, but the child died; and Absalom's rebellion followed: cf. *Psa. li.* for the exercises of David respecting his sin.

Sin followed in David's house: the defilement of Tamar, the murder of Amnon, and the flight of Absalom. On Absalom's return he ingratiated himself with the people and rebelled against his father. David fled from Jerusalem and toiled up Mount Olivet. *Psa. iii.* tells out his heart. He did not lose confidence in God: Jehovah was his shield: he lay down and slept, and awaked, for Jehovah sustained him. God was taking care of him, though he had to drink the cup of sorrow. The counsel of Ahithophel was disregarded, and David was saved. He bore the curses of Shimei, saying in his piety, "The Lord hath bidden him." David was deeply grieved at the death of Absalom, and had to be reasoned into sub-



mitting to what was seemly. He returned to Jerusalem and pardoned Shimei. The revolt of Sheba followed, and David feared it might be worse than that of Absalom; but by the wisdom of a woman Sheba alone was destroyed. There were still wars with the Philistines, in one of which David nearly lost his life: four giants were slain, and a song of thanksgiving was rendered to God. 2 Sa. xxii.; Psa. xviii.

In the last words of David he confessed that his house was not as it should be with God. He had signally failed in punishing sin in his family, especially in the case of Amnon and Absalom; yet he counted on the everlasting covenant that God had made with him, ordered in all things and *sure*. And he looked forward to that morning without clouds. The 'sure mercies of David' will reach Israel through Christ risen. Isa. lv. 3: cf. Acts xiii. 34.

David was tempted by Satan to number Israel: it was allowed of God, for his anger was kindled against Israel, though we are not told what was the occasion of it. The number was no sooner told to David than his heart smote him, and he confessed that he had sinned greatly. A choice of three punishments was offered to him, and he piously chose to be dealt with by God, for he knew His tender mercies were great, rather than to fall into the hands of his enemies. The pestilence broke forth, and 70,000 men fell, and as the angel was about to smite Jerusalem, Jehovah stayed his hand; and David erected an altar on the spot, and offered burnt offerings and peace offerings. The Lord was entreated for the land and the plague was stayed.

Though David was not allowed to build the temple, he made great preparations for it, with patterns or plans of the various parts, which he had by the Spirit, and he stored up abundance of silver, gold, and other materials. He also charged the princes to aid Solomon in the great work. David also arranged the details of the service, the priests, Levites, singers, &c. He established Solomon as his successor, and his work was done.

Only a few Psalms have been alluded to, those in which the circumstances of David are mentioned in the headings. The Psalms which bear his name were written by him, but only as an instrument; for it was by the Holy Spirit that they were indited: and thus are eminently prophetic. See PSALMS. Psa. lxxii. ends thus: "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen and Amen. The prayers of David the son of Jesse are ended."

David is a remarkable type of Christ: when he was hunted by Saul, he foreshadowed Christ in His rejection; and when on the throne he was a type of Christ as a man of war, putting down His enemies previous to His peaceful reign in the millennium, typified in Solomon. The Lord Jesus is often called the Son of David, and yet He is David's Lord, about which fact He Himself asked the Jews. Luke xx. 41-44. In like manner He is called the root and the offspring of David, Rev. xxii. 16: being God as well as man He could be both. He also has the key of David. Rev. iii. 7: cf. Isa. xxii. 22-24. He has the disposal of all things for the church, for the future kingdom on earth, and for the nations generally.

**Da'vid, City of.** 1. 2 Sa. v. 7: same as ZION, *q. v.* 2. BETHLEHEM, Luke ii. 11: so called because David was born there.

**Da'vid, Tower of.** Doubtless part of the castle in Zion, wherein armour was stored: it is mentioned only symbolically in Cant. iv. 4.

**Day.** Besides the ordinary application of the word, it is used in scripture as defining different periods. The term 'that day' often occurs in the Prophets and in the N. T. referring to the Messiah's day, sometimes connected with judgment and sometimes with blessing, the context of

each passage shewing its application. The subject generally may be divided into 1, *the days of the Law and the Prophets*, which extended from the giving of the law until the coming of the Messiah. "At the end of these days [God] has spoken to us in [His] Son," as Heb. i. 2 should read. This introduced Messiah's Day. But He was rejected and His reign postponed. In the meantime

2. *The Day of Grace* supervenes, during which the church is being called out. The Lord Jesus wrought out redemption, ascended to heaven, and sent down the Holy Spirit. Of this time He said "In that day ye shall know that I am in my Father, and ye in me, and I in you." John xiv. 20: cf. also chap. xvi. 23, 26. The present period is referred to as *man's day*. 1 Co. iv. 3, *margin*. These are also 'the last days' in which scoffers would come. 2 Pe. iii. 3; Jude 18.

3. *Messiah's Day*, when He returns in judgment and then to reign. "The day is at hand." Rom. xiii. 12; Heb. x. 25. "The day shall declare it." 1 Co. iii. 13. It is also called 'the last day.' John vi. 39-54; xi. 24; xii. 48. And it is called 'the great day.' Elijah will come before the great and dreadful day of the Lord. Mal. iv. 5. The kings of the earth will be gathered to the battle of that great day of God Almighty. Rev. xvi. 14. It is also called 'the day of Christ' and 'the day of Jesus Christ.' Phil. i. 6, 10; ii. 16; cf. 1 Co. i. 8; 2 Co. i. 14.

**Day of the Lord.** This cannot be separated from Messiah's day. It is often characterised by judgment: "A day of darkness and of gloominess, a day of clouds and of thick darkness . . . the day of the Lord is great and very terrible." Joel ii. 2, 11, 31; Mal. iv. 1. "The day of the Lord so cometh as a thief in the night; for when they shall say, Peace and safety; then sudden destruction cometh upon them." 1 Th. v. 2, 3. "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Pe. iii. 10. This scene is followed by 'THE DAY OF GOD' in verse 12, which ushers in the new heavens and the new earth.

It is important to keep the 'day' quite distinct from the coming of the Lord to fetch His saints; for many have misapplied the term, and it has been constantly asserted that the Second Epistle to the Thessalonians was written to shew the saints that it was wrong to be expecting the return of the Lord; whereas the fact is they thought the *day of the Lord* had come (though the First Epistle keeps the two things quite distinct: compare chap. iv. 13-18 with v. 1-4), and *this* could not come until Antichrist was revealed. There will be judgments before the millennium, and there will be judgments after the millennium, so that we may regard the Day of the Lord as extending through the millennium: it will be 'the Lord's' day in contrast to 'man's' day.

**Dayspring,** ἀνατολή. The word is from 'to arise up.' Luke i. 78. It is elsewhere translated 'east' because it is in the east that the sun rises. Christ is here compared to the spring of day from on high, as the true heavenly light, "to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

**Day Star,** φωσφόρος. The word is from φῶς and φέρω, 'to bring light.' 2 Pe. i. 19. Prophecy is a light in this dark world respecting things here and judgment. But, in contrast to judgment, the dawn and the day star are a better hope, not seen by those who appear only when the sun is risen, but for saints who look for Christ before He appears.

**Daysman.** The word signifies 'mediator,' or 'umpire,' as in the *margin*: one "that might lay his hand upon us both," Job ix. 33: as the Lord Jesus is mediator between God and men.

**Deacon**, *διάκονος*. This name is generally applied to the seven who were chosen to superintend the distribution of the funds of the church in Acts vi. 3; but they are not there called deacons, and though the name may be applicable to them, yet it cannot be restricted to such service. The term applies to any service not otherwise specified. The Greek word is more often translated 'minister' and 'servant' than 'deacon.' It twice refers to Christ, Rom. xv. 8; Gal. ii. 17; also to Paul and others, Col. i. 7, 23, 25; to magistrates, Rom. xiii. 4; and even to Satan's emissaries, 2 Co. xi. 15. The Epistle to the Philippians was addressed to the saints and to the 'bishops and deacons,' or overseers and servants. In 1 Ti. iii. 8-13 the moral qualifications of the deacon or minister are given, but what his work was is not specified; it is evident that they carried out their service officially. The service of deacon must not be confounded with 'gift.' Phebe was DEACONESS of the assembly in Cenchrea. Rom. xvi. 1.

**Dead Sea.** See SALT SEA.

**Death.** This is referred to in scripture under various aspects. 1. The general appointment for sinful man—the death of the body by the separation of the soul from it. Heb. ix. 27; Rom. v. 14; vi. 23. 2. The spiritual condition of fallen man, 'dead in trespasses and sins.' Eph. ii. 1, 5; Rom. vii. 24. 3. Death personified as a power of Satan: the last enemy to be destroyed. 1 Co. xv. 26; Rev. xx. 13, 14. 4. THE SECOND DEATH: eternal punishment. Rev. ii. 11; xx. 14; xxi. 8.

**Debir'.** 1. Amorite king of Eglon, slain by Joshua. Jos. x. 3, 23, 26. 2. City in the highlands of Judah near Hebron. It was one of the cities of the Amorites that was destroyed and its king slain. Joshua as the leader of Israel is represented as taking it, but in Judges we find that it was actually taken by Othniel, to whom Caleb gave his daughter Achsah in marriage for its capture. It was eventually given to the priests. Its former name was KIRJATH-SEPPER or KIRJATH-SANNAH. Jos. x. 38, 39; xi. 21; xii. 13; xv. 7, 15, 49; xxi. 15; Jud. i. 11, 12; 1 Ch. vi. 58. Identified with *edh Dhaheriyeh*, 31° 25' N, 34° 58' E. 3. Place on the north boundary of Judah, near the valley of Achor. Jos. xv. 7. Identified by some with *Thoghret ed Debr*, 31° 49' N, 35° 21' E. 4. Place on the boundary of Gad, mentioned after Mahanaim. Jos. xiii. 26.

**Deb'orah.** 1. Rebekah's nurse: she accompanied her mistress when she left Padan-aram and remained with her till her death; she was buried under the 'oak of weeping.' Gen. xxiv. 59; xxxv. 8. 2. Wife of Lapidoth: she became a 'mother in Israel,' and was a prophetess and 'judged Israel;' it was she who incited Barak to attack Jabin, who had oppressed Israel twenty years. This led to the defeat of their enemies, the death of Sisera by the hand of Jael, and the destruction of Jabin. A remarkable song of triumph by Deborah over the enemies of God followed the victory. Jud. iv. and v. Deborah is a beautiful instance of how, under God, the faith of a single person may be the means of arousing those under deep depression into activity and thence to victory.

**Decalogue.** See COMMANDMENTS, THE TEN.

**Decapolis.** A district embracing ten cities (as its name implies). After the conquest of Palestine by the Romans these cities were rebuilt and partly colonised, having peculiar privileges. Historians are not quite agreed as to which were the ten cities, but they are now generally held to have been Hippos, Gadara, Pella, Philadelphia, Gerasa, Dion, Canatha, Damascus, Raphana, and Scythopolis. All were on the east of the Jordan except Scythopolis: but the name Decapolis seems to have been used for a district on the west of the Jordan as well as on the east. Mat. iv. 25; Mark v. 20; vii. 31. It was to Pella that the Christians fled just before the destruction of Jerusalem.



**Dedan'.** Son of Raamah, son of Cush. His descendants are supposed to have located themselves on the Persian Gulf. Gen. x. 7; 1 Ch. i. 9. 2. Descendant of Abraham and Keturah, probably inhabiting the borders of Idumæa. Gen. xxv. 3; 1 Ch. i. 32. 3. District mentioned in Jer. xxv. 23; xlix. 8; Eze. xxv. 13. It is more than once in these prophecies associated with Edom, so that it was probably connected with the descendants of Abraham. 4. In Eze. xxvii. 15, 20; xxxviii. 13 apparently another place of the same name is referred to, which probably alludes to the district where the descendants of Cush settled.

**Deda'nim.** People mentioned in the 'burden upon Arabia.' Isa. xxi. 13. They were probably the descendants of Dedan the Cushite.

**Dedication, Feast of.** An annual Feast to celebrate the dedication of the Temple by Judas Maccabeus after it had been polluted by Antiochus Epiphanes, B. C. 165. John x. 22. It commenced on the 25th of the month Chisleu, and lasted eight days. The dedication of the Temple under Ezra was on the 3rd of Adar, Ezra vi. 15, 16; but this was not made an annual feast. The dedication of the Temple under Solomon was at the Feast of Tabernacles. 1 Ki. viii. 2; 2 Ch. v. 3.

**Deep, The,** ἄβυσσος. In Rom. x. 7 'the deep' probably refers to the deep sea, for in Deu. xxx. 13 (from whence the quotation is made) it is "Who shall go over the sea for us?" and the sea is called 'the deep' elsewhere, as Isa. li. 10; lxiii. 13, &c. In Luke viii. 31 'the deep' refers to the abyss where evil spirits are confined. It is probably the place where the fallen angels are reserved in chains of darkness, 2 Pe. ii. 4, where the reference is to *tartarus*, not *gehenna*. See **BOTTOMLESS PIT**.

**Deer.** See **FALLOW DEER**.

**Degrees, Songs of.** This is the title given to fifteen Psalms, cxx.—cxxxiv. The word is *maalah*, and signifies 'going up, ascent,' and is translated, 'stairs, steps, going up.' These Psalms have been grouped together: four are by David, one by Solomon, and the rest are without a name. Scripture does not specify any particular occasion on which they were used. The principal thought in the title being 'a going up' it has been suggested that as all males had to go up to Jerusalem thrice in the year, these may be the songs they sang on their way. The return from captivity under Ezra and Nehemiah is also called 'a going up,' and these Psalms may have been used on that occasion. The Syriac Version heads them 'Songs of ascent from Babylon.' On a still future return to the land the Spirit of God may lead to a similar use of these Songs of Degrees. They represent Israel as in the land, but all opposition not as yet removed.

**Dehav'ites.** Heathen colonists placed in Samaria on the captivity of the ten tribes. Ezra iv. 9. Perhaps the same as the *Dahi* spoken of by Herodotus, from the east of the Caspian Sea.

**De'kar.** Father of one of Solomon's commissariat officers. 1 Ki. iv. 9.

**Dela'iah.** 1. Leader of one of the courses of priests. 1 Ch. xxiv. 18. 2. Founder of a family whose genealogy was lost. Ezra ii. 60; Neh. vii. 62. 3. Father of Shemaiah who sought to dishearten Nehemiah. Neh. vi. 10. 4. Son of Shemaiah and prince at the court of Jehoiakim. Jer. xxxvi. 12, 25.

**Delectable things.** Desirable things, as in the margin. Isa. xlv. 9.

**Delicates.** Dainties. Jer. li. 34.

**Deliciously, To Live.** To live luxuriously. Rev. xviii. 7, 9.

**Delil'ah.** A Philistine harlot, of the valley of Sorek, loved by Samson. She, being bribed by the Philistines, teased Samson till he told her wherein his great strength lay. Jud. xvi. 4-18. By the great reward offered her—5,500 'shekels'—it appears probable that she was a political courtesan. We wonder at the folly of Samson, for he had ample proofs of her design;

but, alas, being away from God, the light had become darkness, and how great that darkness! The 'lap of Delilah' should be a signal warning to all.

**Deliverance.** See LIBERTY.

**Deluge.** See FLOOD.

**De'mas.** Fellow-labourer with Paul at Rome, Col. iv. 14; Philem. 24; of whom Paul had to write some five years later, "Demas hath forsaken me, having loved this present world, and is departed to Thessalonica." 2 Ti. iv. 10. This may signify, not that he had apostatised, but that he had fallen from Paul's line of things through love of this present age.

**Deme'trius.** 1. Silversmith of Ephesus, who made silver shrines of the temple. Fearing that the preaching of Paul against idolatry would lessen the gains of himself and others, he raised an uproar. Acts xix. 24, 38. 2. A convert who was borne witness to by all, and by the truth itself. 3 John 12.

**Demon,** δαιμόνιον, δαίμων. It is to be regretted that the translators of the A. V. did not use the word 'demon' where these words occur instead of 'devil,' for which there is another Greek word, δαίβολος, signifying 'accuser.' This latter word is used only in the singular, referring to the devil—Satan; but there are many demons. Philosophers spoke of demons quite differently from the way they are represented in scripture. Thus Plato says, "Every demon is a middle being between God and the mortal. God is not approached immediately by man, but all the commerce and intercourse between gods and men is performed by the mediation of demons." This was a device of Satan, that God could be worshipped through the agency of demons or demi-gods. In a similar way the Roman Catholics pray to the Virgin and the saints to intercede for them. Scripture makes it plain that the demons were evil spirits: cf. Rev. xvi. 13, 14.

Scripture also shews that idolatry was essentially demon-worship, the idol itself being nothing. "They sacrificed unto demons (*shed*), not unto God," Deu. xxxii. 17; 1 Co. x. 19, 20; "they shall no more offer their sacrifices unto demons (*sair*)."<sup>\*</sup> Lev. xvii. 7; Rev. ix. 20. Jeroboam had fallen so low as to have ordained priests for the demons (*sair*) and for the calves which he had made, 2 Ch. xi. 15; and some had "sacrificed their sons and their daughters unto demons (*shed*)."<sup>\*</sup> Psa. cvi. 37. The things worshipped may have been unseen objects, or they may have had some mystical representation, or may have been mere idols; but behind all these were real beings, evil, unclean spirits; so that it was morally impossible to have fellowship with the Lord Jesus and with these demons. 1 Co. x. 19-21.

The evil spirits that possessed so many persons when the Lord was on earth were demons, and from the instances given we learn much respecting them. The Pharisees said that the Lord cast out demons by Beelzebub the prince of demons. The Lord interpreted this to mean 'Satan casting out Satan;' by which we learn that the demons were the agents of Satan; and that Satan as a strong man had to be bound before his kingdom could be assailed. Mat. xii. 24-29. The demons also were strong ones, by the way they handled those they possessed, and by one

<sup>\*</sup> The Hebrew word *shed*, though traced from the word 'lord,' properly signifies "a destroyer, extirpator, a violent one; hence metaphorically a mischievous demon."—*Fürst*. It occurs only in the above two passages. *Sair* signifies 'rough, hairy,' and specially a *he-goat*: hence "a goat-shaped deity, which was idolatrously worshipped. . . . It was believed that such hostile beings inhabited the deserts and woods (Isa. xiii. 21; xxxiv. 14), and that they must be appeased by divine worship."—*Fürst*.

overcoming seven men and making them flee out of the house naked and wounded. Acts xix. 16. We know also that they were intelligent beings; for they knew the Lord Jesus and bowed at once to His authority. They also knew that punishment awaited them: for some asked if the Lord had come to torment them before the time. Mat. viii. 29.

It must not be supposed that demon-agency has ceased: the exhortation is, "Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." 1 John iv. 1. With this agrees the declaration that "in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons." 1 Ti. iv. 1. Spiritualists and Theosophists carry on intercourse with such, and are taught by them. In a future day also, when God will be pouring out His judgments on the earth, men will not repent, but will worship demons and all sorts of idols. Rev. ix. 20. The spirits of demons also, by working miracles, will gather the kings of the earth together to the battle of that great day of Almighty God. Chap. xvi. 14. And mystical Babylon will become "the habitation of demons, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Chap. xviii. 2. The world and the professing church are evidently ripening for these things; and some, under the plea of investigating phenomena, are unconsciously having to do with the wicked spirits themselves!

**Demoniacs.** This word is used to describe men who were possessed by demons, as revealed in scripture. In the N. T. those 'possessed' by demons were certainly under the control of the demons, even to casting them into the fire and into the water.

It has been argued that the persons said to be possessed were really lunatics, who imagined they were possessed; and to meet that fancy the Lord spoke to the supposed spirit and told it to come out! But this is simply an effort to deny the power of Satan and his emissaries over man, and also God's power in the miracles. The Lord spoke of the casting out of demons when he was not speaking to those possessed. The demons also knew the Lord to be the Son of God, answered Him, asked permission to go into the herd of swine, and feared he had come to punish them before the time. Those who were lunatics are mentioned along with, and as different from, those possessed with demons. Mat. iv. 24. It is true that the father of a lad who was possessed by a demon called him a lunatic, and said the disciples could not *cure* him, in Mat. xvii. 14-16; but in Mark ix. 17 he said his son had a dumb spirit, and in Luke ix. 39 'a spirit taketh him.' It was clearly a case of possession: the Lord rebuked the demon, and it departed from him.

In all cases the relief was experienced immediately the demon was expelled; the words used are too explicit to mean aught else than that the persons were possessed, and that the wicked spirits were cast out. The case of Judas Iscariot was somewhat different, inasmuch as it was Satan himself that entered into that wretched man. Luke xxii. 3. Here it was more than the mere question of power over man, it was the Adversary standing up against Christ.

Besides the permanent possession of men, there was the unclean spirit of lying prophecy. In the O. T. we have a remarkable instance of a spirit influencing 400 prophets. Ahab was to be enticed to go to war, and a spirit said he would accomplish it. He would go out and be a lying spirit in the mouth of all his prophets. "Now therefore," said Micaiah, "behold, the Lord hath put a lying spirit in the mouth of these thy prophets, and the Lord hath spoken evil against thee." 2 Ch. xviii. 20-22. We do not know the nature of this spirit, nor how he influenced the prophets.



**Denarius.** See WEIGHTS AND MEASURES.

**Deputy.** In the O. T. governor of a district. 1 Ki. xxii. 47; Est. viii. 9; ix. 3. In the N. T. proconsul, one who acted as governor of a Roman province with consular power. Acts xiii. 7, 8, 12; xviii. 12; xix. 38.

**Der'be.** City of Lycaonia, in Asia Minor, visited by Paul and Barnabas. Acts xiv. 6, 20; xvi. 1; xx. 4. It is twice mentioned with Lystra, and is placed on the maps to the east of that city. It has recently been identified with *Ambarrarasi*, west of *Eregli*.

**Descry, To.** To search, to spy out. Jud. i. 23.

**Desert.** See WILDERNESS.

**Destruction.** There are some thirty Hebrew and four Greek words translated 'destruction,' with various shades of meaning, some being applied to loss or devastation experienced in this life, and others to future and eternal destruction. There is no thought in scripture of annihilation in any of the passages, and even in material things it is agreed that there is no such thing as annihilation. In some passages destruction is spoken of as a place or a state of existence, thus "Hell and destruction are before the Lord;" "Hell and destruction are never full." Prov. xv. 11; xxvii. 20. 'Everlasting destruction' is 'everlasting punishment.' Compare Mat. xxv. 46 with 2 Th. i. 9.

**Deu'el.** Father of Eliasaph, 'prince' of Gad. Num. i. 14; vii. 42, 47; x. 20. In chap. ii. 14 he is called REUEL. This is plainly an instance where the letter 7 (D) has been mistaken for the letter 7 (R).

**Deuteronomy, Book of.** The name signifies 'The Second Law,' but this does not properly describe it, as the ten commandments and Jehovah's name and His covenant made in Horeb are the basis of its instructions. Neither does 'Repetition of the Law' give the right thought, because some parts of this book were not given before. It rehearses God's covenant relationship with Israel under new circumstances: they had come to the border of the promised land, and were just about to enter into its possession, not on the ground of faithfulness to the law, but according to the covenant made with the fathers: chap. ix. 4, 5. Some things are added which could have had no application in the wilderness, even referring to their having a king.

The style of the book is different from those preceding it: a vast typical system is portrayed in the three preceding books, while in this the Spirit of God is occupied with the actual circumstances connected with their possession of the land of promise. Nearly all of Deuteronomy is what Moses rehearsed in the hearing of the people. Thus, "Moses began to declare this law." Chap. i. 5. He called all Israel, and said unto them, "Hear, O Israel, the statutes and judgments." Chap. v. 1. The book may be otherwise divided into three parts, thus: Chaps. i.-xi.: Moses rehearses the way the Lord had led them, the covenant with them at Horeb, their disobedience, the resumption of God's relationship with them on the ground of Moses' mediation, and putting the law in the ark. Chaps. xii.-xxix.: various commandments are given with the results of obedience and disobedience fully stated. Chap. xxx. to the end: things to come, the song of Moses, and his blessing the tribes.

The fact is stated that from Horeb by the way of Mount Seir, unto Kadesh-barnea on the south border of the land, was only an eleven days' journey, yet it had occupied them, going backwards and forwards, nearly forty years. Moses then reminded them of the burden and strife which fell on him consequent on their being so great a people, and of the system of government that had been appointed among them; also that it was *themselves* who were the instigators of sending the spies to search out the land. This appears to clash with Num. xiii. 1, 2, which says, "The

Lord spake unto Moses, saying, Send thou men that they may search the land of Canaan." The two passages shew that the people proposed it; Moses consented (it pleased him well, he says here); and God commanded it. God's first message was, "Go up and possess it;" but the people hesitated, and said they would send the spies. Chap. i. 21-23. Their rebellion and their wanderings were the result.

Chapters II., III. Moses continues their history after the many days of their wilderness wanderings. They had been told not to meddle with the Edomites—the descendants of Isaac through Esau; nor with the Moabites and Ammonites, for they were the descendants of Lot. Sihon the Amorite had been subdued. This was after they had travelled round to the east of the Dead Sea. Chap. ii. 10-12 and 20-23 should be read as parentheses: they are valuable historical notes. Og king of Bashan had been conquered and his cities taken, a pledge of the full victory which the Lord would give over the nations of Canaan. The two tribes and a half had had their portion assigned on the east of the Jordan. Moses should see the land, but was not to go over the Jordan, and Joshua was to be his successor.

Chapter IV. Moses calls them to hearken to the commands he had given them, that they might live and go in and possess the land. The people must take heed unto themselves, that they make no similitude of Jehovah who had spoken to them, and so corrupt themselves.

Chapters V., VI. The covenant at Horeb is rehearsed with exhortations to obedience, and the great truth pressed upon them of which they were the witnesses: "Jehovah our God is one Jehovah," to whom every affection should flow.

Chapters VII., VIII. The people are warned against making any covenant with the people of the land; for they themselves were a holy people. God had chosen them for a special people above all upon the face of the earth. They are reminded of all God's goodness to them that they might not forget Him. He had humbled them and proved them, to do them good in their latter end.

Chapters IX.-XI. Moses declares that God was not going to bring them into the land on account of their own righteousness or uprightness of heart; but because He would fulfil His promises to Abraham, Isaac, and Jacob. Moses plainly tells them "Ye have been rebellious against the Lord from the day that I knew you;" and he rehearses their failings, and God's goodness, and His securing His covenant in the ark.

Chapters XII., XIII. The idolatrous altars and groves found in the land were to be destroyed. There was but *one place* to which all the sacrifices were to be brought, where Jehovah would put His name, and there *only* were the consecrated things to be eaten. They were *not to inquire* after the heathen gods, lest they should be ensnared thereby. Strong delusion is guarded against—if a prophet's sign came to pass, it might be to prove them. They must not follow such a one into idolatry, nor were they to spare the nearest relative who would lead them away from worshipping Jehovah their God.

Chapters XIV.-XIX. Many of the laws which were given in the former part of the Pentateuch are rehearsed. If they would have a king, he must be the one whom God would choose, and the king's duties are detailed.

Chapter XX. Instructions as to going to battle; what cities were to be spared, and what people were to be utterly destroyed.

Chapters XXI.-XXV. Divers commandments are rehearsed before the people.

Chapter XXVI. When they were brought into the land, and one

came to worship, he was to confess "A Syrian ready to perish was my father." Then the goodness of God was to be confessed in the redemption from Egypt, and bringing into the promised land, and they were to rejoice in every good thing God had given them. Then grace should flow out to the fatherless and the widows. Obedience should follow, and all defilement be avoided. Blessing should be asked for all Israel.

Chapter XXVII. The law was to be written on great stones, and set up on mount Ebal, where also an altar of whole stones was to be reared for both burnt offerings and peace offerings. Here, too, certain tribes were to stand to pronounce the curses which follow. Other tribes were to stand on mount Gerizim to bless. The blessings however are omitted, as in fact the people were under the curse, being under the law, as the apostle shews in the epistle to the Galatians when dealing with the principle of law.

Chapter XXVIII. The people being under the government of God, the consequences of obedience or disobedience are presented in blessings or cursings, the latter being realised in the subsequent history of the people.

Chapters XXIX., XXX. The solemn fact is stated that, spite of all the signs and miracles they had seen, yet the Lord had not given eyes to see, nor ears to hear, nor a heart to understand: compare John iii. 2, 3. They all on that day stood before the Lord their God, and He made the covenant with them. Ver. 15 (chap. xxx.) expresses it in few words—it was "life and good, death and evil." The secret purpose of God is referred to, and when all was ruined under law, the principle of righteousness by faith is introduced.

Chapters XXXI., XXXII. The law was to be read to the people every seven years. To Joshua the 'charge' was committed to bring the people into the land. Moses taught the people a song. It is partly prophetic, for their future is foretold. God would provoke them to jealousy by the Gentiles, as in Rom. x. 19; but would finally bless them. Moses longed to go over Jordan and see the land; but it was forbidden him because he had transgressed. (Dispensationally Moses represents the law and *that* could not bring them into the promised land.)

Chapter XXXIII. Moses blesses the twelve tribes. When Jacob blessed them in Gen. xlix. it was rather their prophetic history in the then future; here it is more their relationship with God in His government over them for blessing, when they will sit down at His feet and hear His words. Simeon is omitted; his portion was in the extreme south-west, near the desert; we read very little of this tribe, as if they were lost in the land. The number twelve was made up by the two sons of Joseph; however, we find that Simeon is among the twelve tribes sealed in Rev. vii. and in the future division of the land. Eze. xlviii. 25.

Chapter XXXIV. The death of Moses is related and that God buried him in an unknown place, so his tomb could not be worshipped as a holy spot. There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.

The Book of Deuteronomy is in a word characterised by exhortations to *obedience* by a people brought into God's land. It is often quoted in the N.T. and the Lord three times quoted from it when tempted of the devil. It is cited as written by Moses. Rom. x. 19; 1 Co. ix. 9. The scripture thus fully refutes those who seek to attribute it to some unknown writer of a later date. Of course the last chapter is an exception: it may have been added by Joshua.

**Devil, The.** See SATAN and DEMON.

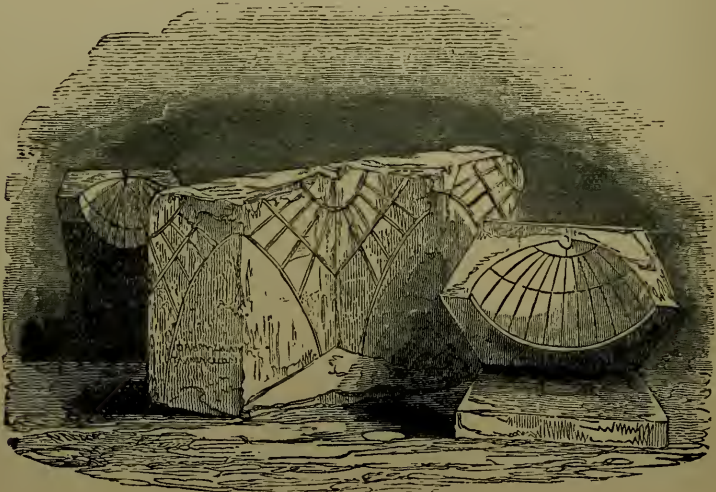
**Dew.** Whatever may be said as to the source and cause of the



dew, scripture shews that 1. It *descends*: it is called the dew 'of heaven;' Gen. xxvii. 28, 39; Dan. iv. 15-33; 'the clouds drop down the dew.' Pro. iii. 20. 2. It falls in the *night*. Num. xi. 9; Job xxix. 19, and disappears when the sun arises in its strength. Exo. xvi. 14; Hos. vi. 4; xiii. 3. 3. It is a *blessing*, a refreshment sent by God, and withheld for a punishment, or in discipline. Psa. cxxxiii. 3; Isa. xxvi. 19; Hag. i. 10; 1 Ki. xvii. 1. In the summer the dew is very copious in Palestine, and aids greatly in the cultivation of the land. It is typical of the refreshment and strengthening which God sends down upon His people during the night of the absence of their Lord. It will not be needed when the day breaks, and the Sun of righteousness arises with healing in His wings. Mal. iv. 2.

**Diadem.** Imperial crown or crown of honour. Job xxix. 14; Isa. xxviii. 5; lxii. 3; Eze. xxi. 26. See CROWN.

**Dial, Sun-dial.** Some contrivance, not definitely specified, by which the divisions of the day were ascertained by the shadow of some gnomon or pillar, caused by the sun falling upon a series of steps or degrees. 2 Ki. xx. 8-11; Isa. xxxviii. 8. Hezekiah asked that the shadow might go backward ten degrees, and this took place on the dial of Ahaz. The same thing may not have occurred elsewhere, as it was simply to strengthen



ANCIENT CONCAVE DIALS.

the faith of Hezekiah, nor is it necessary to suppose that the motion of the earth was reversed. May not the phenomenon have been produced by a peculiar state of the atmosphere causing refraction of the light passing through it? In whatever way it was brought about, it was by the power of God. Apparently a report of it reached Babylon, and ambassadors from the princes were sent to inquire of the 'wonder' that had occurred. 2 Ch. xxxii. 31.

**Diamond.** The Hebrew word in Exo. xxviii. 18; xxxix. 11; Eze. xxviii. 13, is *yahalom*. It occurs only in these places, and cannot be identified: it is generally held not to be what is now known as the diamond. In Jer. xvii. 1 the word is *shamir*. This is translated 'adamant' in Eze. iii. 9. It is thought to be the corundum, a very hard stone, but being of different hues it has now various names.

**Dia'na.** This is the Latin name of one of the principal goddesses of the Greeks and Romans: the Greek name is *Artemis*. An image of her was said to have fallen from heaven, or to have been formed of wood or ebony which fell from the clouds. It was worshipped by all Asia. Her temple was at Ephesus, built of choice marble. A Roman coin in the British Museum bears a representation of the temple with the image of the goddess in the centre. Acts xix. 24-35. Though Ephesus was otherwise an enlightened city, it was dark as to religion, the excited people could shout for two hours "Great is Diana of the Ephesians."

**Dibla'im.** Father of Gomer, Hosea's 'wife.' Hos. i. 3.

**Dib'lath.** In the Hebrew it is *Diblah*. Eze. vi. 14. Place in the north of Canaan, conjectured by some to be the same as *RIBLAH*, but only by supposing an error of the copyist, D (ד) being written for R (ר). Others identify it with *Dibl*, 33° 7' N, 35° 22' E.

**Di'bon.** 1. City on the east of the Jordan in Moab, afterwards possessed by Gad; but near the time of the captivity it was again seized by Moab. Jos. xiii. 9, 17; Num. xxi. 30; xxxii. 3, 34; Isa. xv. 2; Jer. xlviii. 18, 22. Also called *DIBON-GAD* in Num. xxxiii. 45, 46. Identified with *Dhiban*, 31° 30' N, 35° 45' E. 2. City inhabited on the return from exile, Neh. xi. 25: perhaps the same as *DIMONAH*. Not identified.

**Dib'ri.** A Danite, whose daughter Shelomith had married an Egyptian. Lev. xxiv. 11.

**Did'ymus.** See *THOMAS*.

**Dik'lah.** Son of Joktan of the family of Shem, whose descendants settled in Arabia. Gen. x. 27; 1 Ch. i. 21.

**Dil'ean.** Town in the lowlands of Judah. Jos. xv. 38.

**Dim'nah.** Levitical city of Zebulun, Jos. xxi. 35; but it is not mentioned in the cities of this tribe in Jos. xix. 10-16, and in the Levitical cities of Zebulun in 1 Ch. vi. 77 the name of *RIMMON* occurs, which makes it appear probable that the two names refer to the same place.

**Di'mon, Waters of.** Streams east of the Salt Sea. Isa. xv. 9.

**Dimo'nah.** City in the south of Judah, Jos. xv. 22: perhaps the same as *DIBON*, No. 2.

**Di'nah.** Daughter of Jacob and Leah: defiled by Shechem, son of the chieftain Hamor, which led to the massacre of the Shechemites through the craftiness and cruelty of Simeon and Levi. Gen. xxx. 21; xxxiv. 1-26; xlv. 15.

**Di'naïtes.** Colonists placed by the Assyrians in the cities of Samaria. Ezra iv. 9. They are not otherwise known.

**Din'habah.** Capital city of Bela, son of Beor, king of Edom. Gen. xxxvi. 32; 1 Ch. i. 43.

**Dinner.** 1. *aruchah*, 'allowance.' Any meal of herbs where there is love is better than a stalled ox with hatred. Pro. xv. 17. 2. *akal*, 'to eat.' Joseph's brethren were 'to eat' with him at noon. Gen. xliii. 16. 3. *ἀρπάζον*, a meal taken in the morning: cf. John xxi. 4, 12, 15; but late enough for friends to be invited. Luke xi. 37, 38. Used for a marriage feast in Mat. xxii. 2, 4, perhaps as late as noon: it is distinguished from 'supper' in Luke xiv. 12.

**Dionys'ius.** Member of the supreme court at Athens, converted under the preaching of Paul. Acts xvii. 34.



DIANA.

**Diot'rephes.** One in the church, otherwise unknown, who loved to have the pre-eminence: he refused to receive certain brethren, and excommunicated others. 3 John 9. Thus early was 'clericalism' manifested in the church.

**Discerning of Spirits.** This was one of the gifts in the early church, needful for 'testing the spirits,' because even then many false prophets had gone forth into the world. 1 Co. xii. 10; 1 John iv. 1-3. This gift was especially necessary at the time when the word of God was not fully written.

**Disciple, μαθητής.** This word signifies strictly 'a learner' or 'pupil.' The Pharisees had such, whom they taught to fast. Mat. xxii. 16; Mark ii. 18. John the Baptist had disciples, who likewise fasted. Mat. ix. 14; Luke v. 33; John iii. 25. The Lord Jesus had His disciples: the apostles whom He chose to be with Him are called His 'twelve disciples,' Mat. xi. 1; but in other places the term is applied to all who followed the Lord, many of whom 'went back and walked no more with him.' John vi. 60-66. When great multitudes followed the Lord, He turned to them and bade them count the cost of really following Him. Such an one must hate (in comparison with Christ) all his natural relations and his own life also. He must take up his cross and follow Christ, and he must forsake all that he had, or he could not be His disciple. Luke xiv. 26-33. On another occasion Jesus said to the Jews that believed on Him, "If ye abide in my word, ye are truly my disciples." John viii. 31. It was true association in heart with a rejected Christ. Mat. x. 24, 25; John xv. 8.

**Discipline.** The word occurs only in Job xxxvi. 10, but the Hebrew word, *musar*, is found elsewhere, and is often translated 'instruction,' and at times 'chastening' and 'correction.' In Job it is God opening men's ears for instruction or discipline. In the N.T. the word *παιδεύω* is translated both 'to instruct' and 'to chasten,' shewing that it is God's care over His saints for blessing. See CHASTENING. There is also discipline in the church. If one be overtaken in a fault the spiritual are called upon to restore such a one. Gal. vi. 1. If there is sin, it may call for a REBUKE before all. 1 Ti. v. 20. Some may need reproof, 2 Ti. iv. 2; and in other cases, as a last resort, discipline may call for 'putting away.' See EXCOMMUNICATION. The end and purpose of all discipline is to restore the soul to communion with God and with His saints. Discipline should always be exercised in the 'spirit of meekness,' each one considering himself lest he also be tempted. Gal. vi. 1.

**Diseases.** There are four Hebrew words and four Greek words so translated, but, like the English word, they do not specify the nature of the complaint. God promised to Israel that if they would be obedient He would take away from them all sickness, and would put upon them none of the evil diseases of Egypt which they had known. Deu. vii. 15. When the Lord was on earth He healed every sickness and every disease among the people. Mat. ix. 35. On the ground of obedience they failed to attain freedom from diseases, but their Messiah healed them all in grace. See the various names of the specific diseases, as FEVER, &c.

**Dish'an.** Youngest son of Seir the Horite. Gen. xxxvi. 21, 28, 30; 1 Ch. i. 38, 42.

**Dish'on.** 1. Fifth son of Seir the Horite. Gen. xxxvi. 21, 26, 30; 1 Ch. i. 38, 41. 2. Son of Anah and grandson of Seir. Gen. xxxvi. 25; 1 Ch. i. 41.

**Dispensation, οἰκονομία.** This is literally 'administration of a house,' an 'economy,' and hence an ordered dealing with men by God in the varied administration of his ways at different times. In reviewing God's administrations with man, we may notice the state of *innocence* in Eden,



though it hardly partook of the character of a dispensation. One law was given to Adam and Eve, and obedience was required, the penalty being announced if they failed.

This was followed by the lengthy period of nearly 1600 years till the flood—a time of no ordered dealing of God with men, during which men corrupted their way, and the earth was filled with violence. Then the world was ‘spoken to’ by God in the person of Noah, who was ‘a preacher of righteousness;’ and their repentance was waited for in long-suffering mercy while the ark was preparing. 1 Pe. iii. 20; 2 Pe. ii. 5. They repented not and the old world was destroyed. In the post-diluvian world government of man by his fellow was established by God, while a knowledge of God, as a God who judged evil, was spread abroad by the descendants of Noah; traditions of the Flood being found all over the earth. This was an additional testimony for God. Then followed the division of the earth into various nations and tribes, according to their families and tongues. Among these *ignorance* of God prevailed in spite of the testimony of God’s power and divinity, and the admonition of conscience spoken of in Rom. i., ii.

About 360 years after the deluge the Patriarchal Age was begun by the call of Abraham, a new and sovereign dealing of God; but this was confined to Abraham and his descendants.

The Dispensation of *the Law* followed, strictly the first publicly ordered system of God’s dealing with men, and administered by angels. The oracles of God were given to a nation, the only nation in all the earth that God had known in this way. Amos iii. 2. It was the dispensation of ‘Do this, and live and be blessed; disobey, and be cursed.’ This dispensation had three phases: 1. About 400 years under the Judges, when God would have been their king, but during which time every one did that which was right in his own eyes. 2. 500 years as a kingdom under royalty. And 3. 600 years from the captivity to the coming of Christ. Connected with this was prophetic testimony: the law and the prophets were until John. Luke xvi. 16.

During this ‘Dispensation of Law’ the Times of the Gentiles commenced in the political supremacy of Nebuchadnezzar, the head of gold and king of kings. Dan. ii. 37, 38. They still run their course, and will continue until the Lord Jesus commences His reign.

2. The Dispensation of *Grace and Truth* commenced, after the preaching of John, by the advent of Christ. During this economy the gospel is preached to every creature under heaven, and the calling out of the Church takes place, extending as a parenthesis, from the day of Pentecost to the rapture of the saints. Acts ii. 1-4; 1 Th. iv. 13-18. Paul had a special ‘dispensation’ committed to him by God, both as to the gospel and to fulfil the word of God by the doctrine of the church as the body of Christ. 1 Co. ix. 17; Eph. iii. 2, 3; Col. i. 25, 26.

3. The Dispensation of *the Reign of Christ* over the earth during the millennium. It is also called ‘the dispensation of the fulness of times.’ Eph. i. 10; Rev. xx. 1-6. See MILLENNIUM.

Under these varied administrations the goodness and faithfulness of God shine out, and the failure of man is everywhere made manifest.

**Dispersion.** The term applied to the nation of Israel as now scattered throughout the world. Est. iii. 8; Jer. xxv. 34; Eze. xxxvi. 19; John vii. 35. It was to believers among them that the Epistles of James and 1 Peter were specially addressed.

**Disposition of Angels,** *διαταγὰς ἀγγέλων*. The ordered ministry of angels in connection with the dispensation of law. Acts vii. 53: cf. Gal. iii. 19.

**Distaff.** The staff that holds the bunch of flax or wool, which, with the spindle are implements of spinning by the hand. Pro. xxxi. 19.

**Distil, To.** Used in scripture only with reference to the dew or rain which 'drops' in minute particles. Deu. xxxii. 2; Job xxxvi. 28.

**Divination.** The numerous references in scripture to the various forms of occult science, as it is now called, and the strong denunciations against the Israelites having anything to do with it, shew that it was a dangerous reality, however much deception might at times have been associated with it. We read of it first in Gen. xli. 8, when Pharaoh called for all the magicians, *chartummim*, of Egypt and the wise men, to interpret his dream. All their resources failing, God's man in the prison was called forth to shew the dream, and this proved the occasion of working out God's purposes respecting Joseph. Doubtless the above class of men were eminent for their learning, as those were at the court of Babylon, over whom Daniel was made chief. Dan. iv. 7, 9.

Among those in Egypt there were some at least who were able to exercise powers beyond what they obtained by human learning. When Moses was endeavouring by means of signs to convince Pharaoh of the power of God, the magicians of Egypt were able to turn their rods into serpents, and to simulate the first two plagues with their enchantments. Exo. vii. 22; viii. 7. These plagues were 'turning the water into blood,' and 'bringing up frogs upon the land.' This was beyond mere human power, and certainly the magicians did not work by the power of God; it must therefore have been by the power of Satan. We know not the nature of the enchantments used, the word is *lat*, and signifies 'secret, magic arts.' Satan can suggest what incantations to employ, if man is willing, and can exercise his powers as far as permitted by God. After the first two plagues the power was stopped, and the magicians had to own, when lice were produced, "This is the finger of God."

In Deu. xviii. 10, 11 there is a list of things bearing on our subject which were denounced by the Lord, 1. DIVINATION, *qesem*, 'prediction.' A remarkable passage in Eze. xxi. 21, 22 gives some instances of how the heathen divined. The king of Babylon had come to two roads, and wanting to know whether he should take the road to Rabbath or to Jerusalem, resorted to divination. First 'he shook his arrows' (as it should be translated). Doubtless two or more arrows were marked each with the name of one of the cities, and shaken in the quiver, whichever arrow was taken by the right hand decided which road was to be taken. Jerusalem fell to the right hand. Perhaps the king was doubtful, so he consulted with images, *teraphim*; it is not known how these were used for divination: cf. Zec. x. 2. The king still sought another guide: 'he looked in the liver.' By certain set rules the intestines of a sacrifice were said to be propitious or the reverse. The king using *three* sets of prognostications shews that he had no great confidence in his divinations: he may have been often deceived by them previously. How different from an answer from God vouchsafed to Israel!

Other means of divination are named, as, 'divining by the cup.' Gen. xlv. 5, 15. This was practised by the Egyptians and Persians and is thus described: small pieces of metal and stones, marked with signs, were thrown into the cup, and answers gathered from the marks as they fell. Sometimes the cup was filled with water, and, as the sun fell upon the water, images were seen or fancied on its surface. Another reference is "My people ask counsel at their stocks, and their staff declareth unto them." Hos. iv. 12. The Arabs used two rods, on one of which was written *God bids*, and on the other *God forbids*, these were shaken together, and the first that fell, or was drawn, was taken for the answer; or one rod was

thrown up and the direction in which it pointed when it fell was the answer. It will be seen here that a 'stock' or god was invoked that what the staff declared should be controlled by him. So in all divination, incantations were used, and the gods invoked to let the replies given be the most favourable. Behind all this we know there were demons who controlled the results given, so as to work out the purposes of Satan.

In the Acts we find a damsel possessed with a spirit of divination, or of Python. This was the prophetic oracle at Delphi, held to be the centre and focus of Gentile divination. An evil spirit connected with that oracle possessed this young woman. The testimony of the evil spirit to the servants of the most high God is remarkable: it may have been compelled to speak thus when brought face to face with the power of God (as the demons owned Christ): but the apostle could not tolerate commendation from such a source—the spirit was cast out by a superior power. Her sooth-saying or divination was stopped, and her master lost the source of his evil gains. Acts xvi. 16–19.

2. OBSERVER OF TIMES, or, as others translate it, 'a practiser of augury:' it may have included both. The word is *anan*, which is also translated 'enchanter, soothsayer, and sorcerer.' An observer of times had his lucky and unlucky days, and nothing must be set on foot without the gods being consulted. We have an instance of this in Esther, when Haman wanted to find a lucky day on which his plans against the Jews should be carried out. They resorted to the lot, but doubtless invoked their god to give it success. Others practised augury for the like purpose of ascertaining the will of their god. Thunder, lightning, observing the clouds, the flight of birds, or the appearance of certain birds, answered their questions.

3. ENCHANTER, *nachash*, 'a whisperer.' This seems to refer to the songs sung or charms muttered as a preliminary to obtaining a response from the spirits they wished to consult. It was one of the things that Manasseh resorted to. 2 Ki. xxi. 6.

4. WITCH or SORCERER. The Hebrew word is *kashaph*, and refers to the practice of magical arts, with the intent to injure man or beast, or to pervert the mind; to bewitch. It may be that they had no power to injure another unless that person, out of curiosity or friendship, was a willing listener to the incantations used. Manasseh practised also this wickedness. 2 Ch. xxxiii. 6. Nineveh is compared to a well-favoured harlot, the mistress of witchcrafts. Nah. iii. 4. The woman at Endor is usually called a witch.

5. CHARMER, from *chabar*, 'to join together, to fascinate.' It is associated with another word, *lachash*, 'to speak in a soft gentle manner,' and then is applied to the charming of serpents. Ps. lviii. 5. In like manner man is deceived and disarmed of his aversion to intercourse with evil spirits until he finds himself under their sway. In Isa. xix. 3 another word, *ittim*, is translated 'charmer' with a similar meaning, as giving a gentle sound in the incantations of the sorcerers.

6. CONSULTER WITH FAMILIAR SPIRITS. The word is *ob*, which signifies 'a leathern bottle or skin,' and is supposed to imply that the persons alluded to were professedly inflated with a spirit. It occurs sixteen times and is translated in all the places as above. As an example of the meaning of this word we have the woman at Endor whom Saul consulted: she is said to have had a familiar spirit. Saul at once said to the woman, "Bring me him up whom I shall name unto thee." The woman, as soon as her life was secured by an oath, replied, "Whom shall I bring up unto thee?" Apparently it was her profession to call up departed spirits, but on this occasion she recognised the work of a superior power,



for when she saw Samuel she cried with a loud voice. Samuel told Saul that he and his sons on the morrow would be with him. Whether having the power to call up departed spirits is always implied in the above word is not known. A remarkable thing, in connection with those who have a familiar spirit, is that apparently there is a voice heard 'out of the ground.' Isa. xxix. 4.\*

7. WIZARD, from *yiddeoni*, 'a knowing, wise one.' The only thing said in scripture concerning such is that they 'chirp and mutter.' Isa. viii. 19. This was doubtless a part of their incantations, used to bewilder those who came for advice, and needful perhaps to arouse to action the spirit they wished to consult. The counsel may have been good at times in order the more effectually to draw the deluded ones under the influence of the evil spirits.

8. NECROMANCER, from *darash methim*, 'to consult the dead.' This occurs only in Deu. xviii. 11, though the same is implied in Isa. viii. 19: Should the living go to the dead? should they not seek unto their God? And in Psa. cvi. 28 we read of some who 'ate the sacrifices of the dead,' which may have been a preliminary to consulting them. The above is the list given in Deu. xviii. 10, 11; a few still demand attention.

9. ASTROLOGERS, *habar shamaym*, 'dividers of the heavens' for astrological purposes. Isa. xlvii. 13. The word for 'astrologers' throughout Daniel is a different word, *ashshaph*, and does not imply any connection with the heavens, but is rather 'sorcerers' or 'enchanters,' as we read with reference to Babylon in verses 9, 12, where a multitude of sorceries and great abundance of enchantments are spoken of. Along with the Babylonish astrologers in verse 13 are associated STAR-GAZERS, who may have prognosticated events from the altered positions of the planets in respect to the stars. To this is added MONTHLY PROGNOSTICATORS, who probably drew their deductions from the moon. Connected with Babylon is also the word SOOTHSAYER, *gezar*, 'to divide, determine fate or destiny' by any pretended means of predicting events.

In the N.T., besides the case referred to of the damsel possessed by a spirit of Python, we read of others, such as Simon who used sorcery and bewitched the people of Samaria for a long time, Acts viii. 9-11; and Elymas the sorcerer, a Jew who was met with in Cyprus, who perverted the right ways of the Lord. Acts xiii. 6, 8. These used magical arts (called 'curious arts' in Acts xix. 19) and bewitched the people. Another word is used for sorceries in the Revelation, *φαρμακεία*, which refers to drugs, 'to stupefy with drugs,' and then for any system of sorcery by incantations. Rev. ix. 21; xviii. 23; cf. xxi. 8; xxii. 15. Sorcery is classed with the grossest of sins, and is also applied to the professing church in mystical Babylon. The same word is translated 'witchcraft' in Gal. v. 20.

The above is a brief glance at the subtle power of Satan in the unseen world, by which he deludes mankind, at least where man is the willing victim. Is it not clear that divination should not be confounded with mere jugglery? However much that may be associated with it, the real power of Satan is behind it. Some sorcerers converted in modern times in various parts of the earth have confessed that they were controlled by a power beyond their own; but that it ceased entirely on their believing and con-

\* It has been doubted by many whether it was really Samuel that arose, because of his being God's prophet. The woman had reckoned that her familiar demon would personate as usual: hence her fear when God allowed Samuel's spirit in this special instance to appear. Of course Satan can do nothing without God's permission, but it must be remembered that it is Satan that had the power of death, Heb. ii. 14; and both Hades and Death, as powers of Satan, will eventually be cast into the lake of fire. Rev. xx. 14.

fessing Christ. It is important to see that this power is of Satan, because of the great increase in the present day of attempting to have intercourse with the spirits of the dead, to which even Christians may be, and indeed have been, drawn out of mere curiosity. "Let no man beguile you of your reward . . . intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." Col. ii. 18.

**Divine.** In 2 Pe. i. 3, 4, the word is *θεῖος*, 'of or pertaining to God.' His divine power hath given us all things that pertain to life and godliness; also, through the communication of exceeding great and precious promises, believers become partakers of the divine nature. In Heb. ix. 1 the word is *λατρεία*, 'ordinances of service' (the word 'divine' is better left out, though it was God who gave the O. T. ritual). The same word is translated 'service' in John xvi. 2; Rom. ix. 4; xii. 1.

**Divorce.** This was explained by the Lord. Moses had suffered a man to put away his wife for any cause, as we see in Deu. xxiv. 1, 3; but the Lord maintained God's original ordinance that what God had joined together, man had no right to put asunder, therefore a man must not put away his wife except for fornication, when she herself had broken the bond. Mat. v. 31, 32; xix. 3-9. A BILL OF DIVORCEMENT must be given to the woman, the drawing up of which, and having it witnessed, was some little check upon a man's hasty temper.

Divorce is used symbolically to express God's action in putting away Israel, who had been grossly unfaithful, and giving her a bill of divorcement. Isa. l. 1; Jer. iii. 8.

**Diza'hab.** Place in the wilderness near where Moses rehearsed the law. Deu. i. 1. Identified with *Dahab* on the west shore of the Gulf of Akaba, about 28° 30' N, 34° 29' E.

**Doctors.** Literally Teachers: otherwise called DOCTORS OR TEACHERS OF THE LAW. Those who devoted themselves to the study and teaching of the Jewish law. Luke ii. 46; v. 17; Acts v. 34.

**Do'dai.** An Ahohite, one of David's captains. 1 Ch. xxvii. 4.

**Doda'nim.** Descendants of Javan, son of Japheth. Gen. x. 4; 1 Ch. i. 7. In the margin the name is RODANIM, which has some manuscript authority.

**Doda'vah.** Father of Eliezer who prophesied against Jehoshaphat. 2 Ch. xx. 37.

**Do'do.** 1. Grandfather of Tola, a judge, of the tribe of Issachar. Jud. x. 1. 2. An Ahohite, father of Eleazar, one of David's three mighty men. 2 Sa. xxiii. 9; 1 Ch. xi. 12. 3. Father of Elhanan, one of David's mighty men. 2 Sa. xxiii. 24; 1 Ch. xi. 26.

**Do'eg.** Chief of Saul's herdmen, an Edomite, who informed Saul of David's being aided by Ahimelech, and who afterwards slew the latter and his house—85 priests. 1 Sa. xxi. 7; xxii. 9-22; Psal. lii. *title*. We have no information as to how such a man could have been 'detained before the Lord.' He may have been a proselyte and had some vow upon him.

**Dog.** Constantly referred to in scripture as an unclean and debased animal: hence the unclean Gentiles or heathen are compared to dogs. Psal. xxii. 16; lix. 6, 14. The price of a dog was forbidden to be put into the Lord's treasury, it was an abomination. Deu. xxiii. 18. Hazeel, a heathen, said, "Is thy servant a dog?" and the most offensive epithet was to call a man a dead dog. They were, and are, the scavengers of Eastern cities. All refuse is thrown into the streets and the dogs eat it. It was the dogs who ate the body of Jezebel, and licked up the blood of Naboth and of Ahab. In the N. T. it is the same: 'without are dogs,' 'beware of dogs,' used symbolically of those cut off and of the unclean: they return to their vomit again. The only apparent exception to the above is when

the Lord compared the Syrophenician woman to a dog, and she said, "Yet the dogs eat of the crumbs which fall from their masters' table." In these passages the diminutive of the word is used, implying 'little dogs, or puppies,' and these are often kept in houses until they grow up. But this does not remove the contempt implied in the term. Matt. xv. 27. Wyclif translated 'houndis' and 'lilil whelpis' in Mark vii. 27, 28.

**Door.** Besides the common use of the door as the means of entrance into a house, and of enclosing those within when shut, it is used in scripture symbolically for the way of entrance into blessing. The Lord said, "I am the door: by me if any man enter in, he shall be saved." Salvation is only by Him. He also said that as the true Shepherd He entered into the sheepfold by the door, that is, though Son of God, He entered as obedient by God's appointed means, being circumcised, presented in the temple, and baptised. John x. 1-9. God opened 'the door of faith' to the Gentiles by Paul and Barnabas. Acts xiv. 27. Opportunities for service are called opened doors. 1 Co. xvi. 9; 2 Co. ii. 12; Col. iv. 3; Rev. iii. 8.

When the church is represented as in a Laodicean state the Lord is outside knocking for admission at the door of the assembly, so that the individual may hear, with a promise of blessing to those who open to Him. Rev. iii. 20.

Doors in the East are usually made of wood; but in the deserted cities of Bashan doors are found cut out of stone, with a projection top and bottom which served as pivots on which the door turned.

**Doph'kah.** One of the stations of Israel. Num. xxxiii. 12, 13.

**Dor.** Ancient royal city of Canaan, on the most southern border of the coast of Phœnicia. Its king was slain, but Manasseh could not drive out its inhabitants. It was tributary to David and Solomon. Jos. xi. 2; xii. 23; xvii. 11; Jud. i. 27; 1 Ki. iv. 11; 1 Ch. vii. 29. Identified with *Tantura*, 32° 37' N, 34° 55' E.

**Dor'cas.** See TABITHA.

**Do'than.** City of Manasseh, west of the Jordan. Gen. xxxvii. 17; 2 Ki. vi. 13. Identified with *Tell Dothan*, 32° 25' N, 35° 14' E.

**Dove,** *yonah*, *περιστερά*. The well-known bird of the pigeon tribe, of which there are many species. These words are translated both 'dove' and 'pigeon.' For the turtle-dove the words *tor*, *τρυγών*, are used, names supposed to be derived from the note of the bird. Pigeons are very common in Palestine, and if any persons were too poor to buy a pair for an offering the young could easily be caught in the holes of the rocks: thus God graciously ordered it that the poorest could obtain what was needed.

There are four species of doves that inhabit Palestine: of these the most abundant is the Rock Pigeon, or Blue Rock Dove, the *Columba livia*. They shun the habitation of man, and live in holes in the rocks. There are three species of turtle doves known in Palestine, which are both wild and domesticated. Some may often be seen in Jerusalem. The most abundant of these is perhaps the *Turtur auritus*.

The dove is commonly taken as the emblem of *peace*: the Holy Spirit descended on the Lord 'like a dove,' answering to "on earth peace, good will toward men." It is also an emblem of harmlessness: 'wise as serpents, harmless as doves.' Mat. x. 16. In the Canticles the bridegroom three times calls the bride 'my dove,' and says she has 'doves' eyes;' she also says the latter of him. Cant. i. 15; ii. 14; iv. 1; v. 2, 12; vi. 9. Loving gentleness characterises the dove.

**Dove's Dung.** Some take this in 2 Ki. vi. 25 to represent a kind of herb; we have plants similarly named, as cowslip, hart's-tongue, &c., and the Arabs have a herb they call 'sparrows' dung.'



**Dowry.** The sum paid by a man to the relatives of the woman who becomes his wife. Gen. xxxiv. 12; Exo. xxii. 16, 17; 1 Sa. xviii. 25: cf. Hos. iii. 2. Leah, on having her sixth son, piously said, "God hath endued me with a good dowry." Gen. xxx. 20. The dowry which Jacob gave for his wives was seven years' service for each. Gen. xxix. 18, 27.

**Drag.** Fishing net. Hab. i. 15, 16: *margin*, flue-net.

**Dragon,** *tannin*, *δράκων*. It may signify any great serpent or sea monster, symbolical of a huge destructive creature. Nations doomed to destruction and desolation, including Jerusalem, are said to become habitations of dragons. Isa. xxxiv. 13; xxxv. 7; Jer. ix. 11; x. 22; li. 37. Pharaoh, king of Egypt, is called the great dragon. Eze. xxix. 3. As one of God's creatures the dragon is called upon to praise Jehovah. Ps. cxlviii. 7. In the N. T. the dragon is a type of Satan and those energized by him. In Rev. xii. 3 the "great red dragon, having seven heads and ten horns," is symbolical of Satan's power in the form of the Roman empire: it endeavoured, in the person of Herod, to destroy Christ when born. In chap. xiii. 2, 4 it is Satan who gives the resuscitated Roman empire in a future day its throne and great authority. In ver. 11 the Antichrist, who has two horns like a lamb, speaks as a dragon. In chap. xvi. 13 it is Satan, and in chap. xx. 2 he is described as "that old serpent, which is the Devil and Satan."

**Dragon Well.** Supposed to be a pool on the south of Jerusalem. Neh. ii. 13.

**Dram.** See WEIGHTS AND MEASURES.

**Draught-house.** Place for refuse. 2 Ki. x. 27.

**Dreams.** Though associated in some passages with trifles and vanities, Job vii. 14; Ecc. v. 7, there is yet abundant evidence in the scriptures that God often conveyed His mind to people by means of dreams, and this not only to those who obeyed Him, but also to the heathen. Gen. xx. 3, 6; Jud. vii. 13. "God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed: then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man." Job xxxiii. 14-17. God said that He would instruct His prophets in dreams. Num. xii. 6. He also used dreams in the case of Nebuchadnezzar and of Daniel in order to reveal His will and purpose concerning the future.

Joseph, the reputed father of the Lord, was directed several times by means of dreams; and Pilate was warned by his wife to have nothing to do with that just man because of what she had suffered in a dream. Mat. i. 20; ii. 12-22; xxvii. 19. It is to be remarked that in the last days when God pours out His Spirit on all flesh the sons and daughters will prophesy, and the young men shall see visions, and the old men shall dream dreams. Joel ii. 28; Acts ii. 17. This will be the way that God will make known His mind in those days.

**Dreamer of Dreams.** Such are classed with false prophets. Possibly an hypnotic state which evil spirits could use, the object being to turn the people from the Lord to idolatry. If what they prophesied came true, they must not on that account be listened to: it was a test allowed of God to prove whether Israel loved the Lord. Deu. xiii. 1-5. We have the same caution in the N. T. as to the gospel and the confession of Jesus Christ come in flesh. Gal. i. 8, 9; 1 John iv. 1. In Jer. xxvii. 9 the 'dreamers' are classed with 'diviners,' and in Jude 8 they are those that defile the flesh.

**Dress.** See GARMENTS.

**Drink Offerings.** See OFFERINGS.

**Dromedary.** See CAMEL.

**Dropsy,** ὑδρωπικός. The Greek word implies that the disease was a collection of water, which is the well known characteristic of dropsy. Luke xiv. 2.

**Drunkenness.** One of the common sins of mankind. We read of it as early as Noah. Gen. ix. 21. Its grave character is shewn in the N. T. by the drunkard being classed along with fornicators, thieves, idolaters, &c., and the declaration that no drunkard shall inherit the kingdom of God. 1 Co. v. 11; vi. 10.

**Drusil'la.** Daughter of Herod Agrippa I. and Cypros, and sister of Agrippa II. She married Aziz king of Emesa on his becoming a Jew, but was subsequently seduced into leaving her husband and marrying Felix, procurator of Judæa. She was present when Paul was heard before Felix. Acts xxiv. 24. With her son Agrippa she perished at an eruption of Vesuvius.

**Duke.** A title often given in the early genealogies, signifying head of a family or of a tribe, which were called after his name. Gen. xxxvi. 15-43; 1 Ch. i. 51-54.

**Dulcimer,** *sumponyah.* A musical instrument formed of two pipes inserted into a leathern bag, somewhat like the bagpipes, or the Italian *sampogna*. Dan. iii. 5, 10, 15. It was not, like the modern dulcimer, formed with strings.

**Du'mah.** 1. Son of Ishmael and founder of a tribe in Arabia. Gen. xxv. 14; 1 Ch. i. 30. 2. A city or district prophesied against; probably in Edom, and perhaps connected with No. 1. Isa. xxi. 11. 3. Town in the highlands of Judah. Jos. xv. 52. Identified with *ed Domeh*, 31° 26' N, 34° 59' E.

**Dungeon.** Pit used for water, but sometimes dry and used as a prison. Joseph called his prison a dungeon, though perhaps it was not a pit. Gen. xl. 15; xli. 14. Jeremiah was put into a pit, and he sank in the mire. Jer. xxxviii. 6-13; Lam. iii. 53, 55.

**Dung-gate.** Dung was used both for fuel and manure. It may have been carried out of the city by one particular gate, and this would attach the name to the gate. The one now so called in Jerusalem may have no reference to the above, which may not now exist. Neh. ii. 13; iii. 14; xii. 31.

**Du'ra.** Plain in the province of Babylon, where Nebuchadnezzar's golden image was set up. Dan. iii. 1. Perhaps the same as *Duair*, S. E. of Babylon.

**Dust.** Small particles of matter found on the ground, out of which man was formed, to whom it was said, "Dust thou art, and unto dust shalt thou return." Gen. ii. 7; iii. 19. "The first man is of the earth, earthy." 1 Co. xv. 47. It is used as a symbol of weakness: "he remembereth that we are dust." Psa. ciii. 14. To 'lick the dust' is figurative of defeat. Psa. lxxii. 9. To 'cast dust upon the head' was a sign of grief. Eze. xxvii. 30; Rev. xviii. 19. To 'shake the dust off the feet' on leaving a city where the servants of Christ had been rejected, was leaving them to judgment: not even the dust of their city should be presented before the messengers' Master. Mat. x. 14; Acts xiii. 51. Similarly dust was cast or shaken into the air by men in great indignation. Acts xxii. 23.

**Dwellers on Earth.** This is an emphatic expression in the Revelation characterizing those that seek their portion on earth at the time when the Lord Jesus Christ is refused His rights in it: a great trial awaits them. Chap. iii. 10. Others, persecuted by them, call upon God to avenge their blood. Chap. vi. 10. The dwellers on earth will rejoice over the death of the two witnesses who stand before the God of the earth: they will

worship the first beast, and be deceived by the miracles of Antichrist; yet the everlasting gospel will be preached to them, calling them to "Fear God, and give glory to him: for the hour of his judgment is come." We do not read of their repentance. Chap. xi. 10; xiii. 8, 12, 14; xiv. 6; xvii. 8.

**Dyeing.** This art must have been acquired early. When the Tabernacle was erected the rams' skins were dyed red. Exo. xxv. 5; xxvi. 14. The tombs in Egypt shew that the art was well understood there by the various colours yet visible. The word rendered "dyed attire" in Eze. xxiii. 15 signifies head-bands, tiaras, turbans, of different colours. In Isa. lxiii. 1 the Lord Jesus is represented as coming from Edom and Bozrah with His garments dyed with the blood of His enemies, as one that treadeth in a wine-press is stained with the juice of the grape.

## E

**Eagle**, *neshet*, *ἀετός*. This is supposed to be the bird known as the Griffon Vulture or Great Vulture—the *Gyps fulvus* of the naturalists—though it may include other species. Its habits agree with those related of the eagle in scripture, and they are plentiful in Palestine. No sooner does an animal fall than these birds congregate in numbers on its carcase, according to Job ix. 26; Mat. xxiv. 28. The true eagle is a solitary bird, but vultures are seldom found alone. The expression "beareth them on her wings" exactly describes the way the vultures bear up their young, and teach them to fly. Exo. xix. 4; Deu. xxxii. 11. The vulture also agrees with Mic. i. 16 which speaks of its baldness, for the vulture's head and neck are without feathers. Its swiftness is proverbial, Lam. iv. 19, and it rests on the highest rocks. Job xxxix. 27; Jer. xlix. 16. In Ezekiel and in the Revelation the living creatures have the eagle character as portraying the swiftness in execution of God's power in creation and judicial government. Eze. i. 10; x. 14; Rev. iv. 7.

**Ear.** The organ of hearing is often used symbolically in scripture. When a servant, whose time of service had expired, preferred to stop with his master, saying, "I love my master, my wife, and my children; I will not go out free," his ear was bored with an awl to the door post, and his ear belonged to his master perpetually, he was to hear only that one as master: type of Christ and His love to the church. Exo. xxi. 5, 6; Deu. xv. 17. Of Christ also it is said, "mine ears hast thou opened." Psa. xl. 6: quoted in Heb. x. 5 from the LXX, "a body hast thou prepared me," both signifying that He was the obedient one. "He that hath ears to hear, let him hear" was said by the Lord to His hearers, and to each of the seven churches in Asia, and also said when the beast, representing the future Roman power, is worshipped, signifying that a spiritual discernment was needed to catch the meaning of what was uttered. Mat. xiii. 9, 43; Rev. ii. 7, 11, 17, 29; iii. 6, 13, 22; xiii. 9.

**Eared, Earing.** 'Ploughed' and 'ploughing,' as the same Hebrew word is elsewhere translated. Gen. xlv. 6; Exo. xxxiv. 21; 1 Sa. viii. 12.

**Earnest.** See HOLY SPIRIT.

**Ear-ring.** The well-known ornament worn by women and men in the East. Gen. xxiv. 22, 30, 47; Job xlii. 11; Hos. ii. 13; &c. In Isa. iii. 20 the allusion is not to a ring for the ear, but to an amulet on which a charm could be written.

**Earth.** Several Hebrew words are translated 'earth,' but they are



not employed to distinguish the earth as a sphere from the surface of the earth, or ground; nor to discriminate between the general surface of the earth, and any portion of it as 'land,' or the soil of the earth. Thus *adamah* generally refers to the earth as ground or soil: the rain falleth on 'the earth,' Gen. vii. 4; 'an altar of earth,' Exo. xx. 24; man 'returneth to his earth,' Psa. cxlvi. 4; but it often refers to the '*land*' of Israel: 'prolong your days upon the land,' 'dwell in the land,' 'live in the land,' 'the land which I swear unto their fathers.' Deu. xxx. 18, 20; xxxi. 13, 20.

Another word, *erets*, has wider significations: sometimes the earth as a *sphere*: "God created the heaven and the earth," Gen. i. 1; He "hangeeth the earth upon nothing," Job xxvi. 7: but in other places it is restricted to *districts*: "out of that land went forth Asshur;" "after their tongues in their countries;" "in his days was the earth divided." Gen. x. 11, 20, 25.

In the N.T. the word *γη* is employed for all the above various significations. It is used symbolically as a characteristic of man according to his natural estate. "He that is of the earth is earthly, and speaketh of the earth." John iii. 31.

From the above examples it will be seen that in some instances where the A.V. has 'earth,' the 'land' only, or the land of Canaan, may be intended; the context must be studied in each case.

**Earthquake.** The first earthquake mentioned is when Elijah was told to stand before the Lord. There passed by a strong wind that rent the rocks, then an earthquake, and fire; but the Lord was not in the earthquake, nor in the fire; but in a still small voice: a lesson for Elijah when he was thinking much of himself. 1 Ki. xix. 11, 12. In the days of Uzziah there was a great earthquake, from which the people fled. Amos i. 1; Zec. xiv. 5. Josephus (Ant. ix. 10, 4) states that this happened when the king went into the temple and was struck with leprosy. 2 Ch. xxvi. 16-21.

There was an earthquake at the death of the Lord, and the rocks were rent, which drew from the centurion the saying, "Truly this was the Son of God." Mat. xxvii. 51, 54. There was also a great earthquake at the resurrection of the Lord. Mat. xxviii. 2. When Paul and Barnabas were in the prison at Philippi there was a great earthquake that shook the prison, which led to the conversion of the jailor. Acts xvi. 26. Josephus (Ant. xv. 5, 2) relates the particulars of a dreadful earthquake in Palestine about B. C. 31, when as many as 10,000 of the inhabitants lost their lives.

In the future judgments on the earth, earthquakes are often mentioned. Isa. xxix. 6; Mat. xxiv. 7; Mark xiii. 8; Luke xxi. 11; Rev. vi. 12; viii. 5; xi. 13, 19; xvi. 18. Symbolically they point to the upheaval of the lower masses of society, overthrowing the social system either partially or entirely.

**Earthy**, *χοϊκός*. A characteristic of man as made out of the earth, of dust. 1 Co. xv. 47-49. "The first man is of the earth, earthy," in contrast to "the second man, out of heaven." A man cannot rise morally above the earth except by the power of God in new creation.

**East.** Several words are used to express the East, which imply 'going forth,' 'rising,' 'that which is before,' having reference to the sun and its rising. Nearly all the references in scripture to the East or to other quarters are of course reckoned from Palestine; so that 'children of the East,' 'men of the East,' point out Assyria, Babylon, &c.

THE EAST WIND was distressing and destructive to vegetation, Gen. xli. 6, 23, 27; dangerous to vessels at sea, Psa. xlviii. 7; Eze. xxvii. 26; and is symbolical of the withering power of God's judgments. Hos. xiii. 15.

**Easter**, *πάσχα*. Simply 'the Passover,' Acts xii. 4, as the word is elsewhere translated.

**Eating.** Besides the common use of this word, it is employed symbolically for to 'consume, destroy:' they "eat up my people as they eat bread." Psal. xiv. 4: cf. Prov. xxx. 14; Hab. iii. 14; 2 Tim. ii. 17. Also for receiving, digesting, and delighting in God's words: "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts." Jer. xv. 16. To eat together of the same bread or food is a token of friendship. Jos. ix. 14; Psal. xli. 9; Cant. v. 1; John xiii. 18: and such an expression of intimacy is forbidden towards those walking disorderly. 1 Cor. v. 11. It is used to express the satisfaction of doing the work that is before the soul: the Lord said, "I have meat to eat that ye know not of." John iv. 32. Also to express appropriation to the eater of the death of Christ: "except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." John vi. 53. (In verses 51, 53 there is eating for reception, *φάγω*; and in verses 54, 56, 57, eating as a present thing for the maintenance of life, *τρέφω*.) In the Lord's Supper the Christian eats that which is a symbol of the body of Christ, Mat. xxvi. 26, and in eating he has communion with Christ's death. 1 Cor. x. 16.

**E'bal.** 1. Son of Shobal, a son of Seir. Gen. xxxvi. 23; 1 Ch. i. 40. 2. Son of Joktan, a descendant of Shem. 1 Ch. i. 22. Called OBAL in Gen. x. 28.

**Ebal, Mount.** Mountain in Ephraim from which were proclaimed the curses that would fall upon Israel if they disobeyed the Lord. Great stones covered with plaster, on which the law was written, were set up on this mount. Thus the law and the curse were associated with the same mountain, Deu. xi. 29; xxvii. 4, 13; but along with these Joshua also erected an altar unto the Lord God of Israel, before the blessings on Gerizim and the curses on Ebal were rehearsed. Jos. viii. 30, 33. Parties of travellers often separate themselves, some going up mount Ebal, and others on mount Gerizim, and prove that the congregation in the valley could hear the voice from both mountains. Mount Ebal is now called *Jebel Eslamiyeh*, 32° 14' N, 35° 16' E. Its highest point is 3077 feet. See map of Samaria.

**Ebed.** 1. Father of Gaal who rebelled against Abimelech, when God had sent an evil spirit between Abimelech and the men of Shechem. Jud. ix. 26-41. 2. Son of Jonathan, of Adin. Ezra viii. 6.

**E'bed-me'lech.** Ethiopian eunuch in the service of king Zedekiah. He aided Jeremiah, and God sent word to him that he should be delivered from death at the taking of Jerusalem. Jer. xxxviii. 7-12; xxxix. 16-18.

**E'ben-e'zer.** A stone thus called, signifying 'stone of help,' set up by Samuel, after obtaining victory over the Philistines, as a memorial of the help received from God. 1 Sa. iv. 1; v. 1; vii. 12. It would appear in the texts as if the stone had had the name prior to Samuel's thus designating it; but this may be accounted for by the whole account having been written after the stone was so named. The word has become symbolical for the expression "Hitherto hath the Lord helped us."

**E'ber.** 1. Son of Salah and great-grandson of Shem. Gen. x. 21, 24, 25; xi. 14-17; Num. xxiv. 24; 1 Ch. i. 18, 19, 25. Called HEBER in Luke iii. 35. 2. Son of Elpaal, a Benjamite. 1 Ch. viii. 12. 3. Priest of the family of Amok. Neh. xii. 20. The same Hebrew word is sometimes translated HEBER in the A. V.

**Ebi'asaph.** See ABIASAPH.

**Ebony.** The well-known hard black wood: it was imported with ivory into Tyre. Eze. xxvii. 15.

**Ebro'nah.** One of the stations of the Israelites in the wilderness. Num. xxxiii. 34, 35.

**Ecclesiastes, Book of.** The first two or three verses give the subject of this book. "Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity. What profit hath a man of all his labour which he taketh under the sun?" This expression 'under the sun' occurs no less than twenty-eight times in the twelve chapters, and gives the character of the book. It describes life 'in Adam,' and seeks an answer to the questions, What is best for man? how should he spend his life to be happy on earth? The writer speaks as a human philosopher in his wanderings. Sometimes he gets near the truth, but at other times he is far removed from it. Hence some passages state man's false conclusions: cf. for example, chap. iii. 18-22; vii. 16, 17; viii. 15. The direct divine teaching is contained in the last few verses of the book. The last two verses answer the searchings of chaps. i. 13; ii. 3.

Solomon, who is the writer, goes through his experience both of wisdom and of riches, of labour, and of all that his heart as a man could desire (and who can come after the king?); and records it by inspiration, so that when he proves it all to be but vanity and vexation of spirit it is not the mere utterance of a disappointed man, but divinely recorded conviction. The actions are characterised by being done 'under the sun,' and without any thought of their being performed Godward. Man is not regarded as in direct relationship with God, though responsible to his Creator. The name of Jehovah does not once occur.

Chapters I., II. "The eye is not satisfied with seeing, nor the ear filled with hearing," therefore Solomon searched his heart (vers. 13, 16; chap. ii. 1, 3) as to mirth, wine, wisdom, folly, and great works. His heart was in despair, and he concluded that there was nothing better than for a man to enjoy good in his labour and in the gifts of God.

Chapter III. Man is shewn that he is in a time state: there is a time for everything 'under the heaven,' but only 'a time.' God made everything beautiful in its time: He hath set 'the age' in man's heart. Ver. 11. (The word rendered 'world' in the A.V. in this verse is *olam*, often translated 'ever' and 'everlasting.' Some translate 'he hath set eternity in their heart,' but the sense doubtless is that man's heart can only naturally embrace the age characterised by time.) "No man can find out the work that God maketh from the beginning to the end." God is working out His own end during this time state: man lives in time, but what God does shall be for ever. God will judge the righteous and the wicked, but as far as man's real knowledge extends he dies as the beast dies. This is only man's conclusion drawn from beholding what takes place under the sun.

Chapter IV. Sorrow is expressed for the oppression and injustice that exist in a sinful world, with no effectual comfort and remedy. The poor, the rich, and the sluggard are spoken of, and the evil results of folly in private affairs (vers. 7-11), and in political life. Vers. 13-16.

Chapter V. Piety is brought in, and conduct in the house of God; caution as to vows, and a call to fear God. He is above every oppression on the earth, and takes knowledge of it all. In vers. 9-17 agricultural life is contrasted with commercial life, with its anxieties and varying fortunes. Again the writer concludes that it is good and comely to eat and drink and enjoy the good that God gives.

Chapter VI. There is vanity in connection with having riches and not being able to enjoy them; respecting children, old age, and the wanderings of man's desire: life is a shadow.

Chapter VII. Divers things are compared: the better things are a good name, sorrow, the rebuke of the wise, the end of a thing, and wisdom. The strange sight in ver. 15 makes the writer try a middle course between



righteousness and wickedness, still retaining a certain fear of God. But in that middle course he was wrong: wisdom was far from him. Wisdom has its difficulties, which man cannot solve. He learned that there is not a just man upon the earth that sinneth not: God made man upright, but *they* sought out many inventions.

Chapter VIII. Kings should be respected: they are God's ministers to repress evil. The sinner and the righteous are contrasted, and it is well with them that fear God; but the work of God, in His providential dealing, is mysterious and past finding out.

Chapter IX. Things happen alike to the righteous and the wicked: both die. Hence the writer wrongly advises a life of self-indulgence, for God appears indifferent to all that is done. A 'poor wise man' delivered a city by his wisdom, but he was forgotten.

Chapter X. Observations on wisdom and folly. Wisdom has its advantages for this life, both to the wise man himself and to others. It is not good for a land for its king to be a child and the princes incapable.

Chapter XI. Exhortations are given to cast 'bread' and 'sow seed' on all occasions and in all places: all will not be lost. The works of God cannot be fully known: the more that is known shews how much there is unknown. The wisest arrives as it were at a blank wall, beyond which all is unknown. The young man is advised to enjoy himself while he yet lives, but God will bring him into judgment for all.

Chapter XII. The Creator is to be remembered in the days of youth. Decrepitude and death are described: man is overtaken by death ere he has found out true wisdom. In ver. 8 the gropings of the philosopher under the sun are over: he comes back to his starting point, "Vanity of vanities, saith the Preacher; all is vanity." A distinct division follows. Sinful man should not expect happiness except in God. "The whole of man" (not his *duty*, but the one thing for man, the one principle of life), is to "fear God and keep his commandments." God will bring every work into judgment.

Such is a slight sketch of the contents of the Book of Ecclesiastes. There is no question therein of grace or of redemption. It is the experience of a man, and he a king with wisdom and riches, respecting human life, with an attempt to solve all the anomalies that exist in the world, while viewing them 'under the sun.' They can only be solved, or peacefully left unsolved, by the wisdom which cometh from above. It is only in the N. T. that we get 'new creation,' that rises above the perplexities of fallen humanity, and reveals 'eternal life' that is in God's Son.

The Book of Ecclesiastes has been a great puzzle to many of the learned. They cannot understand how a king like Solomon could have had such an experience or have written such a book. They judge that it must have been written long after, as when the Jews were under the rule of the Persians, and that Solomon was only personated by the writer. It is plainly seen in their arguments that they overlook that which runs through the book, and which is the key to its being understood, namely, that all is viewed from man's point of view, expressed as 'under the sun.' When Solomon rises above this, as he does in the Proverbs, how different his experience, and the wisdom is divine. Then he speaks much of Jehovah, the name of relationship, which name, as said above, does not occur in the Book of Ecclesiastes.

**Ed.** This word, signifying 'witness,' is added in the A. V. in Jos. xxii. 34. Instead of 'called the altar Ed,' it has been translated 'gave a name to the altar.' The word 'Ed' is in some Hebrew MSS, and in the Syriac and Arabic versions, but not in the LXX.

**E'dar, Tower of.** This occurs only in Gen. xxxv. 21, and signifies

'Tower of the flock.' Probably a tower built by the shepherds for the protection of their flocks. It was apparently a little south of Bethlehem. Jacob halted there with his flocks. The expression 'tower of the flock' occurs in Mic. iv. 8 (Edar in the *margin*) as the stronghold of the daughter of Zion.

**E'den.** The garden of Eden (that is 'delights'), in which dwelt Adam and Eve for the short time before they sinned. In it God made to grow every tree that was pleasant to the sight and good for food: in it also was the tree of life and the tree of knowledge of good and evil. Gen. ii. 8-15. A fruitful place is described as being like the garden of Eden. Isa. li. 3; Eze. xxxvi. 35; Joel ii. 3. The fall of Pharaoh, under the figure of an exalted tree, is said to comfort the trees of Eden, which is called the 'garden of God,' &c. Isa. li. 3; Eze. xxviii. 13; xxxi. 9, 16, 18. The trees of Eden having been planted by God, they are in this last passage used as a symbol for the various nations placed by God in the earth, Israel being the centre. Deu. xxxii. 8. Adam was put in the garden to dress and to keep it; but on his fall he was driven out and cherubim were placed to keep the way of the tree of life. Gen. iii. 23, 24.

A river ran out of Eden to water it, and then divided into four. Only two of these can be identified, the Euphrates, and the Hiddekel denoting the Tigris. There are no others to be found to make up the four, and all efforts to find out where the garden of Eden was situated have utterly failed. It belonged to the time of innocence, and as that has gone, the earthly paradise has long ceased to exist. See PARADISE.

**E'den.** 1. Son of Joah, a Gershonite, 2 Ch. xxix. 12: perhaps the same that assisted in distributing the oblations in chap. xxxi. 15. 2. A people called 'the children of Eden,' dwelling in Thelasar, or Telassar, which had been conquered by Assyria. They supplied Tyre with costly fabrics. 2 Ki. xix. 12; Isa. xxxvii. 12; Eze. xxvii. 23. Its locality is not known. 3. HOUSE OF EDEN or BETH-EDEN. Amos i. 5. Apparently a residence of the kings of Damascus, probably situated in some pleasant place.

**E'der.** 1. Town in the south of Judah. Jos. xv. 21. 2. Son of Mushi and grandson of Merari. 1 Ch. xxiii. 23; xxiv. 30.

**Edification.** From *οικοδομῶ*, 'to build, to build up.' The same word is used for the building of the Temple at Jerusalem, John ii. 20, and by the Lord when He said He would build His assembly. Mat. xvi. 18. *Οἰκοδομῇ* occurs often in the epistles with the exhortation that all things in the church should be done to edification. Rom. xiv. 19; xv. 2; 1 Cor. xiv. 3-26; Eph. iv. 16, 29. The gifts in the church were also for the edifying of the body of Christ, Eph. iv. 12; and when things were at their worst Christians were exhorted to be building up themselves on their most holy faith. Jude 20. As a building is increased and strengthened, so the body of Christ is built up by the ministry of the Spirit through the word until all come "unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. iv. 13.

**E'dom.** Name given to Esau because he craved the red pottage of Jacob, Edom signifying *red*, Gen. xxv. 30; xxxvi. 1, 8, 19; but the name is more usually given to his tribe and the territory they possessed. This extended from the land of Moab, southward to the Gulf of Akaba, in length about 100 miles, from about 29° 30' to 31° N, and about 35° 30' E. It is a remarkably mountainous district with lofty peaks and deep glens, but also with very productive plains. It had been called mount Seir. Gen. xxxvi. 8. Some of the rocks were so precipitous that Amaziah killed 10,000 of the children of Seir (Edomites) by casting them down from the rocks, whereby they were dashed to pieces. 2 Ch. xxv. 11. Bozrah and Sela, or Selah, were its chief cities.

When Israel was approaching the land of Palestine, Moses appealed to Edom to let them pass through their country, but they refused. The Israelites therefore returned south by way of the Red Sea (Gulf of Akaba) in order to compass the land of Edom, and then kept to the east of Edom until they reached the land of Moab. Num. xxi. 4.

Edom is constantly referred to in the prophets as having had relations with Israel, and is judged because of its perpetual hatred against them. Eze. xxxv. 5. God at one time stirred up the king of Edom to punish Israel (1 Ki. xi. 14), and then again strengthened Israel to punish Edom. 2 Ch. xxv. 10, 11. Some of the prophecies however extend to the future. Edom took pleasure in the punishment of Judah when judgment was falling upon it. Of Jerusalem they said, "Rase it, rase it, even to the foundation thereof," Psa. cxxxvii. 7, evincing, as also do other passages, the hatred and jealousy of the descendants of Esau.

Many prophecies speak of its punishment. When the king of the north in a future day invades Palestine and overthrows countries as far as Egypt, "Edom, and Moab; and the chief of the children of Ammon" will escape, being reserved to be subdued by Israel. Dan. xi. 41; Isa. xi. 13, 14; Oba. 18, 19. It is from 'Edom' that the Lord Jesus is represented as coming 'with dyed garments' because of His having executed judgments. Isa. lxiii. 1. Its destruction will be complete. Oba. 10.

During the captivity the Edomites extended their dominion in the West and possessed Hebron; and some 300 years B.C. the Nabatheans took Petra (which is supposed to be the same as Sela, *q.v.*), and established themselves in the district. They settled down and engaged in commerce, and formed the kingdom called by Roman writers *Arabia Petræa*. Under the Maccabees the Edomites in the west were conquered, and Hebron was recovered. After possession by the Romans, under the withering influence of Mahometan rule the district came to ruin.

The Greek form of Edom is *IDUMEA*, which occurs only in Isa. xxxiv. 5, 6; Eze. xxxv. 15; xxxvi. 5; Mark iii. 8.

**E'domites.** In addition to the above remarks on Edom there remain a few things to notice which are said of the people themselves. Isaac said of Esau, "Thy dwelling shall be the fatness of the earth, and of the dew of heaven from above. And by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck." Gen. xxvii. 39, 40. This prediction was fulfilled, for though they were defeated again and again by the kings of Israel, they were at length able to declare their freedom. The fierce way they replied to Moses when he wanted Israel to pass through their border, manifested their disposition. They must have greatly increased, as is shewn by the numbers that were slain in some of the wars; and though in the time of David we read of every male in Edom being slain, 1 Ki. xi. 15, 16, they again became numerous and were again defeated. In the time of the Maccabees John Hyrcanus compelled the Edomites to be circumcised and to conform to the Jewish laws, or leave the country. They were circumcised, and one of them became procurator of Judæa—Antipater, the father of **HEROD THE GREAT**, who was an Edomite, or Idumean, by birth, though nominally a Jew.

**Ed'rei.** 1. One of the chief towns of Bashan, where Og was defeated by the Israelites. Num. xxi. 33-35; Deu. i. 4; iii. 1, 10; Jos. xii. 4; xiii. 12, 31. It fell to the lot of Manasseh. It is identified with *ed Deraah*, 32° 38' N, 36° 6' E. It is a place of great natural strength, being surrounded by a labyrinth of clefts and crevasses in the rock. The houses are of stone, with stone roofs and stone doors. There is no water there, and the spot seems chosen for security. About 50 families of desperate



character inhabit the place. Underneath the city are many large caves, forming a subterranean city, with streets and houses; but a recent traveller found the entrance blocked by a rock, and was told that the passage had been blown up to prevent the caves being used as a hiding place from justice. 2. City of Naphtali in the north, near Kadesh. Jos. xix. 37. Identified by some with *Yater*, 33° 9' N, 35° 20' E.

**Eg'lah.** One of David's wives, and mother of his son Ithream. 2 Sa. iii. 5; 1 Ch. iii. 3.

**Egla'im.** City of Moab. Isa. xv. 8. The name signifies 'two ponds.'

**Eg'lon.** 1. One of the five confederate cities which attacked Gibeon, but were conquered by Joshua. Jos. x. 3-37; xii. 12; xv. 39. Identified with the ruins at *Ajlan*, 31° 35' N, 34° 43' E. 2. King of the Moabites, who, aided by Ammon and Amalek, crossed the Jordan and captured the city of palm trees, or Jericho, and ruled over Israel eighteen years. He was stabbed by Ehud in his summer parlour. Jud. iii. 12-17.

**Egypt.** In Hebrew *Mizraim* (though really it is *Mitsraim*). It is a dual form, signifying 'the two Matsors,' as some think, which represent Lower and Upper Egypt. Egypt is also called THE LAND OF HAM in Psa. cv. 23, 27; cvi. 22; and RAHAB, signifying 'the proud one' in Psa. lxxxvii. 4; lxxxix. 10; Isa. li. 9. (This name in Hebrew is not the same as Rahab, the harlot, which is really Rachab.) Upper Egypt is called PATHROS, that is, 'land of the south,' Isa. xi. 11. Lower Egypt is MATSOR in Isa. xix. 6; xxxvii. 25, but translated 'defence' and 'besieged places' in the A. V. Egypt is one of the most ancient and renowned countries, but it is not possible to fix any date to its foundation.

The history of ancient Egypt is usually divided into three parts. 1. *The Old Kingdom*, from its commencement to the invasion of Egypt by those called Hyksos or Shepherd-kings. This would embrace the first eleven dynasties. In some of these the kings reigned at Memphis, and in others at Thebes, so that it cannot now be ascertained whether some of the dynasties were contemporaneous or not. To the first four dynasties are attributed the building of the great Pyramid and the second and third Pyramids, and also the great Sphinx.

2. *The Middle Kingdom* commenced with the twelfth dynasty. Some Hyksos had settled in Lower Egypt as early as the sixth dynasty; they extended their power in the fourteenth dynasty, and reigned supreme in the fifteenth, sixteenth, and seventeenth dynasties. These were Semites from Asia. They established themselves in the north of Egypt at Zoan, or Tanis, and Avaris, while Egyptian kings reigned in the south. They are supposed to have held the north for about 500 years, but some judge their sway to have been much shorter.

3. *The New Kingdom* was inaugurated by the expulsion of the Hyksos in the eighteenth dynasty, when Egypt regained its former power, as we find it spoken of in the O. T.

The first mention of Egypt in scripture is when Abraham went to sojourn there because of the famine. It was turning to the world for help, and it entangled the patriarch in conduct for which he was rebuked by Pharaoh, the prince of the world. Gen. xii. 10-20. This would have been about the time of the twelfth dynasty. About B. C. 1728 Joseph was carried into Egypt and sold to Potiphar: his exaltation followed; the famine commenced, and eventually Jacob and all his family went into Egypt. See JOSEPH. At length a king arose who knew not Joseph, doubtless at the commencement of a new dynasty, and the children of Israel were reduced to slavery. Moses was sent of God to deliver Israel, and the plagues followed. See PLAGUES OF EGYPT. On the death of the firstborn of the Egyptians, Israel left Egypt. See ISRAEL IN EGYPT and the EXODUS.

Very interesting questions arise—which of the kings of Egypt was it who promoted Joseph? which king was it that did not know Joseph? and which king reigned at the time of the Plagues and the Exodus? The result more generally arrived at is that the Pharaoh who promoted Joseph was one of the Hyksos (who being of Semitic origin, were more favourable to strangers than were the native Egyptians), and was probably APEPA or APEPI II., the last of those kings. It was to the Egyptians that shepherds were an abomination, as scripture says, which may not have applied to the Hyksos (which signifies ‘shepherds’ and agrees with their being called shepherd-kings), and this may account, under the control of God, for ‘the best of the land’ being given to the Israelites.

The Pharaoh of the oppression has been thought to be RAMESES II. of the nineteenth dynasty, and the Pharaoh of the Exodus to be MENEPTHAH his son. The latter had one son, SETI II., who must have been slain in the last plague on Egypt, if his father was the Pharaoh of the Exodus. The monuments record the death of the son, and the mummy of the father has not been found, but he is spoken of as living and reigning after the death of his son. This would not agree with his perishing in the Red Sea. Scripture does not state positively that he fell under that judgment, but it does say that God “overthrew Pharaoh and his host in the Red Sea.” Psa. cxxxvi. 15. God also instructed Moses to say to Pharaoh, “Thou shalt be cut off from the earth. And in very deed for this cause have I raised thee up, for to shew in thee my power.” Exo. ix. 15. Menephtah has been described as “weak, irresolute, and wanting in physical courage,” and it is thought he would never have ventured into the Red Sea. The monuments depict him as “one whose mind was turned almost exclusively towards sorcery and magic.” It is no wonder therefore that he was so slow to learn the power of Jehovah. As scripture does not give the names of the Pharaohs in the Pentateuch, there is really no definite link between those mentioned therein and any particular kings as found on the monuments. Some Egyptologists consider other kings more probable than the above, placing the time of Joseph before the period of the Hyksos, while others place it after their exit.

After the Exodus scripture is silent as to Egypt for about 500 years, until the days of Solomon. The *Tell Amarna Tablets* (to be spoken of presently) reveal that Canaan was subject to Egypt before the Israelites entered the land. Pinetern II., of the twenty-first dynasty, is supposed to be the Pharaoh who was allied to Solomon.

The first Pharaoh mentioned by name is SHISHAK: he has been identified with *Shashank I.*, first king of the twenty-second dynasty, who held his court at Bubastis. He gave shelter to Jeroboam when he fled from Solomon, and after Solomon's death he invaded Judæa with 1200 chariots, 60,000 horsemen, and people without number. He took the walled cities, and pillaged Jerusalem and the temple: “he took all: he carried away also the shields of gold which Solomon had made.” 1 Ki. xi. 40; xiv. 25, 26; 2 Ch. xii. 2-9. It is painfully interesting to find, among the recorded victories of Shishak on the temple at Karnak, a figure with his arms tied behind, representing Judah as a captive. The inscription reads JUDAH MELCHI, kingdom of Judah.

The next person mentioned is ZERAH the Ethiopian, who brought an army of 1,000,000 and 300 chariots against Asa the king of Judah. Asa piously called to the Lord for help, and declared his rest was on Him. God answered his faith, and the Egyptian hosts were



overcome, and Judah took 'very much spoil.' 2 Ch. xiv. 9-13. It will be noticed that scripture does not say that Zerah was a Pharaoh. He is supposed to have been the general of Osorkon II. the fourth king of the twenty-second dynasty.

The twenty-fifth dynasty was a foreign one, of Ethiopians who reigned in Nubia. Its first king, named Shabaka, or Sabaco, was the So of scripture. Hoshea, king of Israel, attempted an alliance with this king that he might be delivered from his allegiance to Assyria. He made presents to Egypt; but the scheme was not carried out. It led to the capture of Samaria and the captivity of the ten tribes. 2 Ki. xvii. 4.

Another king of this dynasty was Tirhakah or Taharka (the *Tehrak* of the monuments) who came into collision with Assyria in the 14th year of Hezekiah. Sennacherib was attacking Libnah when he heard that the king of Ethiopia had come out to fight against him. Sennacherib sent a second threatening letter to Hezekiah; but God miraculously destroyed his army in the night. Tirhakah was afterwards defeated by Sennacherib, and again at the conquest of Egypt by Esar-haddon. 2 Ki. xix. 9; Isa. xxxvii. 9.

Egypt recovered this shock under Psammetichus I. of Sais (twenty-sixth dynasty), and in the days of Josiah, PHARAOH-NECHO, anxious to rival the glories of the eighteenth and nineteenth dynasties, set out to attack the king of Assyria and to recover the long-lost sway of Egypt over Syria. Josiah opposed Necho, but was slain at Megiddo. Necho carrying all before him proceeded as far as Carchemish on the Euphrates, and on returning to Jerusalem he deposed Jehoahaz and carried him to Egypt (where he died), and set up his brother Eliakim in his stead, calling him Jehoiakim. The tribute was to be one hundred talents of silver and a talent of gold. 2 Ki. xxiii. 29-34; 2 Ch. xxxv. 20-24; Jer. xxvi. 20-23. By Necho being able to attack the king of Assyria, in so distant a place as Carchemish shews the strength of Egypt at that time, but the power of Babylon was increasing, and after three years Nebuchadnezzar defeated the army of Necho at Carchemish, and recovered every place from the river of Egypt to the Euphrates; and "the king of Egypt came not again any more out of his land." 2 Ki. xxiv. 7; Jer. xlvi. 2-12. The Necho of scripture is *Nekau* on the monuments, a king of the twenty-sixth dynasty.

The Greek writers and the Egyptian monuments mention Psamatik II. as the next king to Necho, and then Apries (*Uahabra* on the monuments, the letter *U* being equivalent to the aspirate), the HOPHRA of scripture. Zedekiah had been made governor of Jerusalem by Nebuchadnezzar, but he revolted and formed an alliance with Hophra. Eze. xvii. 15-17. When the Chaldeans besieged Jerusalem Hophra, true to his word, entered Palestine. Nebuchadnezzar raised the siege, attacked and defeated him, and then returned and re-established the siege of Jerusalem. He took the city and burned it with fire. Jer. xxxvii. 5-11.

Hophra was filled with pride, and it is recorded that he said not even a god could overthrow him. Such arrogance could not go unpunished. Ezekiel was at Babylon: and in his prophecy (Eze. xxix. 1-16) he foretells the humbling of Egypt and their king, "the great dragon that lieth in the midst of his rivers." Egypt should be made desolate from Migdol to Syene (*margin*), even to the border of Ethiopia (from the north to the south) 'forty years.' Abdallatif, an Arab writer, says that Nebuchadnezzar ravaged Egypt and ruined all the country for giving an asylum to the Jews who fled from him, and that it remained in desolation forty years. Other prophecies followed against Egypt. Eze. xxx., xxxi., xxxii., and in Jer. xliv. 30 Hophra is mentioned. God delivered him into the hands of those 'that sought his life,' which were some of his own people.



When Nebuchadnezzar had destroyed Jerusalem, he left some Jews in the land under Gedaliah the Governor; but Gedaliah being slain, they fled into Egypt, taking Jeremiah with them, to Tahpanhes. Jer. xliii. 5-7. He there uttered prophesies against Egypt, chaps. xliii. and xliv. The series of prophesies give an approximate date for the devastation of Egypt by Nebuchadnezzar. In taking Tyre he *had no wages* (they carried away their treasures in ships) and he should have Egypt as his reward. Tyre was taken in B. C. 572, and Nebuchadnezzar died B. C. 562, leaving a margin of ten years. Eze. xxix. 17-20.

After Nebuchadnezzar, Egypt became tributary to Cyrus: Cambyses was its first Persian king of the twenty-seventh dynasty. On the passing away of the Persian Empire, Alexander the Great had possession of Egypt and founded Alexandria. On the death of Alexander the Ptolemies reigned over Egypt for about 300 years. Some of the doings of the Ptolemies were prophesied of in Dan. xi. See ANTIOCHUS. In B. C. 30 Octavius Cæsar entered Egypt, and it became a Roman province. In A. D. 639 Egypt was wrested from the Eastern empire by the Saracens, and is held under the suzerainty of the Turks to this day. It is a great kingdom in *desolation*. Joel iii. 19.

We have seen that at one time Egypt was able to bring a million soldiers into Palestine; and at another to attack Assyria. History also records their having sway over Phœnicia, and carrying on severe wars with the Hittites, with whom they at length made a treaty, which is given in full on the monuments.

Some prophesies have been referred to, and though they apply to events now long since past, they may have a yet future application. For instance, "The Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord and perform it . . . . in that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land; whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." Isa. xix. 21-25: cf. Zep. iii. 9, 10. Surely these statements apply to a time when God will bring Egypt into blessing. This might not have been expected, seeing that Egypt is a type of the world—the place where nature gratifies its lusts, and out of which the Christian is brought—but in the millennium *the earth* will be brought into blessing, and then no nation will be blessed except as they own Jehovah and His King who will reign over all the earth. Then "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God." Psal. lxxviii. 31.

Egypt too, it must be remembered, was the place of sojourn of God's favoured people Israel. It was a king of Egypt who caused to be translated the Old Testament into Greek, the LXX, quoted by the Lord Himself when on earth; and it was to Egypt that Joseph fled with the young child and His mother from the wrath of Herod. Egypt was a broken reed on which the Israelites rested: it oppressed them and even attacked and pillaged Jerusalem. But it has been punished and remains desolate to this day; and further, as the kingdom of the South it will yet be dealt with: cf. Dan. xi. 42, 43. Afterwards God will also heal and bring it into blessing: in grace He says "Blessed be Egypt *my* people."

THE TELL AMARNA TABLETS. Comparatively lately a number of clay tablets have been discovered in Upper Egypt. Many of them are despatches from persons in authority in Palestine to the kings of Egypt, shewing that Egypt had held more or less sway over portions of the land.

The inscriptions are in cuneiform characters, but in the Aramaic language, which resembles Assyrian. The writers were Phœnicians, Philistines, and Amorites, but not Hittites, though these are mentioned on the tablets. The date for some of these despatches has been fixed as from about B.C. 1480, and they were addressed to the two Pharaohs known as Amenophis III. and IV. They shew that Egypt had withdrawn its troops from Palestine, and was evidently losing all power in the country, the northern part of which was being invaded by the Hittites. The governors mention this in their despatches, and urge Egypt to send troops to stop the invasion. Some of the tablets are from Southern Palestine, and witness of troubles in that region also. The name *Abiri* occurs, describing a people invading from the desert: these are supposed to be the Hebrews. It is recorded that they had taken the fortress of Jericho, and were plundering 'all the king's lands.' The translator (Major Conder) believes he has identified the names of three of the kings smitten by Joshua: Adoni-zedec, king of Jerusalem; Japhia, king of Lachish; and Jabin, king of Hazor. Jos. x. 3; xi. 1. He also believes that the dates coinciding with the above-named kings agree with the common chronology of scripture for the book of Joshua. If he is correct in this the Exodus can no longer be placed under the nineteenth dynasty. It may be remarked, however, that not one of the tablets from the South bears any king's name, being merely addressed 'To the King, my Lord,' &c.

A few of the principal Events with their approximate dates are added:

#### DYNASTIES.

- I.-III. Twenty-six names of kings are given, commencing with Menes, but some are probably mythical.
- IV. At Memphis. Khufu or Suphis was the builder of the first great pyramid at Gizeh. Khafra or Shafra built the second, and Menkaura the third.
- V. At Elephantine.
- VI. At Memphis. Some 'shepherd-kings' invaded Lower Egypt.
- VII.-X. Dynasties were contemporaneous: a period of confusion.
- XI. At Thebes. Title claimed over all Egypt by Antef or Nentef.
- XII. At Thebes. Amenemhat I., or Amers, conquered Nubia (Cush). Amenemhat III. constructed the lake Mœris, and the Labyrinth, supposed to be a national meeting place. Abraham's sojourn in Egypt was possibly in this dynasty.
- XIII. At Thebes. Troublous times.
- XIV. At Xoïs. The power of the Hyksos extends.
- XV. {Hyksos kings. Apepa II. supposed to be the king who exalted
- XVI. {Joseph. The Israelites enter Egypt about B.C. 1706.
- XVII. Vassal kings under Hyksos rule, reigned at Thebes.
- XVIII. At Thebes. The Hyksos driven out of Egypt. Thothmes I. carried his arms into Asia. Thothmes III., the greatest warrior king; built the grand temple of Ammon at Thebes. Amenhotep, or Amenophis III. erected the twin Colossi of himself at Thebes.
- XIX. At Thebes. Seti I. or Sethos, erected the great Hall at Karnak. Rameses II. attacked the Hittites on the north, but concluded an alliance. Judged to be the king who oppressed Israel, and Menephthah to be the Pharaoh of the Exodus. (B.C. 1491.) His son (Seti-Menephthah) died when young (perhaps at the Passover). A period of anarchy ensued.
- XX. At Thebes. Eleven kings named Rameses: they became idle and effeminate, until the priests seized the throne.
- XXI. At Tanis. Priest-kings. Pinetem II. is supposed to be the Pharaoh allied to Solomon. (About B.C. 1014.)
- XXII. At Bubastis. Shashank or Shishak, the ally of Jeroboam of Israel, was conqueror of Rehoboam of Judah. (B.C. 971.) Osorkon I. and Thekeleth I. succeeded. Osorkon II. sent Zerah his general against Asa king of Judah. (B.C. 941.)

## DYNASTIES.

- XXIII. At Tanis. Two kings reigned, contemporaneous with dynasty twenty-two.
- XXIV. At Sais. Contemporaneous with dynasty twenty-five.
- XXV. In Nubia. Ethiopian kings. Shabaka, or Sabaco, the So who was allied with Hoshea of Samaria, was defeated by Sargon of Assyria. (B. c. 720.) Shabataka, defeated by Sennacherib. Taharka, or Tehrak, conquered by Esarhaddon. Thebes destroyed by the Assyrians. (B. c. 666.) Egypt became a province of Assyria.
- XXVI. At Sais. Period of Greek influence in Egypt. Psamatik I. or Psammetichus I. threw off the yoke of Assyria and ruled all Egypt. Nekau, or Necho, killed Josiah at Megiddo (B. c. 610) on his way to attack the Assyrians at Carchemish. Afterwards he was defeated by Nebuchadnezzar at the same place. (B. c. 606.) Hophra, or Apries, ally of Zedekiah, was conquered by Nebuchadnezzar (B. c. 581), who afterwards ravaged Egypt as far as Elephantine. Apries was put to death, and Amasis reigned as tributary to Babylon. (B. c. 571.) In after years Amasis became ally of Croesus of Lydia against Cyrus the Persian. Psamatik III. was conquered by Cambyses, and Egypt became a province of the Persian empire. (B. c. 526.)
- XXVII. The kings of Persia were the kings of Egypt. (B. c. 526-487.)
- XXVIII. { Native kings reigned without being subdued by Persia, until
- XXX. { Artaxerxes. III. (Ochus), when Egypt was again defeated. (B. c. 350.)
- On the Persian Empire being conquered by Alexander the Great, Egypt also became a part of the Grecian empire. (B. c. 332.)
- On the death of Alexander, Egypt was ruled by the Ptolemies. (B. c. 323.) See ANTIOCHUS.
- Egypt became a Roman province. (B. c. 30.)
- Egypt was wrested from the Eastern Empire by the Saracens. (A. D. 639.)

**Egypt, Land of.** The conformation of Egypt is peculiar. The Nile forms at the Mediterranean what is called the Delta (from the Greek letter Δ reversed); it had formerly seven mouths, Isa. xi. 15, but now there are only two branches, which unite, and the river has been traced southward for more than 1500 miles. On each side of the valley in which the river runs is a range of hills, outside of which is mostly desert. The Nile valley is rarely more than twelve miles wide. The Delta and the valley are very productive. As to rain the country differs materially from Palestine, which "drinketh water of the rain of heaven;" for in Egypt, except by the sea-coast, it rarely rains, the land being watered from the river, which rises once a year, overflowing its banks in many places, and, as it retires, leaving a rich sediment on the soil. Canals convey the water to more distant parts. The land is watered 'by the foot,' that is, by removing the soil, and letting the water flow.

The Delta, and as far south as Noph (Memphis, 29° 51' N), is Lower Egypt: and from Noph southward to the first Cataract (24° N) is Upper Egypt. The emblematic crowns representing the two districts were not the same; but the two were united in one crown when a king reigned over *all* Egypt.

As there were many changes by different dynasties the same boundaries



EGYPTIAN CROWNS.



may not always have been preserved. CUSH, or ETHIOPIA, extended much farther south, but is often mentioned in scripture along with Egypt: Psa. lxxviii. 31; Isa. xi. 11; xx. 4; xliii. 3; xlv. 14; Nah. iii. 9. Ethiopian kings appear to have reigned in Egypt, and are included in their list of kings.



HALL OF COLUMNS AT KARNAK, BY SETI I. (DYN. XIX.)

**Egyptians.** The ancient Egyptians were descendants of Ham, but his descendants were numerous and diverse. As far as the name implies, Egypt naturally associates itself with Mizraim; but it is judged that the Egyptians of the times of the most ancient monuments were of the Circasian type, and apparently descended rather from Cush than from Mizraim. The examination of the mummies of the old empire shew that their structure does not agree with that of the negroes, who were also

descendants of Ham. The ancient Egyptians are classed among the white races: the Ethiopians were darker, and those farther south still darker. The Copts in modern Egypt are considered to be the descendants of the ancient race.

It is proved by the monuments that the ancient Egyptians were a highly civilised and educated people from the beginning: they did not rise from some lower scale, as is sought to be taught of man generally in modern days; but, as far as can be discovered, their first great works are among their best. If man has been found brutal and degraded it is because he has *fallen* from the intelligent condition in which Adam and Eve were created. Before the flood we read that the use of brass, or copper, and iron had been discovered, and there are proofs that many other arts were known in Egypt. The sciences also were cultivated, including Astronomy. The illustration of the Hall at Karnak gives an idea of the size of their temples.

The Egyptians were also a religious people, and though their religion was, alas, idolatry, yet it was an idolatry far more seemly and moral than that practised by the cultured Greeks and Romans. It was earlier, and hence nearer a source of knowledge of God. Rom. i. 21. In theory they speak of one god: 'the only living in substance,' and 'the only eternal substance,' and though they speak of two, 'father and son,' as some interpret, yet it did not destroy the unity of their god, 'the one in one.' From this they treated each of his attributes as separate gods; and they had also gods distinct from these. Then they had a number of sacred animals, from the cat to the crocodile, which were said to be symbols of their gods. The bull Apis represented the god Osiris; it was selected with great care, and strictly guarded. It is supposed that it was the remembrance of this Apis that caused the Israelites to choose the form of a calf for their golden idol; and we learn from Eze. xx. 6-8 that Israel had fallen into idolatry when in Egypt.

The Egyptians believed in a future state. The following illustration represents the heart of a deceased person being weighed against a figure



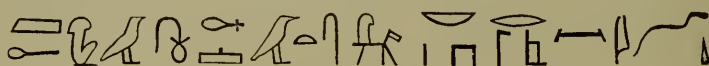
of the goddess of truth. Two gods superintend the weighing. On the right is the deceased with uplifted hands, introduced by two goddesses. The ibis-headed god has a tablet in hand, recording the result. Next to him is the god Typhon, as a hippopotamus—the Cerberus of the Greeks—accusing the deceased, and demanding her punishment. Osiris is the presiding judge with his crook and whip. If the trial was satisfactory the soul passed into other scenes; if the reverse it passed into some lower animal. Thus did Satan delude these cultivated descendants of Ham!

Their mode of writing, or rather drawing, their language was by hieroglyphics. Most of the figures represented animals, birds, the human figure, or familiar things, which first represented the objects drawn, to

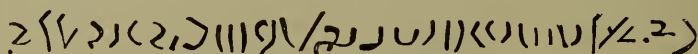
which also ideas and sounds were attached. M. Champollion found in the inscriptions 864 different designs! Specimens of three different styles are added. The first is as the letters were cut into stone; the second as the same were written on the papyrus by the priests; and the third (at a much later period) was for popular correspondence.



MOST ANCIENT STYLE.



HIERATIC STYLE.



ENCHORIAL OR DEMOTIC STYLE.

**E'hi.** Son of Benjamin. Gen. xlv. 21. Perhaps the same as AHIRAM in Num. xxvi. 38, and AHARAH in 1 Ch. viii. 1.

**E'hud.** 1. Son of Bilhan, a Benjamite. 1 Ch. vii. 10; viii. 6. 2. Son of Gera, a Benjamite. He slew Eglon king of Moab, and, according to Josephus, which is confirmed in scripture, he became judge of Israel. Jud. iii. 15-26; iv. 1.

**E'ker.** Son of Ram, a descendant of Judah. 1 Ch. ii. 27.

**Ek'ron.** The most northerly of the five cities of the Philistines. It fell to the lot of Judah, and then passed to Dan. It was taken by Judah, but the Philistines kept or gained possession. The ark of God was carried there from Ashdod, and from thence was returned to Israel. It was to Ekron that king Ahaziah sent to inquire of the god Baal-zebub if he should recover from his accident. 2 Ki. i. 2, 3, 16. The city is denounced in the prophets. Jos. xv. 11, 45, 46; xix. 43; Jud. i. 18; 1 Sa. v. 10; vi. 16, 17; vii. 14; xvii. 52; Jer. xxv. 20; Amos i. 8; Zep. ii. 4; Zec. ix. 5, 7. Identified with *Akir*, 31° 52' N, 34° 49' E.

**Ek'ronites.** Inhabitants of Ekron. Jos. xiii. 3.

**Ela'dah.** Son of Tahath, a descendant of Ephraim. 1 Ch. vii. 20.

**El'ah.** 1. Duke of Edom. Gen. xxxvi. 41; 1 Ch. i. 52. 2. Father of Shimei, one of Solomon's commissariat officers. 1 Ki. iv. 18. 3. Son and successor of Baasha king of Israel. He reigned little more than a year, being killed while intoxicated, by Zimri. 1 Ki. xvi. 6-14. 4. Father of Hoshea the last king of Israel. 2 Ki. xv. 30; xvii. 1; xviii. 1, 9. 5. Son of Caleb the son of Jephunneh. 1 Ch. iv. 15. 6. Son of Uzzi and a chief of the tribe of Benjamin. 1 Ch. ix. 8.

**E'lah, Valley of.** Where David slew Goliath in the presence of the two armies. 1 Sa. xvii. 2, 19; xxi. 9. Identified with *Wady es Sunt*, 31° 41' N. 34° 57' E.

**E'lam.** 1. Son of Shem. He settled in a highland district east of Babylonia, which became the seat of a powerful monarchy. The district was also called ELAM. Gen. x. 22; 1 Ch. i. 17. In the days of Abraham Chedorlaomer king of Elam was able to make war as far off as the Dead Sea. Gen. xiv. 1, 9. It subsequently became subject to the great power of the Chaldeans and Assyrians. When Assyria declined, Elam was conquered by its Persian neighbours, and reigned over by the Achæmenian Dynasty. Cyrus was king of Anshan, or Anzan (Elam) as well as of Persia: hence the close connection, and almost identification of Elam with Persia. In scripture Elam often designates Persia. In Isa. xxi. 2-10 Elam and Media were to destroy Babylon. It afterwards became a part



of the Medo-Persian empire. Daniel was at Shushan, which was in the province of Elam. Under the name of Susiana, Elam is represented by the historians as one of the most ancient regions of the East. There are many prophecies against it. Isa. xi. 11; xxi. 2; xxii. 6; Jer. xxv. 25; xlix. 34-39; Eze. xxxii. 24; Dan. viii. 2. 2. Son of Shashak, a Benjamite. 1 Ch. viii. 24. 3. Son of Meshelemiah, a Korhite. 1 Ch. xxvi. 3. 4. A chief of the people who sealed the covenant. Neh. x. 14. 5. One whose descendants had married strange wives. Ezra x. 2, 26; 6. A priest who took part in the dedication of the wall of Jerusalem. Neh. xii. 42. 7, &c. Two or more whose descendants returned from exile. Ezra ii. 7, 31; viii. 7; Neh. vii. 12, 34.

**E'lamites.** Inhabitants of Elam, some of whom were located in Palestine. Ezra iv. 9. Some of the same name, 550 years after, were present at Jerusalem on the day of Pentecost, but these were doubtless Jews from Elam. Acts ii. 9.

**Ela'sah.** 1. Priest who had married a strange wife. Ezra x. 22. 2. Ambassador whom Zedekiah sent to Nebuchadnezzar. Jer. xxix. 3. In the Hebrew this name is the same as ELEASAH.

**E'lath, E'loth.** Seaport town at the extreme north of the Gulf of Akaba branch of the Red Sea. First mentioned in the wanderings of the Israelites; it was afterwards included in the dominion of Solomon, near to which, at Ezion-geber, he had a navy of ships. Afterwards we read that it was built by Azariah, and was restored to Judah; but subsequently it was conquered by Rezin and held by the Syrians, until it became a frontier town of Rome. Deu. ii. 8; 1 Ki. ix. 26; 2 Ki. xiv. 22; xvi. 6; 2 Ch. viii. 17; xxvi. 2. It was situate about 29° 29' N, 35° 2' E. It has sunk into insignificance. See map under WANDERINGS OF THE ISRAELITES.

**El-beth'-el.** Name given by Jacob to the place of the altar which he built at Beth-el to God who appeared to him when he fled from Esau. Beth-el signifies 'House of God,' and on his return to that place he received the revelation of God's name, Almighty (compare Gen. xxxii. 29), and worshipped the 'God of Beth-el,' "because there God appeared unto him, when he fled from the face of his brother." Gen. xxxv. 7.

**Elda'ah.** One of the sons of Midian. Gen. xxv. 4; 1 Ch. i. 33.

**El'dad.** One of the seventy elders, who, with Medad, received the spirit of prophecy. Num. xi. 26, 27.

**Elders.** This term occurs first in Gen. i. 7, where it applies to the Egyptians of the house of Pharaoh and to the elders of Egypt. In Num. xxii. 7 we read also of the elders of Moab and the elders of Midian, so that the term was not confined to Israel. The word is *sagen* which implies 'aged man;' they were no doubt also men of repute, including heads of houses of each tribe, without having any official place such as was given to the seventy appointed by God to work with Moses: these were chosen from among the elders. Num. xi. 16, 17, 24, 25.

Elders would be found in every city, and could act in all matters of the common weal as the responsible members of the community. They could be called on any emergency. For instance, when a dead man was found in a field, and it was not known who had slain him, the elders of the city to which it was nearest, must assemble, and, with their hands over a heifer, beheaded for the occasion, must solemnly declare that they had no knowledge of the murder. The 'judges' are here named as distinct from the elders. Deu. xxi. 1-9. In any ratification as to the redemption of an inheritance the elders were called together to be witnesses. Ruth iv. 1-12. The elders being heads of houses and related by blood to the people, Israel must have been in a dire condition when the elders were not honoured. Lam. iv. 16; v. 12.

In the N.T. the elders of Israel are often referred to and their traditions spoken of. Mark vii. 3, 5. Such took a prominent part in the condemnation of the Lord, and are mentioned as distinct from the Sanhedrim. Mat. xxvi. 59. 'All the elders' in chap. xxvii. 1 would include the Sanhedrim: cf. also Acts vi. 12. The elders continued their opposition as long as there was any open testimony in Jerusalem. Acts iv. 23; xxiv. 1; xxv. 15.

**ELDER IN THE CHURCH.** The word is *πρεσβύτερος*, and signifies 'aged person.' There were elders at Jerusalem, though we do not read of their appointment, Acts xi. 30; xv. 2-23; xxi. 18; but the choice of elders in the Gentile assemblies was by apostolic authority, either direct or delegated. Paul and Barnabas chose, or appointed, elders in every city. Acts xiv. 23: cf. Jas. v. 14; 1 Pe. v. 1. Titus was delegated by Paul to establish elders in every city in Crete. Tit. i. 5. In ver. 7 they are called bishops, or overseers; so in Acts xx. Paul called for the elders of Ephesus, to whom he said that the Holy Ghost had made them bishops, or overseers, shewing that those appointed as elders and bishops were the same persons. Ver. 28. See BISHOP.

It is important to note the distinction between 'gift' and 'office.' The former is direct from the Lord; the latter by human appointment. Gift needed no human authority for its exercise, and was held in immediate responsibility to the Head. Elders were such by apostolic authority, direct or delegated. Their appointment was not to preach or teach (though if they took the lead well, and had the gift of teaching, they were worthy of double honour, 1 John v. 17), but 'to shepherd' the assembly of God, Acts xx. 28, and to maintain it in order in the locality where they lived. Their authority was over the unbroken local assembly. There can be now no such elders either in the source of their authority, or in the sphere of its exercise.

**ELDERS IN HEAVEN.** The four and twenty elders seen by John in heaven are frequently referred to in the Revelation. They were seen round about the throne, sitting on thrones (not seats), clothed in white raiment, with crowns of gold on their heads, and they worship God. Chap. iv. 4, 10. In the O. T., when all was in order there were twenty-four courses of the priesthood, each course having an elder as head or chief, 1 Ch. xxiv. 7-18; and the elders in the Revelation being twenty-four in number may be in allusion to them. The elders in heaven have harps and golden vials full of odours, "which are the prayers of saints," shewing that they act as priests, chap. v. 8; and in ver. 9 they celebrate redemption in a song. They are doubtless *the redeemed*, including both Old and New Testament saints. Rev. vii. 11, 13; xi. 16; xiv. 3; xix. 4.

**El'ead.** Son of Zabad, a descendant of Ephraim. 1 Ch. vii. 21.

**Elea'leh.** City on the east of the Jordan, possessed by Reuben, but afterwards taken by the Moabites. Num. xxxii. 3, 37; Isa. xv. 4; xvi. 9; Jer. xlviii. 34. Identified with ruins at *el Al*, signifying 'the high,' 31° 49' N, 35° 49' E. It is 3064 feet above the sea.

**Elea'sah.** 1. Son of Helez, a descendant of Judah. 1 Ch. ii. 39, 40.

2. Son of Rapha, or Rephaiah, a descendant of Saul. 1 Ch. viii. 37; ix. 43.

**Elea'zar.** 1. Third son of Aaron and Elisheba (a descendant of Judah through Pharez). He succeeded as chief of the Levites on the death of Nadab and Abihu, and on the death of his father became high priest. He took part with Moses in numbering the people and with Joshua in the allotment of the land. The priesthood continued in his house until it passed to Eli who was of the family of Ithamar; Solomon restored it again to the family of Eleazar in the person of Zadok. Exo. vi. 23, 25; Lev. x. 6-16; Num. iii. 2, 4, 32; xx. 25-28; xxvi. 1, 3, 60, 63; xxvii.

19-22; xxxi. 6-54; Deu. x. 6; Jos. xiv. 1; 1 Ch. vi. 3, 4, 50. 2. Son of Abinadab, set apart to keep the ark at Kirjath-jearim. 1 Sa. vii. 1. 3. Son of Dodo, the Ahohite, and one of David's three mighty men. 2 Sa. xxiii. 9; 1 Ch. xi. 12. 4. Son of Mahli, a Merarite. He had only daughters, who married their cousins. 1 Ch. xxiii. 21, 22; xxiv. 28. 5. Son of Phinehas, a Levite. Ezra viii. 33. 6. One who had married a strange wife. Ezra x. 25. 7. A priest who assisted at the dedication of the wall of Jerusalem. Neh. xii. 42. 8. Son of Eliud, in the genealogy of the Lord Jesus. Mat. i. 15.

**Election**, ἐκλογή, 'choice.' Spoken of 1. the Lord Jesus: "Behold my servant, whom I uphold; mine elect (*bachir*) in whom my soul delighteth." Isa. xlii. 1; 1 Pe. ii. 6. He was *fore-ordained* to be a mercy-seat through faith in His blood. Rom. iii. 25, *margin*; 1 Pe. i. 20. 2. Cyrus, who was called by God to be His 'shepherd' to work out His will, saying to Jerusalem, "Thou shalt be built; and to the temple, Thy foundation shall be laid." Isa. xlv. 28; xlv. 1-4. It was Cyrus who released the captives to go to Jerusalem and rebuild the temple. Ezra i. 2, 3. 3. When Jacob and Esau were born, Jacob was elected for blessing, and his descendants as the only nation chosen by God for His special favour. Rom. ix. 11-13; Amos iii. 2. 4. When God again restores Israel into blessing it will be a remnant that will be chosen, whom He calls His 'elect.' Isa. lxv. 9, 15, 22; Mat. xxiv. 22, 24, 31; Rom. xi. 28. 5. Elect angels. 1 Ti. v. 21. 6. Election of persons to eternal life. Rom. viii. 29, 30, 33; xi. 5, 7; Col. iii. 12; 1 Th. i. 4; 2 Ti. ii. 10; Tit. i. 1; 1 Pe. i. 2; v. 13; 2 Pe. i. 10; 2 John 1, 13.

The reason Christians feel a difficulty as to the doctrine of election to eternal life, is because they do not see the extent of the fall of man, and his utterly lost condition. Were it not for election, and the prevailing grace that follows it, not one would be saved. Christ died for all, and the gospel is proclaimed to all, Rom. iii. 22; Heb. ii. 9; but alas, except for the election and grace of God, none would respond. Luke xiv. 18. God must have all the glory.

Another error that has caused a difficulty as to 'election' is the idea which some maintain that as some are ordained to eternal life, others likewise are fore-ordained by God to perdition, called 'reprobation.' But this is not taught in scripture—God desires that *all* men should be saved, 1 Ti. ii. 4, and His election to life ensures that *some* will be. It was not before Esau was born, nor until long after he was dead, that it was said he was hated of God. Mal. i. 3. Some even judge that it refers, not to Esau personally, but to his descendants' after their deeds had been fully manifested. Cf. Oba. 10; Eze. xxxv.

**El-elo'he-Is'rael.** The name given by Jacob to the altar he erected near Shechem. God had just before altered his name into Israel, 'a prince of God;' Jacob connected the blessing involved in this name with a piece of land he bought, instead of with God's house at Bethel, and calls the altar he had erected 'God, the God of Israel.' Gen. xxxii. 28; xxxiii. 20.

**Elements**, στοιχεῖον, 'rudiments, first steps.' 1. Applied to children at the 'commencement' of their training; and to the law as the 'early' way of God's dealing with Israel; but now called 'beggarly' because it has lost its glory through the failure of man, and the introduction of Christ Himself. Gal. iv. 3, 9. The word, with a similar meaning, is translated 'rudiments' in Col. ii. 8, 20, and 'principles' in Heb. v. 12. 2. The material elements of the universe, which will be melted with great heat in the day of the Lord. 2 Pe. iii. 10, 12.

**E'leph.** City in the tribe of Benjamin. Jos. xviii. 28. Identified by some with *Lifta*, 31° 48' N, 35° 11' E.



**Elephant.** This is found only in the margin of the A. V. for 'Behe-moth' in Job xl. 15; and in 'elephants' teeth' for 'ivory' in 1 Ki. x. 22; 2 Ch. ix. 21: cf. Rev. xviii. 1, 2. See **IVORY**.

**Elha'nan.** 1. Son of Jair, or Jaare-oregim: he slew Lahmi the brother of Goliath the Gittite. 2 Sa. xxi. 19; 1 Ch. xx. 5. 2. Son of Dodo, and one of David's thirty valiant men. 2 Sa. xxiii. 24; 1 Ch. xi. 26.

**E'li.** Descendant of Ithamar, and high priest in Israel. It is not recorded whom he succeeded; the book of 1 Samuel opens with Eli as priest. Samuel was lent to the Lord by his pious mother, and he ministered unto the Lord before Eli. The two sons of Eli, Hophni and Phinehas, were 'sons of Belial:' they assisted their father, but interfered with the due offering of the sacrifices, and sinned greatly before the people. Eli spoke to his sons of their evil doings, but he did not with energy prevent the dishonour to the Lord. It should be remembered that the responsibility of maintaining Israel, the people of the Lord, before Him, rested on the priestly house, hence the enormity of the young men's sin, and the solemnity of Eli's negligent conduct. A man of God came and told Eli plainly that he honoured his sons before the Lord, and detailed some judgments that should befall his house, and that his two sons should be slain in one day.

As Eli allowed his sons to continue in their evil ways, God sent a message to him by Samuel, reminding him of the judgments of which the man of God had warned him, and repeating that it was because "his sons made themselves vile and he restrained them not." Alas, poor Eli merely said, "It is the Lord: let him do what seemeth him good." A pious remark, but which did not correct the evil. This was Eli's great failing, though he otherwise apparently cared for God's honour. He trembled when the ark of God was carried to the war, which ended so disastrously. His two sons were killed and the ark was taken by the Philistines, and 'Ichabod'—"the glory is departed"—marked the state of Israel through Eli's sin. When Eli heard these sad tidings he fell backward, and his neck brake. He had judged Israel forty years and was 98 years old. 1 Sa. i.-iv. Abiathar his descendant was thrust from the priesthood by Solomon that the word of the Lord might be fulfilled which He spake concerning the house of Eli in Shiloh. 1 Ki. ii. 27.

**E'li.** An Aramaic word signifying, 'My God.' Mat. xxvii. 46. It seems strange that this should have been understood to be a calling for 'Elias.' The mistake may have been by some who did not understand the language used. See **ELOI**.

**Eli'ab.** 1. Son of Helon, and leader of the tribe of Zebulun at the time of the census being taken at Sinai. Num. i. 9; ii. 7; vii. 24, 29; x. 16. 2. Son of Pallu, a Reubenite, and father of Dathan and Abiram. Num. xvi. 1, 12; xxvi. 8, 9; Deu. xi. 6. 3. Eldest son of Jesse, and brother of David. 1 Sa. xvi. 6; xvii. 13, 28; 1 Ch. ii. 13; 2 Ch. xi. 18. Perhaps the same as **ELIHU** in 1 Ch. xxvii. 18. 4. A Gadite leader who was with David in the wilderness. 1 Ch. xii. 9. 5. Levite musician and door-keeper in the time of David. 1 Ch. xv. 18, 20; xvi. 5. 6. Ancestor of Samuel, a Kohathite. 1 Ch. vi. 27. Apparently called **ELIEL** in ver. 34, and **ELIHU** in 1 Sa. i. 1.

**Eli'a'da.** 1. One of the sons of David born at Jerusalem. 2 Sa. v. 16; 1 Ch. iii. 8. He is called **BEELIADA** in chap. xiv. 7. 2. Powerful captain of the tribe of Benjamin in the army of Jehoshaphat. 2 Ch. xvii. 17.

**Eli'a'dah.** Father of Rezon, an adversary of Solomon. 1 Ki. xi. 23.

**Eli'ah.** 1. Son of Jeroham, and one of the heads of the tribe of Benjamin. 1 Ch. viii. 27. 2. One who had married a strange wife. Ezra x. 26.

**Elijah'ba.** The Shaalbonite, one of David's thirty mighty men. 2 Sa. xxiii. 32; 1 Ch. xi. 33.

**Eliakim.** 1. Son of Hilkiah, and chief of the household of Hezekiah. 2 Ki. xviii. 18, 26, 37; xix. 2; Isa. xxii. 20; xxxvi. 3, 11, 22; xxxvii. 2. Eliakim must have held a high office; he is named before the scribe and the recorder. In Isa. xxii. God calls him His servant: Shebna was to be set aside, and Eliakim was to be clothed and raised up as governor. He was to have the key of David, and be able effectually to open and shut. He is here a type of Christ when He comes to take His place over Israel. 2. The original name of JEHOIAKIM, *q.v.* 2 Ki. xxiii. 34; 2 Ch. xxxvi. 4. 3. A priest who assisted at the dedication of the wall of Jerusalem. Neh. xii. 41. 4. Son of Abiud in the genealogy of the Lord Jesus. Mat. i. 13. 5. Son of Melea in the genealogy of the Lord Jesus. Luke iii. 30, 31.

**Eli'am.** 1. Father of Bath-sheba, or Bathshua. 2 Sa. xi. 3. He is called AMMIEL in 1 Ch. iii. 5. 2. Son of Ahithophel, and one of David's thirty mighty men. 2 Sa. xxiii. 34.

**Eli'as.** The Greek form of ELIJAH, *q.v.*

**Eli'saph.** 1. Son of Deuel, or Reuel: a chief man of the tribe of Gad. Num. i. 14; ii. 14; vii. 42, 47; x. 20. 2. Son of Lael: a chief man of the Gershonites. Num. iii. 24.

**Eliashib.** 1. Head of the eleventh course of priests. 1 Ch. xxiv. 12. 2. Son of Elioenai, a descendant of the royal house of Judah. 1 Ch. iii. 24. 3. High priest at Jerusalem in the time of Nehemiah. He was allied to Tobiah, for whom he unfaithfully prepared a chamber in the courts of the temple. Ezra x. 6; Neh. iii. 1, 20, 21; xii. 10, 22, 23; xiii. 4, 7, 28. 4-6. Three who had married strange wives. Ezra x. 24, 27, 36.

**Eliathah.** Son of Heman: appointed to the service of song. 1 Ch. xxv. 4, 27.

**Eli'dad.** Son of Chislon and a chief of Benjamin. Num. xxxiv. 21.

**Eli'el.** 1. One of the head men in the half tribe of Manasseh, on the east of the Jordan. 1 Ch. v. 24. 2. Son of Toah, an ancestor of Samuel. 1 Ch. vi. 34. Apparently called ELIAB in ver. 27; and ELIHU in 1 Sa. i. 1. 3. Son of Shimhi, a Benjamite. 1 Ch. viii. 20. 4. Son of Shashak, a Benjamite. 1 Ch. viii. 22. 5. The Mahavite, one of David's mighty men. 1 Ch. xi. 46. 6. Another of David's mighty men. 1 Ch. xi. 47. 7. A Gadite who joined David at Ziklag. 1 Ch. xii. 11; perhaps the same as No. 6. 8. Chief of the sons of Hebron, a Levite: he assisted in bringing up the ark. 1 Ch. xv. 9, 11. 9. Levite in the time of Hezekiah, 'overseer' of the offerings. 2 Ch. xxxi. 13.

**Eli'enai.** Son of Shimhi, a Benjamite. 2 Ch. viii. 20.

**Eliezer.** 1. Steward of Abraham's household. He was 'of Damascus' though born in Abraham's house. Gen. xv. 2. It was probably he who was sent to obtain a wife for Isaac. He was evidently a devout man, and trusted in God to prosper his journey. His mission is a beautiful type of the Holy Spirit's work in providing a bride for the Lord Jesus, the object for which He is now gathering the church. Eliezer placed the jewels on Rebekah which she wore on her way to Isaac, answering to the graces or fruit of the Spirit with which He adorns those He is leading to the heavenly Bridegroom. Gen. xxiv. 1-67. 2. Second son of Moses and Zipporah, so named by Moses because 'God' had been 'his help.' He, with his mother and his brother were left in the care of Jethro until after the Exodus, when they joined Moses in the wilderness. Exo. xviii. 4; 1 Ch. xxiii. 15, 17; xxvi. 25. 3. Son of Becher, a Benjamite. 1 Ch. vii. 8. 4. Priest who assisted in bringing up the ark to Jerusalem. 1 Ch. xv. 24. 5. Son of Zichri and 'ruler' of the Reubenites. 1 Ch. xxvii. 16. 6. Son

of Dodavah: he was the prophet who rebuked Jehoshaphat for joining himself with Ahaziah king of Israel, for Ahaziah 'did very wickedly.' 2 Ch. xx. 35-37. 7. One whom Ezra sent to fetch Levites to accompany him to Jerusalem. Ezra viii. 16. 8-10. Three who had married strange wives. Ezra x. 18, 23, 31. 11. Son of Jorim, in the genealogy of the Lord Jesus. Luke iii. 29.

**Elihoe'nai.** Son of Zerahiah: one who returned from exile. Ezra viii. 4.

**Eliho'reph.** Son of Shisha and scribe or secretary of Solomon. 1 Ki. iv. 3.

**Eli'hu.** 1. Son of Barachel the Buzite, of the kindred of Ram. He is introduced abruptly in the history of Job. He was young and had not spoken until Job and his three friends had ceased. His wrath was kindled against Job because he justified himself rather than God, and against his three friends because they had condemned Job though they had not understood his case. The purport of Elihu's address is that God acts in grace and blessing to deliver man from evil, and to chastise and break him down. Job was a righteous man, but needed God's discipline. Job xxxii.-xxxvi. 2. Son of Tohu, and ancestor of Samuel. 1 Sa. i. 1. Apparently called both ELIAB and ELIEL in 1 Ch. vi. 27, 34. 3. One of the captains of the thousands of Manasseh who resorted to David at Ziklag. 1 Ch. xii. 20. 4. Son of Shemaiah, a Korhite of the family of Obed-edom, a valiant man and one of the door-keepers. 1 Ch. xxvi. 7. 5. Brother of David, made ruler in Judah. 1 Ch. xxvii. 18. Perhaps the same as ELIAB, No. 3.

**Eli'jah.** This remarkable prophet is introduced abruptly in scripture in the midst of the apostasy of the kingdom of Israel, which was brought to a head in the reign of Ahab. The object of his ministry was to recover the people to the God they had forsaken. This will explain the miraculous displays accompanying his testimony, by which the people were left without excuse. It may be noted however that the miracles had a judicial character. He shut heaven that it did not rain, and he called fire down on the captains and their fifties. They were intended to recall the people to their allegiance and responsibility to God.

He is called "Elijah the Tishbite who was of the inhabitants of Gilead" (1 Ki. xvii. 1), and with no further introduction he delivered a message to Ahab of fearful import to Israel, that there should be no rain or dew these years but according to his word. In the Epistle of James we learn that what was pronounced so boldly in public was the outcome of inward exercise and earnest prayer. He forthwith retired from the public eye, and was miraculously cared for at the brook Cherith, being fed with bread and flesh morning and evening by ravens. The brook at length becoming dry, he went to Zarephath belonging to Zidon at the commandment of the Lord, where he lodged with a poor widow, whose faith was tested at the outset by the prophet's request that she should provide for his need *first* from her slender store of meal and oil, on the assurance of the Lord God of Israel that her barrel of meal and cruse of oil should not waste till He sent rain on the earth. She was further tested by the death of her son, upon which the power of God in resurrection was taught her through the instrumentality of the prophet. The soul of the child came again into him and he revived. This widow is referred to in Luke's Gospel along with the case of Naaman the Syrian, as illustrating the abounding of the grace of God beyond the limits of Israel. 1 Ki. xvii.

In the third year the time had at length arrived for the rights of Jehovah to be vindicated before all Israel, to the confusion of the followers of Baal. Elijah under the full direction of the Lord came forth from



his mysterious retreat, and shewed himself to Obadiah, the governor of Ahab's house, who was engaged in searching the land for provender. This man, though in such apostate surroundings, was truly pious, and had befriended Jehovah's prophets when Jezebel had sought to slay them. Assured by Elijah that he was ready to shew himself to Ahab (though this latter had in vain sought him in many kingdoms to wreak vengeance on him for the prolonged drought), he reported Elijah's appearance, and the prophet and king were soon face to face. Charged with troubling Israel, the prophet in the power of God rejoined that the guilt of this lay on Ahab and on his house, in forsaking Jehovah for Baal. He directed him to call all the prophets of Baal together to mount Carmel, and there before the assembled throng of Israel he stood alone for God. Nothing can exceed the interest of this moment when the question raised was whether Jehovah or Baal was the God. Sustained by the mighty power of Jehovah, His faithful servant directed everything. The issue is presented : the prophets of Baal offered their sacrifice, and from morning till noon in vain implored the intervention of their god. There was no voice nor any that regarded. Their failure being patent to all, Elijah then invited the people to draw near. He repaired Jehovah's altar that was broken down, building it of twelve stones, according to the number of the tribes of Israel, he offered his sacrifice, deluged three times with water the altar, wood, and victim, till the trench around the altar was full; then offered up in the hearing of Israel an affecting prayer to the "Jehovah God of Abraham, Isaac, and of Israel," upon which the fire of the Lord fell, and all was consumed, the sacrifice, wood, stones, dust, and water. "Jehovah, He is the God" was the twice repeated cry of Israel in view of these things; and, controlled by the power of God in the prophet, they, at his bidding, seized the prophets of Baal, who were to a man slain by him. Upon this he told Ahab that there was a sound of abundance of rain, while he himself retired to the top of Carmel to note the first indications of the approaching blessing; and then, still in the power of God, he ran before Ahab's chariot to the entrance of Jezreel. 1 Ki. xviii.

Jezebel let him know that her vengeance was at hand; and at the threat of this terrible woman, the prophet, lately so bold, fled the country. We now see Elijah in the wilderness, a weak and timid man, weary of the conflict, occupied with himself rather than the Lord, and asking to be allowed to die. Sustained by miraculous food, he went in the strength of it for forty days and nights to Horeb, the mount of God. Here the Lord dealt most graciously with his poor and feeble servant, who is found pleading his own jealousy for God while interceding against Israel. Wind, earthquake, and fire would have well suited the prophet in his frame of mind, but the still small voice was that of the Lord, and Elijah had to learn that He had not given up His people. He had yet 7000 whose knees had not bowed to Baal. But Elijah was to anoint Hazael to be king over Syria, Jehu to be king over Israel, and Elisha to be prophet in his room. Judgment should be executed where necessary and by instruments prepared of God. Elijah thereupon departed, and finding Elisha threw upon him his mantle. 1 Ki. xix.

For a time Elijah was in retirement, but he again reappeared on the occasion of Naboth's murder, and with the old energy of faith prophetically announced the doom of Ahab and Jezebel to Ahab's face. Once more the prophet is seen, confronting Ahab's successor and son Ahaziah, who, following closely in his parents' steps, had sent messengers to Baalzebub the god of Ekron to inquire whether he should recover from his sickness. Two captains and their fifties, who had been sent to arrest him, were smitten with fire from heaven at Elijah's word. Accompanying the

third, who humbly begged for their lives, the prophet announced to the apostate king the judgment of the God he had despised. 1 Ki. xxi. ; 2 Ki. i.

We have now reached the closing scene of this truly remarkable man's long and faithful service for Jehovah. The ordinary lot of man should not be his. Traversing in the close company of Elisha the spots which, however now perverted, told of certain great truths—Gilgal, of the necessity of the judgment of self, the place of circumcision—Bethel, of the faithfulness of God and the resources which are His for His own, the place where God had appeared to Jacob—Jericho, of the power of God as against all that of the enemy—they reached the Jordan through which they passed dry shod, the waters being separated hither and thither by Elijah smiting them with his mantle. The land of Israel is left by the well-known figure of death, "and it came to pass, that as they still went on and talked, that, behold, there appeared a chariot of fire and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." Figuratively he had passed through death, and ascended to heaven: this forms the basis of Elisha's ministry. 2 Ki. ii.

In the N. T. John the Baptist was in the character of Elijah as the prophet who was to come before "the great and terrible day of the Lord," to affect the hearts of the people, if he had been received; but not being received, except by a few, John declared to the Jews that he was not Elijah. So it remains for Elijah's ministry to be fulfilled ere Christ appears in glory. Mal. iv. 5, 6; Mat. xi. 14; Luke i. 17; John i. 21.

Moses and Elijah were seen on the mount of transfiguration, as representatives of the law and the prophets; but theirs was then a subordinate place, for the proclamation was "This is my beloved Son; hear him." Mat. xvii. 3; Mark ix. 4; Luke ix. 30. Elijah's testimony was given in *righteousness*: his ministry demanded that the righteous claims of God as the Jehovah of His people should be satisfied. Elisha's ministry differed from this, and was more of *grace*.

**Eli'jah.** Priest who had married a strange wife. Ezra x. 21.

**Eli'ka.** One of David's thirty mighty men. 2 Sa. xxiii. 25.

**E'lim.** The second encampment of the Israelites after passing the Red Sea: it had twelve fountains of water and seventy palm trees. Exo. xv. 27; xvi. 1; Num. xxxiii. 9, 10. Identified by some with *Wady Ghurundel*, 29° 20' N, 33° E.

**Elim'elech.** Inhabitant of Bethlehem-judah, husband of Naomi, and father-in-law of Ruth. He went to Moab on account of a famine and died there. Ruth i. 2, 3; ii. 1, 3; iv. 3, 9.

**Elie'nai.** 1. Son of Neariah, a descendant of David. 1 Ch. iii. 23, 24. 2. Head of a family of Simeon. 1 Ch. iv. 36. 3. Son of Becher, a son of Benjamin. 1 Ch. vii. 8. 4. Son of Meshelemiah, a Korhite. 1 Ch. xxvi. 3. 5, 6. Priest and Israelite who had married strange wives. Ezra x. 22, 27. 7. Priest who assisted at the dedication of the wall of Jerusalem. Neh. xii. 41.

**Eli'phal.** Son of Ur, and one of David's mighty men. 1 Ch. xi. 35.

**Elipha'let, Eliphe'let.** 1. One of David's sons, born in Jerusalem. 2 Sa. v. 16; 1 Ch. iii. 8; xiv. 7. 2. Another of David's sons born in Jerusalem. 1 Ch. iii. 6. Apparently called *ELPALET* in chap. xiv. 5. 3. Son of Ahasbai: one of David's thirty valiant men. 2 Sa. xxiii. 34. 4. Son of Eshek, a descendant of Jonathan. 1 Ch. viii. 39. 5. Son of Adonikam: one who returned from exile. Ezra viii. 13. 6. One who had married a strange wife. Ezra x. 33.

**Eli'phaz.** 1. Son of Esau and Adah, and father of Teman, &c. Gen. xxxvi. 4-16; 1 Ch. i. 35, 36. 2. Chief of Job's three friends, a 'Temanite,' or descendant of Teman. He and his companions did not understand

God, nor His dealings in discipline with a righteous man. His arguments were founded on experience, as Bildad's were on tradition. They therefore condemned Job as an evil doer, considering that this was proved by what God had brought upon him. God's wrath was kindled against them, for they had not spoken of *Him* correctly. They were directed to take seven bullocks and seven rams and offer them as a burnt offering: Job, His servant, should pray for them, and God would accept him. Job ii. 11; iv. 1; xv. 1; xxii. 1; xlii. 7, 9.

**Elipheleh'.** Levite appointed as musician and door-keeper in the time of David. 1 Ch. xv. 18, 21.

**Eli'phelet.** See ELIPHALET.

**Elis'abeth.** A righteous woman, of the tribe of Aaron, wife of Zacharias, and mother of John the Baptist. On being visited by Mary, she was filled with the Holy Spirit, and hailed Mary as 'the mother of my Lord.' She said, "Blessed is she that believed: for there shall be a performance of those things which were told her from the Lord." Luke i. 5-57. She was one of the God-fearing remnant, of which a glimpse is obtained in the early chapters of Luke's gospel.

**Elise'us.** Greek form of ELISHA, *q. v.*

**Eli'sha.** Son of Shaphat of Abel-meholah. Elijah was instructed by God to anoint Elisha to be prophet in his stead. Elijah cast his mantle over him, but we do not read of the anointing: doubtless it was realised in receiving a double portion of Elijah's spirit. Elisha was not prepared then to take up Elijah's mantle, but first he made a feast for his people, and then he followed Elijah and ministered unto him. When God was about to take Elijah to Himself, it became known to the sons of the prophets, and they told Elisha, but he knew it already; and when Elijah suggested to him to remain behind he refused and followed him from place to place, until he had traversed Jordan (figuratively death) with Elijah. Being thus proved to be knit together in spirit, Elijah asked Elisha what he should do for him before he was taken. Elisha said, "Let a double portion of thy spirit be upon me." Elijah replied that, though he had asked a hard thing, it should be so if he saw him when he was taken up. A chariot and horses of fire separated them, and Elijah went up by a whirlwind into heaven; and Elisha saw it. Elisha took up the mantle that fell from Elijah, which before he had failed to do, and went to the Jordan and smote it with the mantle, and the waters divided, and he passed over into the land, with the spirit of the ascended Elijah resting on him.

Elisha's first miracle was healing the waters at Jericho, the cursed city, by means of salt in a new cruse: type of the purifying power of grace. His mission was *grace* as from an ascended one; the waters were permanently healed, and the ground was no longer barren. But as he went to Bethel some boys out of the city mocked him, saying, "Go up, thou bald head." He cursed them in the name of the Lord, and two she bears tore forty-two of them. God vindicated the authority of His servant. Elisha had come as it were from heaven, into which Elijah had entered, and he came in grace, and if this was despised, judgment must follow, as it will be with Israel by-and-by. Elisha went to Carmel, where the priests of Baal had been destroyed, and thence to Samaria, the seat of the apostasy, and where his testimony was most needed. Jehoshaphat king of Judah joined with Jehoram king of Israel, and the king of Edom, to attack Moab; but they had no water. Elisha was sought for, and he boldly told Jehoram to go to the gods of his father and mother: if Jehoshaphat had not been there he would not have helped them, nevertheless there was grace for them. Ditches, or pits were made, and in the morning the valley was full of water; victory over Moab followed. 2 Ki. ii., iii.



A widow of one of the prophets appealed to Elisha to save her two sons from the grasp of a creditor. She had nothing but a pot of oil. She was told to borrow vessels 'not a few,' and fill them with oil. On her doing this the oil was increased until there was not a vessel more to fill. Thus according to her faith in borrowing was her supply from God. The creditor was paid, and she and her sons lived on the remainder, shewing how God far exceeded her request.

A great woman at Shunem bestowed hospitality on Elisha, and provided a chamber for his use whenever he passed that way. For this she was rewarded with a son; but when grown old enough to go into the fields he died. The woman laid him on Elisha's bed, and hastened to inform him of what had happened, but piously added 'It is well.' Elisha returned with the woman, and the child was raised to life and restored to his mother. Thus was manifested the power of God over death and a broken heart was bound up.

Two more miracles followed. In gathering herbs for a meal because of the dearth, a poisonous weed was included and there was 'death in the pot.' Elisha cast in some meal, and the pottage was cured. The other miracle was the increase of the bread so that a hundred men were supplied from twenty loaves, or cakes, and there was some left: similar to the Lord feeding the multitudes when He was on earth. 2 Ki. iv.

The next miracle was healing Naaman the Syrian of leprosy. This was grace extending beyond the land, even to their enemies. Naaman had to be humbled as well as blessed, and to learn that there was "no God in all the earth but in Israel," as he himself confessed. Gehazi, Elisha's servant, was, alas, tempted with a lie in his mouth to take of the Syrian some of the presents which he had brought for Elisha, but which had been refused. This was revealed to Elisha, and the leprosy of Naaman cleaved to Gehazi and to his seed. The one nearest to the means of blessing, if he turns from it, suffers most. Elisha next made the iron head of the axe to swim, thus reversing the laws of nature: the axe was borrowed, and the trust must not be violated. 2 Ki. v., vi. 1-7.

The Syrians had now to learn a lesson of the power of the God of Israel, but still in grace. They laid traps for the king of Israel, but Elisha warned him again and again of the danger, and he escaped. On this being made known to the king of Syria he sent an army to seize Elisha. He was at Dothan, and they compassed the city. Elisha prayed that his servant's eyes might be opened to see that they were surrounded with horses and chariots of fire which were otherwise invisible: cf. Heb. i. 13, 14. The army was then smitten with blindness, led to Samaria, fed with bread and water, and dismissed to their master with the wonderful tale. It was no use laying plots against people whose God protected them like this. "The bands of Syria came no more into the land of Israel;" that is, the marauding bands that laid plots to seize the king; for immediately we read that Ben-hadad king of Syria came with a great army and besieged Samaria. The famine became so severe that a woman's child was boiled and eaten. The king was greatly moved at this and threatened to take the life of Elisha, apparently linking the famine with God's servant. This was revealed to Elisha as he sat in the house. The king followed the messenger and apparently *he* said, "This evil is of the Lord; what should I wait for the Lord any longer?" Elisha had a message of deliverance: by the next day a measure of fine flour should be sold for a shekel, and two measures of barley for the same. An unbelieving lord scoffed at this; but he saw it, though he did not eat of it, for he was trampled to death in the crowd. Thus judgment followed unbelief in the gracious provision of God. 2 Ki. vi. 8-vii.

Elisha prophesied that there would be a seven years' famine, and he told the Shunammite woman to sojourn where she could during the time. She dwelt among the Philistines seven years, and on her return she cried to the king for the restoration of her house and land. God so ordered it that just at that time Gehazi was relating to the king the great things that Elisha had done. He recognised the woman as the one whose son Elisha had raised, and the king ordered the restoration of her property.

The prophet went to Damascus, and Ben-hadad, being sick, sent Hazael to inquire if he should recover. The answer was that he might certainly recover, yet he should die: an apparent enigma; but it was fully explained by Hazael causing his death when he would otherwise have recovered. Elisha prophesied that Hazael would be king over Syria, and he wept as he told the dreadful things he would do to Israel. Elisha sent one of the sons of the prophets to anoint Jehu to be king over Israel: he was to execute God's judgment on the house of Ahab and on Jezebel, which had been prophesied by Elijah. 1 Ki. xxi. 23, 24. What had been foretold Jehu fulfilled. 2 Ki. viii., ix.

The time now approached for Elisha's death. He was sick and Joash king of Israel went to visit him. Elisha prophesied that Joash should smite the Syrians till they were consumed, but he was angry with the king's want of energy and said he should smite them but three times. Elisha's work was now done and he died and was buried. When a corpse was let down into the same tomb, as soon as it touched the bones of Elisha life was restored. Type that though Israel is now dead towards God (cf. Dan. xii. 2), when they are brought into connection with God's true Prophet they will be restored to life as unexpectedly and as powerfully. As we have seen, Elisha's mission was grace, and his history to the end is stamped with the power of life. 2 Ki. xiii. 14-21. He is called ELISEUS in Luke iv. 27.

**Elī'shah.** Eldest son of Javan, the son of Japheth. Gen. x. 4; 1 Ch. i. 7. His descendants apparently occupied the 'isles of Elishah,' and supplied the Phœnicians with blue and purple. Eze. xxvii. 7. Josephus identifies them with the Æolians. Others connect Elishah with Elis in the Peloponnesus.

**Elisha'ma.** 1. Son of Ammihud and grandfather of Joshua: he was a chief of Ephraim. Num. i. 10; ii. 18; vii. 48, 53; x. 22; 1 Ch. vii. 26. 2, 3. Two sons of David born at Jerusalem. 2 Sa. v. 16; 1 Ch. iii. 6, 8; xiv. 7: one of whom is apparently called ELISHUA in 2 Sa. v. 15; 1 Ch. xiv. 5. 4. Son of Jekamiah, a descendant of Judah. 1 Ch. ii. 41. 5. Father of Nethaniah, 'of the seed royal.' 2 Ki. xxv. 25; Jer. xli. 1. 6. Priest sent by Jehoshaphat to instruct the people. 2 Ch. xvii. 8. 7. Scribe or secretary of Jehoiakim. Jer. xxxvi. 12, 20, 21.

**Elisha'phat.** Captain of a hundred whom Jehoiada employed to protect Joash. 2 Ch. xxiii. 1.

**Elī'sheba.** Daughter of Amminadab, and wife of Aaron. Exo. vi. 23. She was of the tribe of Judah, and her marriage with Aaron united the priestly and royal tribes.

**Elīshu'a.** Son of David born in Jerusalem. 2 Sa. v. 15; 1 Ch. xiv. 5. Called ELISHAMA in 1 Ch. iii. 6.

**Elī'ud.** Son of Achim in the genealogy of the Lord Jesus. Mat. i. 14, 15.

**Elīza'phan.** 1. Son of Uzziel, and a 'chief' of the Kohathites. Num. iii. 30; 1 Ch. xv. 8. He is called ELZAPHAN in Exo. vi. 22; Lev. x. 4. With Mishaël he had the painful duty of removing the dead bodies of Nadab and Abihu. 2. Son of Parnach and a prince of the tribe of Zebulun. Num. xxxiv. 25. 3. Father of certain Levites that assisted

Hezekiah in cleansing the temple. 2 Ch. xxix. 13. Perhaps the same as No. 1.

**Eli'zur.** Son of Shedeur, and prince of the tribe of Reuben. Num. i. 5; ii. 10; vii. 30, 35; x. 18.

**Elka'nah.** 1. Son or grandson of Korah. Exo. vi. 24; 1 Ch. vi. 23. 2. Son of Jeroham and father of the prophet Samuel. 1 Sa. i. 1-23; ii. 11, 20; 1 Ch. vi. 27, 34. 3, 4. Two descendants of Kohath. 1 Ch. vi. 25, 26, 35, 36.

5. Grandfather of Berechiah, who dwelt in the villages of the Netophathites. 1 Ch. ix. 16. 6. A Korhite who joined David at Ziklag. 1 Ch. xii. 6. 7. Door-keeper for the ark. 1 Ch. xv. 23. 8. Officer in the household of king Ahaz. 2 Ch. xxviii. 7.

**El'koshite.** Designation of Nahum the prophet. Nah. i. 1.

**Ella'sar.** District in the East, of which Arioch was the king. Gen. xiv. 1, 9. It is supposed that *Larsa* or *Larissu* in Lower Babylonia, between Ur and Erech, was its capital, which is identified with ruins at *Senkereh*, about 31° 30' N, 45° 50' E.

**Elm, elah.** The terebinth, or oak as *elah* is often translated. Hos. iv. 13.

**Elmo'dam.** Son of Er, in the genealogy of the Lord Jesus. Luke iii. 28.

**Elna'am.** Father of Jeribai and Joshaviah, two of David's mighty men. 1 Ch. xi. 46.

**Elna'than.** 1. Son of Achbor and father of Nehushta, Jehoiakim's queen: he begged Jehoiakim not to burn the sacred roll. 2 Ki. xxiv. 8; Jer. xxvi. 22; xxxvi. 12, 25. 2-4. Three of those whom Ezra sent to fetch Levites to accompany him to Jerusalem. Ezra viii. 16.

**Elo'i.** Aramaic word signifying 'my God.' Mark xv. 34.

**El'lon.** 1. A Hittite, father of Bashemath, and Adah, wife, (or wives) of Esau. Gen. xxvi. 34; xxxvi. 2. See BASHMATH. 2. Second son of Zebulun and founder of the ELONITES. Gen. xvi. 14; Num. xxvi. 26. 3. The Zebulonite who judged Israel ten years. Jud. xii. 11, 12. 4. Border-town of Dan. Jos. xix. 43. Identified with *Beit Ello*, 31° 59' N, 35° 7' E.

**El'lon-beth-ha'nan.** One of the commissariat towns of Solomon. 1 Ki. iv. 9. Identified with *Beit Anan*, 31° 51' N, 35° 6' E.

**El'lonites.** See ELON.

**Eloquent.** In Isa. iii. 3, for 'eloquent orator' translate 'skilled enchanter.' In Ex. iv. 10; Acts xviii. 24, 'man of words,' 'ready of speech.'

**El'loth.** See ELATH.

**Elpa'al.** Son of Shaharaim, a Benjamite. 1 Ch. viii. 11, 12, 18.

**Elpa'let.** Son of David born at Jerusalem. 1 Ch. xiv. 5. Apparently called ELIPHLEET in 1 Ch. iii. 6.

**El-pa'ran.** In the *margin* 'the plain of Paran,' or some boundary mark in the wilderness of Paran in the south of Palestine. Gen. xiv. 6.

**Eltekeh'.** City of Dan given to the Kohathites. Jos. xix. 44; xxi. 23. Identified with *Beit Likia*, 31° 52' N, 35° 4' E.

**Eltekon'.** Mountain city of Judah. Jos. xv. 59. Not identified.

**Elto'lad.** City in the south of Judah, given to Simeon. Jos. xv. 30; xix. 4. Called TOLAD in 1 Ch. iv. 29.

**Elul'.** See MONTHS.

**Elu'zai.** Benjamite who joined David at Ziklag. 1 Ch. xii. 5.

**El'ymas.** A name signifying 'magician,' applied to BAR-JESUS, a Jew. He was a false prophet and sorcerer, at Paphos in Cyprus, and sought to turn away the proconsul from the faith. He was for a time smitten with blindness. Acts xiii. 6-12.

**Elza'bad.** 1. Gadite who joined David at Ziklag. 1 Ch. xii. 12. 2. Son of Shemaiah and one of the Korhite door-keepers. 1 Ch. xxvi. 7.

**Flza'nhan.** See ELIZAPHAN.

**Embalming.** Jacob and Joseph were both embalmed in Egypt, but



we do not read that it was ever practised by the children of Israel. Gen. l. 2, 3, 26. The historians Herodotus and Diodorus describe the process of embalming in Egypt. There were several modes according to the rank of the deceased, or according to what the relatives could afford to pay. In short it may be said that the body lay in nitre thirty days, for the purpose of drying up all its superfluous and noxious moisture, the brain and bowels being sometimes extracted; and then for forty days more it was anointed with gums and spices to preserve it. When this was complete it was wrapped round with many bandages, and finally put in a case somewhat resembling the person. In many museums Egyptian mummies may be seen, and the marvellous preservation of the body be attested.



EMBALMING.

Among the Jews the body was merely wrapped round with bandages with a quantity of spices enclosed. Asa was laid "in the bed which was filled with sweet odours and divers kinds of spices prepared by the apothecaries' art." 2 Ch. xvi. 14. Nicodemus furnished "a mixture of myrrh and aloes, about an hundred pound weight," and they wound the body of Jesus "in linen clothes with the spices, as the manner of the Jews is to bury." John xix. 39, 40.

**Embroidered.** See BROIDERED.

**Emerald.** In the O. T. the word thus translated is *nophek*, but it is uncertain to which of the precious stones this refers. Some think it is the *carbuncle*. Exo. xxviii. 18; xxxix. 11; Eze. xxvii. 16; xxviii. 13. In the N. T. it is *σμάραγδος*, which signifies 'live coal,' and is supposed to refer to some stone with prismatic crystals. Rev. iv. 3; xxi. 19.

**Emerods.** Hemorrhoids or tumours. One of the diseases of the Egyptians, and with which the Philistines were smitten when they had possession of the ark. They returned 'images' of the same with the ark. Deu. xxviii. 27; 1 Sa. v. 6-12; vi. 4-17.

**E'mim.** A people, described as "great, and many, and tall, as the Anakims," who dwelt on the east of the Dead Sea. They were smitten by Chedorlaomer and his confederate kings, and their land eventually passed to the Moabites, who called the people EMIM, that is, 'terrible.' Gen. xiv. 5; Deu. ii. 10, 11.

**Emman'uel.** See IMMANUEL.

**Emma'us.** A village about threescore furlongs from Jerusalem, that is, about 7 miles, whither the two disciples were travelling on the day of

the resurrection, to whom the Lord made Himself known. Luke xxiv. 13. Some identify it with ruins at *Khamaseh*, about 8 miles S.W. of Jerusalem; others with *el Kubeibeh*, about  $7\frac{1}{2}$  miles N.W. of Jerusalem: but there are no data for its identification.

**Em'mor.** Acts vii. 16, the same as HAMOR, *q.v.*

**E'nam.** City in the lowlands of Judah. Jos. xv. 34. Identified with the ruins at *Wady Alin*,  $31^{\circ} 45' N$ ,  $34^{\circ} 59' E$ .

**E'nan.** Father of Ahira, a prince of the tribe of Naphtali. Num. i. 15; ii. 29; vii. 78, 83; x. 27.

**Enchantments.** See DIVINATION.

**En'-dor.** City with its towns, possessed by Manasseh though situated in Issachar. It was apparently the scene of the death of Sisera and of Jabin; and it was the residence of the woman with a familiar spirit consulted by Saul. Jos. xvii. 11; 1 Sa. xxviii. 7; Psa. lxxxiii. 9, 10. Identified with *Endor*,  $32^{\circ} 38' N$ ,  $35^{\circ} 23' E$ . The rock on which it stands has many caves, in one of which the witch may have carried on her incantations. From Gilboa it is distant 7 or 8 miles across difficult ground.

**En-egla'im.** Place, apparently near the Dead Sea, where the fishermen will spread their nets when the waters have been cured by a river which will issue from the future temple. Eze. xlvii. 10.

**En-gan'nim.** 1. City in the lowlands of Judah. Jos. xv. 34. Identified with *Umm Jina*,  $31^{\circ} 45' N$ ,  $34^{\circ} 57' E$ . 2. City on the border of Issachar allotted to the Gershonites. Jos. xix. 21; xxi. 29. Identified with *Jenin*,  $32^{\circ} 28' N$ ,  $35^{\circ} 18' E$ . Apparently the same as ANEM in 1 Ch. vi. 73.

**En'-gedi.** Town in the wilderness of Judah. David resorted to the strongholds at this place when pursued by Saul. The king sought David 'upon the rocks of the wild goats,' and then lay down to rest in the mouth of the very cave in which David and his men were. David cut off the skirt of Saul's robe, but would not allow his men to injure him. Jos. xv. 62; 1 Sa. xxiii. 29; xxiv. 1; 2 Ch. xx. 2. The vineyards of En-gedi are spoken of in Cant. i. 14. When the Dead Sea is healed in a future day the fishermen will stand on its shores from En-gedi to En-eglain. Eze. xlvii. 10. Identified with *Ain Jidy*,  $31^{\circ} 28' N$ ,  $35^{\circ} 23' E$ .

**Engines.** Machines for discharging missiles. 2 Ch. xxvi. 15. See ARMS. ENGINES OF WAR were battering rams. Eze. xxvi. 9.

**Engrafted.** Implanted: when God's word is received by faith it takes root in the soul, and influences the whole being of the receiver. Jas. i. 21.

**Engraving.** The cutting of words or designs on precious stones, as the names of the tribes on the breastplate and the shoulder-pieces of the high priest; and the words "Holiness to the Lord" on the plate of the mitre. There was also the devising of 'cunning work' for the tabernacle. For this service God endowed certain men with special skill, wisdom, and understanding. Devices were also engraved on seals. Exo. xxviii. 11, 21, 36; xxxv. 35; xxxviii. 23; xxxix. 14, 30; Zec. iii. 9; 2 Co. iii. 7. Engraving is used metaphorically when God says He had graven Israel upon the palms of His hands, and thus had them constantly before Him. Isa. xlix. 16.

**En-haddah.** Border city of the tribe of Issachar. Jos. xix. 21. Identified with *Kefr Adan*,  $32^{\circ} 29' N$ ,  $35^{\circ} 15' E$ .

**En-hak'kore.** This name, signifying 'the caller's spring,' was given by Samson to the place where God gave him water in answer to his call. The spring was doubtless in the rock, not in the jawbone (see *margin*), because of the words following, "which is in Lehi unto this day." Jud. xv. 19.

**En-ha'zor.** Fenced city of the tribe of Naphtali. Jos. xix. 37. Identified with *Hazireh*,  $33^{\circ} 6' N$ ,  $35^{\circ} 21' E$ .

**En-mish'pat.** The ancient name of KADESH, *q. v.*

**Enoch.** 1. Eldest son of Cain. Gen. iv. 17, 18. 2. City built by Cain, and named after his son: it is the first city that we read of. Gen. iv. 17. 3. Son of Jared, and father of Methuselah. Of him it is said he "walked with God: and he was not; for God took him;" and also that by faith he was translated, and that before his translation he had this testimony that he pleased God. A bright example in those early days of how by grace a man can have communion with God, and so please God, and be made sensible of it, thus enjoying the light of His countenance in walking with Him in a sinful world. Enoch was taken to heaven without dying, as the living saints will be at the coming of the Lord Jesus. Gen. v. 18-24; Luke iii. 37; Heb. xi. 5; Jude 14. Called HENOCH in 1 Ch. i. 3.

In Jude a prophesy of Enoch is quoted which is not found in the O. T. As Jude wrote under the inspiration of God this could have been revealed to him, as many other things in scripture have been, and which could have been known in no other way; or he may have been inspired to record what had been handed down orally. There is an apocryphal book called THE BOOK OF ENOCH, from which some believe that Jude quoted, though it is not inspired. But there is no evidence that the book was then in existence. It refers to the Messiah as 'Son of God,' which has been judged to prove conclusively that it was written in the Christian era. The passage in the book of Enoch, speaking of Christ executing judgment, is worded thus: "Behold he cometh with ten thousand of his saints, to execute judgment upon them, and destroy the wicked, and reprove all the carnal, for everything which the sinful and ungodly have done and committed against him." The traveller Bruce, on his return from Egypt in A.D. 1773 brought three MSS of the entire book in Æthiopic. In 1821 it was translated into English. The book purports to be a series of revelations made to Enoch and Noah.

**E'nos, E'nosh.** Son of Seth and grandson of Adam. Gen. iv. 26; v. 6-11; 1 Ch. i. 1; Luke iii. 38.

**En-rim'mon.** City re-inhabited on the return from exile. Neh. xi. 29. Probably the same as RIMMON in Jos. xv. 32; xix. 7. Identified with ruins at *Umm er Rumamin*, 31° 22' N, 34° 52' E.

**En-ro'gel.** A spring on the border of Judah and Benjamin. It was where Jonathan and Ahimaaz stayed in secret, to carry to David any message from Hushai, on the revolt of Absalom; and close to this spring Adonijah called the king's sons together when he exalted himself to succeed David as king. Jos. xv. 7; xviii. 16; 2 Sa. xvii. 17; 1 Ki. i. 9. It was no doubt a spring not far from Jerusalem. *Bir Eyub*, about half a mile south of Jerusalem was long supposed to be the spot, but this is a well, not a spring. The *Fountain of the Virgin*, near the south east corner of the city, is now more generally chosen; but this appears to be too near the city to coincide with the above events.

**Ensample.** 1. τύπος, 'type, model, example.' 1 Co. x. 11; Phi. iii. 17; 1 Th. i. 7; 2 Th. iii. 9; 1 Pe. v. 3. 2. ὑπόδειγμα, 'example, pattern.' 2 Pe. ii. 6.

**En-she'mesh.** Spring on the border of Judah and Benjamin mentioned next to En-rogel. Jos. xv. 7; xviii. 17. Identified with *Ain Haud*, 31° 46' N, 35° 16' E. The sun shines on this spring all day, answering to En-shemesh, 'spring of the sun.'

**Ensign.** See STANDARD.

**En-Tappu'ah.** Spring on the boundary of Manasseh. Jos. xvii. 7. Identified by some with *Yasuf*, 32° 7' N, 35° 14' E. See TAPPUAH, No. 2.

**Epæne'tus.** A Christian at Rome saluted by Paul as his well-beloved, "the first fruits of Achaia unto Christ." Rom. xvi. 5.



**Ep'aphras.** Fellow prisoner with Paul at Rome. He laboured at Colosse, to which place he belonged. He is described as 'a faithful minister of Christ,' and one who agonised in prayer for the Colossians, with zeal for their welfare. Col. i. 7; iv. 12; Philem. 23.

**Epaphrodi'tus.** One who brought supplies from Philippi to Paul, who styles him "my brother and companion in labour and fellow soldier." When with Paul at Rome he became very ill, 'nigh unto death.' The deep affection between him and the Philippian saints is very evident by his sorrow that they should have heard of his sickness. He hazarded his life by his association with Paul a prisoner. Phi. ii. 25; iv. 18.

**E'phah.** See WEIGHTS AND MEASURES.

**E'phah.** 1. Son of Midian, being the son of Abraham and Keturah, and referred to by Isaiah as the head of a tribe. Gen. xxv. 4; 1 Ch. i. 33; Isa. lx. 6. 2. Concubine of Caleb. 1 Ch. ii. 46. 3. Son of Jahdai of the tribe of Judah. 1 Ch. ii. 47.

**E'phai.** A Netophathite, whose sons were left in the land at the captivity. They apparently were slain with Gedaliah by Ishmael. Jer. xl. 8.

**E'pher.** 1. Son of Midian, being the son of Abraham and Keturah. Gen. xxv. 4; 1 Ch. i. 33. 2. Son of Ezra, a descendant of Judah. 1 Ch. iv. 17. 3. A chief of Manasseh, east of the Jordan. 1 Ch. v. 24.

**E'phes-dammim.** Place in Judah, the scene of the death of Goliath in the valley of Elah. 1 Sa. xvii. 1. Called PAS-DAMMIM in 1 Ch. xi. 13.

**Ephe'sians.** The inhabitants of Ephesus. Acts xix. 28-35; xxi. 29.

**Ephe'sians, Epistle to the.** Paul first visited Ephesus on his way from Corinth to Syria: he did not stay then, but left Priscilla and Aquila there, who were afterwards joined by Apollos. Acts xviii. 18-24. Paul soon returned and stayed there two years. There was thus time for the saints to be grounded in the truth. The opposition was so great in the synagogue that Paul separated the disciples, and they met daily in the school of Tyrannus. The word grew mightily and prevailed. Chap. xix. 1-20.

In 1 Co. xv. 32 Paul speaks of having fought with beasts at Ephesus, doubtless alluding to the strong opposition manifested towards him there by the Jews. In Acts xx. 17, &c., Paul exhorts the elders of Ephesus, as overseers, to feed the church of God. He warns them that grievous wolves would enter in, and some from among themselves would speak perverse things to draw away disciples after them. As their resource he commends them to God and the word of His grace. Following this was the Epistle he wrote to them during the two years he was a prisoner at Rome.

In 1 Ti. i. 3 Paul says he had besought Timothy to abide at Ephesus, and to exhort them to teach no other doctrine, and not to give heed to fables and endless genealogies. In 2 Ti. i. 15 there is the sad intelligence that 'all they which are in Asia' (which must have included Ephesus) had 'turned away from' Paul, doubtless signifying that they had given up the truth as taught by Paul, and settled down with a lower standard. In chap. iv. 12 Tychicus had been sent to Ephesus. The great care and watchfulness with which Paul laboured for their welfare is very manifest. In Rev. ii. 1-7 we have the address to this church, in which much is said in their favour, though the solemn charge had also to be made that they had left their first love, and the warning is given that if they did not repent their candlestick would be removed.

The Epistle to the Ephesians is remarkable in setting forth the counsels of God with regard to His people as connected with Christ. It is from this standpoint that they are viewed, rather than that of their need as sinners, and how it has been met. This latter is developed in the Epistle to

the Romans. The state of the Ephesian believers enabled them to receive a communication of such a nature as this Epistle, in which glorious unfoldings of the mind of God about His own are given in the greatest fulness.

The key note is struck in chap. i. 3, where God is blessed as "the God and Father of our Lord Jesus Christ"—the *God*, when our Lord Jesus Christ is looked at as man; the *Father*, when He is viewed as Son of God. Christians are brought in Christ into these very relationships, as stated by the Lord Himself when risen from the dead, "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." It will be seen that the prayer at the close of chap. i. is founded on the title 'the God of our Lord Jesus Christ,' while that in chap. iii. is on the title 'Father.' The God and Father of our Lord Jesus Christ has blessed believers with every spiritual blessing in the heavenlies in Christ. He has marked them out for adoption to Himself, that is, their being brought into the full position of sons in Christ Jesus, according to the good pleasure of His will. Brought into favour in the Beloved, they have in Him redemption, the forgiveness of sins. The mystery of God's will is set forth—to head up all things, whether heavenly or earthly, in the Christ for the administration of the fulness of times. Jews and Gentiles are the subjects of salvation according to the purpose of God, believers from among both being sealed by the Holy Spirit, who is also the earnest of their inheritance—an inheritance which will be to the praise of God's glory when everything is headed up in Christ.

The prayer at the close of chap. i. is that the saints might have the spirit of wisdom and revelation in the full knowledge of the God of the Lord Jesus Christ: that they might know the hope of His calling, His inheritance in the saints, and the greatness of the power towards them which He wrought in raising Christ (a Man) from the dead, and setting Him at His right hand in the heavenly places (cf. Ps. viii.). He being head over all things to the body, which is the fulness of Him who fills all in all.

Chapter II. This same power had wrought toward the saints (as shewn by the subject being continued without a break from chap. i. to ii.), in that having been dead in sins they had been quickened with Christ, had been raised up together (Jew and Gentile), and made to sit down together in the heavenlies in Christ Jesus. There is a new creation in Christ by God as regards His people. The apostle would have the Gentile Christians contrast their present privileges with their former hopeless state. Jew and Gentile believers had access by one Spirit to the Father, while the latter were now fellow-citizens of the saints, and were of the household of God, being part of the holy temple He was building. They were also built together for a habitation of God in the Spirit.

Chapter III. This chapter, in a parenthesis, unfolds the administration of the mystery, hid in God, but now revealed by the Spirit, namely, that the Gentiles should be joint heirs and a joint body and joint partakers of His promise in Christ Jesus. A mystery is that which is understood only by the initiated. In the public dealings of God with men this mystery had no place; it is connected (though administered upon earth) with Christ while hid in the heavens, and the saints united to Him there; by its administration would be made known to principalities and powers in heavenly places the all various wisdom of God. A prayer follows that the saints might be strengthened inwardly by the Spirit; that the Christ might dwell through faith in their hearts; that they might apprehend the breadth, and length, and depth, and height, and might know the love of Christ, which passeth knowledge, so as to be filled unto all the fulness of God. Christ is here presented as the centre of all the counsels of God, and His love is to be known in all its fulness by the hearts of His people.

Chapter IV. The apostle applies what is given in the earlier part of the epistle, particularly at the close of chap. ii.—the bringing together in one in a new and heavenly manner of those who on earthly ground had been at enmity. The saints were to endeavour to keep the unity of the Spirit in the bond of peace. Gifts are alluded to as given by the Head, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all arrive at the unity of the faith, and the full knowledge of the Son of God, at the full grown man, and at the measure of the stature of the fulness of the Christ. Everything necessary for the body is derived from the Head. All is to grow up into Christ. Practical exhortations follow in ver. 17. The truth ‘in Jesus’ is the having put off the old man and having put on the new: consequently all that characterised the old man must be put off, and what is of the new cultivated.

Chapters V. and VI. Believers are to be imitators of God as dear children. They are light in the Lord, and are to walk as children of light. They are to be filled with the Spirit. Earthly relationships are now referred to: wives, husbands, children, fathers, bondmen, masters. Each relationship is to be taken up as in the Lord. Blessed instruction as to the mystery of Christ and the church is given in connection with the word to wives and husbands.

In view of the nature of the spiritual conflict waged in heavenly places, Christians are exhorted to put on the panoply of God. Without this they cannot stand. The apostle asks the prayers of the saints that he might make known the mystery of the glad tidings with boldness; and closes this remarkable epistle with a benediction.

The ‘heavenlies’ characterise the epistle: cf. chaps. i. 3, 20; ii. 6; iii. 10; vi. 12. In the Epistle to the Romans man is taken up as *alive* in his sins, and grace meets his need: in Ephesians it is God’s quickening power on behalf of those *dead* in sins, as displayed in raising Christ up from among the dead. In Colossians the saints are looked at as risen with Christ, but on earth with their hope in heaven: in the Ephesians the saints are seated in Christ in the heavenlies.



RUINS AT EPHEBUS.

**Eph'esus.** A renowned city of Ionia, and in the time of the Romans the capital of the part called ‘the province of Asia,’ being the west portion



of Asia Minor. Being near the sea it was a place of great commerce, and as the capital of the province it had constant intercourse with the surrounding towns. The celebrated temple of Diana also brought multitudes of heathen. Its inhabitants are supposed to have been of Greek origin, with also a large number of Jews engaged in commerce. Acts xviii. 19-24; xix. 1, 17, 26, 35; xx. 16, 17; 1 Co. xv. 32; xvi. 8; Eph. i. 1; 1 Ti. i. 3; 2 Ti. i. 18; iv. 12; Rev. i. 11; ii. 1. It is now named *Ayaslook*. The ruins are extensive: the sea has retired, leaving a pestilential morass of mud and rushes.

**Eph'lah.** Son of Zabab, a descendant of Judah through Jarha an Egyptian. 1 Ch. ii. 37.

**Ephod.** 1. The ephod worn by the high priest. Minute instructions were given as to its construction. It was to be made of gold, blue, purple, scarlet, and fine twined linen, with cunning work. The gold was beaten into thin plates and then cut into wires, which were woven into the fabric. Its GIRDLE was also to be of the same materials with embroidered work. On the shoulders were fastened two stones, engraved with the names of the twelve tribes, six names on each stone; so that whenever Aaron wore the ephod the twelve tribes were represented. We read also of the ROBE OF THE EPHOD, which was all of blue, and along the bottom of which were pomegranates of blue, purple, and scarlet, with bells of gold between them. The robe was doubtless much longer than the ephod, which is supposed not to have reached the knees, and which was worn over the robe, and the BREASTPLATE over the ephod. There was also a brodered coat of fine linen; this was worn under the robe. These with the mitre constituted Aaron's garments 'for glory and for beauty.' Exo. xxviii. 1-39. Apparently the ordinary priestly garments worn by Aaron's sons are also said to be 'for glory and for beauty.' Ver. 40.

In the various textures of the ephod there are typified divine righteousness, heavenliness, royalty, dignity, and the graces of the Spirit: the virtues that characterised the Lord Jesus. Inseparably attached to the ephod was the breastplate, in which were the Urim and Thummim; thus in wearing the ephod the judgment of the children of Israel was borne before the Lord, according to His lights and perfections. Though not worn on ordinary occasions, it was required when directions were sought from God: cf. 1 Sa. xxi. 9. Thus receiving answers from God is also associated with the Urim and Thummim, which were placed in the breastplate. Exo. xxviii. 28; cf. Num. xxvii. 21; 1 Sa. xxviii. 6; Ezra ii. 63; Neh. vii. 65. The word 'Ephod' is the same in the Hebrew, and is from 'to bind round or gird,' so that its meaning does not seem to go beyond 'a priestly garment.' Exo. xxix. 5; xxxv. 9, 27; xxxix. 2-22; Lev. viii. 7; 1 Sa. ii. 28.

2. Besides the above, which may be called *the* ephod, there were others which the priests wore, but which are not described. 1 Sa. xiv. 3; xxii. 18; xxiii. 6, 9; xxx. 7; Hos. iii. 4. David, on the occasion of bringing up the ark, wore a linen ephod. 2 Sa. vi. 14; 1 Ch. xv. 27. Samuel also, when only a child, wore a linen ephod. 1 Sa. ii. 18. In all the above passages the ephod bears the character of a priestly garment, though David was not of the tribe of Aaron. Type of the kingly Priest of the order of Melchisedec.

3. A strange deviation from the above was the ephod which Gideon made of the gold, the ornaments, and the purple raiment taken from the Midianites, after which all Israel went astray, and which became a snare to Gideon and his house. Jud. viii. 27. Still worse was the case of Micah who, having a house of gods, made an ephod, and consecrated one of his sons to be priest. A Levite coming to the house fell in with the whole arrangement, and pretended to inquire of God by the ephod. When the

gods were stolen by the children of Dan, the Levite was glad to accompany the idols and the ephod, and to be a priest to this tribe. Thus was the priestly garment that should have been restricted to the service of Jehovah associated with idolatry. Jud. xvii. 5; xviii. 14-20.

**E'phod.** Father of Hanniel, of the tribe of Manasseh. Num. xxxiv. 23.

**Eph'phatha.** An Aramaic word, signifying 'Be opened.' Mark vii. 34.

**E'phraim.** Second son of Joseph and Asenath. The name is also given to the tribe of which he was the head, and also to the district of Palestine that fell to his lot. When Israel blessed the two sons of Joseph he set Ephraim before his elder brother, saying he should be greater, and his seed should become a multitude (or, 'fatness') of nations. Gen. xlviii. 17-19. Little is recorded of Ephraim personally; and of his descendants, Joshua the son of Nun is the most renowned. The tribe on the second year from the Exodus numbered in fighting men 40,500; but had decreased during the forty years to 32,500. Num. i. 33; xxvi. 37.

The territory of the tribe was in the heart of Palestine, having Manasseh on the north, Benjamin on the south, and Dan on the west. See the map under TWELVE TRIBES. It has beautiful valleys and noble mountains with many springs and streams. Its two principal towns were Shiloh and Shechem.

Ephraim had the place of the first-born (Jer. xxxi. 9), the birthright being taken from Reuben and given to Joseph. 1 Ch. v. 1, 2. Also the place of the tabernacle was in the tribe of Ephraim, hence we find in the time of the judges this tribe asserting its own importance. They were angry with Gideon for not calling them to the war sooner than he did; but a soft answer appeased their wrath. Jud. vii. 24; viii. 1-3. Again they complained to Jephthah that he had gone without them to fight the Ammonites, though Jephthah declared that he had called them, and they had not responded. They also haughtily said of the Gileadites that they were fugitives of Ephraim, implying that they were not a tribe, but belonged to Ephraim, from whence they had escaped. The conflict was sharp; the Gileadites seized the ford of the Jordan, and then by putting all who wanted to pass to the test of pronouncing Shibboleth (which the Ephraimites could only call Sibboleth) they slew 42,000 of the men of Ephraim. Jud. xii. 1-6. Thus was this proud and envious tribe punished for molesting their brethren, whereas they had not driven out the heathen inhabitants of the land, as they should have done. Jud. i. 29. Type of many in the church who in pride contend with their brethren, but do not fight God's battles against spiritual wickedness. Later on the Lord forsook Shiloh, and chose, not the tribe of Ephraim, but that of Judah both for the place of royalty and for the sanctuary.

In the kingdom under David and Solomon we read very little of Ephraim, but it is twice called in the Psalms 'the strength (or defence) of mine head.' Ps. lx. 7; cviii. 8. At the division of the tribes Ephraim took the most prominent place; Shechem and Samaria being in their territory naturally contributed to this, and accounts for the ten tribes being constantly called 'Ephraim' by the prophets. In the same way the two tribes are called 'Judah.' Hos. v. 3, 5, 13, 14, &c. Isaiah prophesied that in sixty-five years Ephraim should be broken and should not be a people. Chap. vii. 8. This was in B.C. 742, and Samaria was taken and Israel carried into captivity in B.C. 721, so that the prophecy doubtless referred to Esarhaddon planting a colony of foreigners in Samaria in B.C. 678, which fulfils the sixty-five years. This also agrees with the prophecy saying 'the head of Ephraim' is Samaria.

In the prophecies also that refer to the future blessing of the twelve tribes Ephraim is regarded as representing the ten tribes. Eze. xxxvii. 16-22,

where the twelve tribes are to become one nation in their own land, with one king over them: a prophecy which clearly has never yet been fulfilled, but which will surely be accomplished in God's own time.

**E'phraim.** 1. Town near to Absalom's sheep-farm, where Amnon was killed. 2 Sa. xiii. 23. 2. City near to the wilderness, to which the Lord and His disciples withdrew from the threatened violence of the leaders of the Jews at Jerusalem. John xi. 54. Identified with *et Taiyibeh*, 31° 57' N, 35° 18' E.

**E'phraim, Gate of.** A gate in Jerusalem. By its name it would evidently have been on the north of the city, as is the present Damascus gate. 2 Ki. xiv. 13; 2 Ch. xxv. 23; Neh. viii. 16; xii. 39.

**E'phraim, Mount.** This does not refer to any particular mountain, but to the range of hill-country in Ephraim. Jos. xvii. 15; xx. 7; Jer. iv. 15; xxxi. 6; L. 19; &c.

**E'phraim, Wood of.** A forest on the east of the Jordan where the battle was fought against Absalom, and where he was killed. It is said that the wood devoured more people than the sword, probably referring to swamps, morasses, and pits, for Absalom's body was thrown into a 'great pit.' 2 Sa. xviii. 6-17. Why the place was called 'Ephraim's Wood' is not known.

**E'phraimite.** One of the tribe of Ephraim. Jud. xii. 4, 5. See EPHRATHITE.

**E'phrain.** City with its 'towns' or hamlets, taken by Abijah from Jeroboam. 2 Ch. xiii. 19. The R. V. has EPHRON.

**Eph'ratah, Eph'rath.** 1. Ancient name of Bethlehem-judah. Gen. xxxv. 16, 19; xlviii. 7; Ruth iv. 11; Psa. cxxxii. 6; Mic. v. 2. 2. Caleb's second wife and mother of Hur. 1 Ch. ii. 19, 50: cf. also iv. 4.

**Eph'rathite.** Inhabitant of Ephrath or Beth-lehem-judah. Ruth i. 2; 1 Sa. xvii. 12. The same Hebrew word occurs in 1 Sa. i. 1; 1 Ki. xi. 26, where some translate 'Ephraimite,' as in the R. V., and as is evidently the meaning of the same word in Jud. xii. 4, 5. As to 1 Sa. i. 1, Elkanah, though a Levite, may have been called an Ephraimite because located in that tribe: cf. Jud. xvii. 7.

**E'phron.** Son of Zohar, a Hittite, and from whom Abraham bought the field of Mamre, containing the cave of Machpelah. Gen. xxiii. 8-17; xxv. 9; xlix. 29, 30; L. 13.

**Ephron, Mount.** A mount on which were 'cities' on the border line of Judah. Jos. xv. 9. Not satisfactorily identified.

**Epicur'eans, The.** A school of philosophers that derived their name from the Athenian Epicurus, who had his 'garden' at Athens. His theory was that pleasurable emotions should be the aim of human life, quiet ease of mind being the sum of happiness. Experience and not truth was the test he applied. Paul endeavoured to turn the thoughts of the Athenians from their self-made philosophy, and their many idols, to the one true God. Acts xvii. 18.

**Epistles.** The name given to the twenty-one 'Letters' (for this is the signification of the word *ἐπιστολή*, and which is often thus translated) of the New Testament. Each epistle should be regarded as a letter, and be read as a whole. The word is twice used in a figurative sense. Paul said that the saints at Corinth were his 'epistle' written in his heart. They were living examples of Paul's doctrine which could be known and read of all men. The genuine power of his work was being exhibited in them. They were also manifestly the 'epistle of Christ.' By means of Paul, the Spirit of the living God had written Christ upon the fleshy tables of their heart, just as surely as God's finger had written the law on tables of stone. 2 Co. iii. 2, 3.



**Er.** 1. Eldest son of Judah by a daughter of Shuah, a Canaanite. "He was wicked in the sight of the Lord, and the Lord slew him." Gen. xxxviii. 3, 6, 7; xlv. 12; Num. xxvi. 19; 1 Ch. ii. 3. 2. Son of Shelah, of the tribe of Judah. 1 Ch. iv. 21. 3. Son of Jose, in the genealogy of the Lord Jesus. Luke iii. 28.

**E'ran, Eranites.** Son of Shuthelah, and his descendants. Num. xxvi. 36.

**Eras'tus.** 1. One who ministered to Paul. He was sent by Paul into Macedonia, and later on is found abiding at Corinth. Acts xix. 22; 2 Ti. iv. 20. 2. Chamberlain or treasurer of Corinth. Rom. xvi. 23. Perhaps the same as No. 1.

**E'rech.** One of the cities of Nimrod in the land of Shinar. Gen. x. 10. It is judged to have been the ancient Orchoë of the Greeks and Romans. It is identified with extensive ruins at *Warka*, 31° 30' N, 45° 40' E. Its original Accadian name was UNU, UNUG, or UNUGA; the Babylonians and Assyrians called it URUK or ARKU; hence the Hebrew name *E'rech*, and the Arab *Warka*. By the Accadians it was also styled 'the heavenly grove,' 'the heavenly resting place,' 'the seven enclosures,' &c. The Babylonians thought much of the city, and the ruins shew that it had large and elegant buildings.

**E'ri, E'rites.** Son of Gad, and his descendants. Gen. xlv. 16; Num. xxvi. 16.

**Esaias.** Greek form of ISAIAH in the N.T.

**E'sar-had'don.** Son of Sennacherib and grandson of Sargon. He succeeded Sennacherib as king of Assyria. He united Babylonia to Assyria without reducing it to a mere province, and resided at Nineveh and sometimes at Babylon. This will account for the captain of the *Assyrians* carrying Manasseh to *Babylon*. It was this king who sent foreigners to colonise Samaria. 2 Ki. xix. 37; Ezra iv. 2; Isa. xxxvii. 38. From the records on the monuments he appears to have been one of the most powerful of the Assyrian kings. He calls himself "the great king, the powerful king, the king of legions, . . . the just, the terrible . . . who reigned from the rising of the sun to the setting of the sun." He says, "I counted among the vassals of my realm twelve kings of Syria, beyond the mountains: Balon, or Baal, king of Tyre; *Manasseh, king of Judah*," &c. About B.C. 671 he conquered Egypt, took Memphis, and captured two of the king's sons. He divided Egypt into twenty provinces, placing some of them under native princes, and others under Assyrian governors with Assyrian troops. He reigned from B.C. 681 to 668.

**E'sau.** A twin son with Jacob of Isaac and Rebekah, though Esau was actually the first-born. He is described as "red, all over like a hairy garment;" with this his name corresponds, which signifies 'hairy.' Gen. xxv. 25. The first thing we read of him is the selling of his birthright to his over-reaching brother Jacob, for a mess of pottage. Concerning this he is called in the N.T. a profane person, because he valued not that which was the gift of God. He afterwards sought the blessing carefully with tears, but found no place of repentance. Gen. xxv. 29-34; Heb. xii. 16, 17.

Jacob, through want of faith in God, surreptitiously obtained the blessing of his father (who, contrary to God's election, intended it for Esau), in which Isaac said that he had made Jacob Esau's lord, and given all his brethren to be his servants. The blessing of Esau was "Thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck." Gen. xxvii. 37-40. Esau hated his brother,

and intended, when the days of mourning for his father were ended, to kill him. The words of Isaac were fulfilled. David put garrisons throughout all Edom (where the descendants of Esau dwelt, Gen. xxxvi. 8) and all they of Edom became his servants, 2 Sa. viii. 14; but later on in the days of Joram, Edom revolted from under the hand of Judah; and though Joram was able to punish them, yet Judah was growing weaker, and 'Edom revolted from under the hand of Judah, unto this day.' 2 Ki. viii. 20-22. Obadiah announces Edom's final judgment: no remnant is restored. See **EDOM**.

Esau had three wives (see **BASHEMATH**) and a numerous posterity, which increased to a powerful tribe. When he went to meet Jacob he was accompanied by four hundred men. It may be God had warned Esau, as He did Laban, not to hurt Jacob; or possibly his anger may have abated; for when they approached, "Esau ran to meet him, and embraced him, and fell on his neck and kissed him, and they wept." They were thus happily reconciled, and at the death of Isaac his two sons buried him. Gen. xxxiii. 4; xxxv. 29.

In Mal. i. 2, 3 Esau is referred to as having been hated by Jehovah, whereas Jacob had been loved. This is quoted by Paul in Rom. ix. 13, where God's sovereignty is being enforced. It was foretold that the elder should serve the younger before they were born, and before they could have done either good or bad: this was God's sovereignty. But it was not foretold that God would hate Esau; it is not mentioned till the close of the Old Testament, after Esau in his descendants had displayed his unrelenting enmity to Israel, and Esau personally had long before that despised the gift of God in his birthright. The passage in Malachi is thought by some to refer to the nations which descended from the two brothers.

**Esdrae'lon.** See **JEZREEL**.

**E'sek.** A well in the valley of Gerar, dug by the servants of Isaac, and striven for by the servants of Abimelech; hence its name, which signifies 'strife.' Gen. xxvi. 20.

**Esh-ba'al.** Fourth son of Saul. 1 Ch. viii. 33; ix. 39. Apparently the same as **ISH-BOSHETH**, *q.v.* The one name signifies 'man of Baal,' and the other 'man of shame.'

**Esh'ban.** Son of Dishon, a descendant of Seir. Gen. xxxvi. 26; 1 Ch. i. 41.

**Esh'col.** Brother of Aner and Mamre, and one of the three Amorite allies of Abraham when he pursued the kings who had carried off Lot. Gen. xiv. 13, 24.

**Esh'col, Valley of.** Called both a brook and a valley because the one ran in the other, now called a *Wady*, which are very numerous in Palestine. It was near Hebron, the place explored by the spies, and from whence they carried the huge bunch of grapes. Num. xiii. 23, 24; xxxii. 9; Deu. i. 24. In the district around Beersheba there are still miles of grape vines.

**Esh'ean.** City in the mountains of Judah. Jos. xv. 52. Identified by some with *es Simia*, 31° 26' N, 35° 2' E.

**E'shek.** Descendant of Saul through Jonathan. 1 Ch. viii. 39.

**Eshkalo'nites.** Inhabitants of Ashkelon. Jos. xiii. 3.

**Eshta'ol.** Town in the lowlands of Judah, allotted to Dan. It was near to this town that Samson spent his early life, and there he was buried. Jos. xv. 33; xix. 41; Jud. xiii. 25; xvi. 31; xviii. 2, 8, 11. Identified with *Eshu'a*, 31° 47' N, 35° E.

**Eshtaul'ites.** Inhabitants of Eshtaol. 1 Ch. ii. 53.

**Eshtemo'a, Eshtemoh'.** 1. City in the mountains of Judah, given to

the Priests. Jos. xv. 50; xxi. 14; 1 Sa. xxx. 28; 1 Ch. vi. 57. Identified with *es Semua*, 31° 24' N, 35° 4' E. 2. Son of Ishbah, of the tribe of Judah. 1 Ch. iv. 17. 3. The Maachathite. 1 Ch. iv. 19.

**Esh'ton.** Son of Mehir, of the tribe of Judah. 1 Ch. iv. 11, 12.

**Es'li.** Son of Nagge in the genealogy of the Lord Jesus. Luke iii. 25.

**Espousal.** See MARRIAGE.

**Es'rom.** Son of Phares in the genealogy of the Lord Jesus. Mat. i. 3; Luke iii. 33.

**Essenes.** A Jewish sect in existence when the Lord was on earth, and whose principles in some respects resembled the more recent monasticism. They enjoined celibacy, isolation, ceremonial ablutions, and abstinence from animal food. The worshipping of angels was part of their profession. They neglected sacrifices and the temple service, but had priests of their own. They are not mentioned by name in the N.T., but may be alluded to in Col. ii. 18, 23; and it is to be remarked that two of the tenets, celibacy and abstaining from animal food, are specially condemned in 1 Ti. iv. 3, which things are being revived in the present day by Theosophists and Spiritualists.

**Es'ther.** The Persian name of Hadassah, daughter of Abihail, son of Shimei, son of Kish, a Benjamite. Being an orphan she was brought up by her cousin Mordecai. She was fair and beautiful and was thought suitable to be presented to the king. God gave her favour in the eyes of the royal household, and also caused the king to choose her for his queen, though she was a captive. The king is called Ahasuerus, but he is supposed to have been the Xerxes of history.

Mordecai, refusing to bow to Haman the Agagite, roused the wrath of the latter, who procured an edict for the destruction on a certain day of all the Jews in the empire. Esther was hereupon charged by Mordecai to plead with the king for their deliverance. She therefore called all the Jews in Shushan to fast with her three days and nights, saying she would go in to the king unbidden, and if she perished she perished. God gave her favour in the eyes of the king and he held out the sceptre to her. At a banquet she told the king that Haman had sold her and her people. The king was enraged, and being told at this moment of the gallows on which Haman intended to hang Mordecai (who had been the means of the king's life being saved), orders were at once given to hang Haman thereon. Esther had again to endanger her life by appearing before the king unbidden; but again the king received her graciously and gave her the desired authority to rescue the Jews from their threatened calamity: they were allowed to defend themselves when attacked by their enemies.

By a remarkable providence, the king not being able to sleep one night, Mordecai had been brought into favour, and he was now exalted to fill the office of Haman. This gave the Jews great advantage, for the provincial rulers all stood in fear of Mordecai. When the appointed day arrived, instead of the Jews being destroyed, they were able, not only to defend themselves, but avenge themselves on their enemies, ending with a day of feasting and gladness. The days of deliverance were appointed by Esther and Mordecai as an annual festival. See ESTHER, BOOK OF.

**Es'ther, Book of.** In the article on ESTHER the principal events of the book are glanced at, but a few remarks are needed as to the object of the book. It has been a sad puzzle to Christians. It looks very much like a tale, they say; and how can it be inspired, they ask, without the name of God from beginning to end? How different is Mordecai from Ezra or Nehemiah, captives like him, but who were not content to spend their lives at the gate of a heathen's palace when they had the opportunity of returning to Jerusalem.



That it is a true history is manifest. The great feast with which it opens is just such as a Persian monarch would celebrate with the nobles and princes of the various provinces. If Xerxes was the Ahasuerus of the book, as is generally supposed, it quite agrees with his character, that when elated with wine he should send for the queen; and, on her refusal to be thus exposed, to cast her aside, and seek another queen. The way this was accomplished was exactly Persian. The posts also, on horses, mules, camels, and young dromedaries, according to the nature of the country traversed—from India to Ethiopia—was also the method adopted.

The main teaching of the book is that God was watching over and caring for His ancient people during their captivity, altogether apart from their faithfulness to Him, or their desire to return to the land of promise. They were scattered over the entire kingdom, and it is not revealed what sort of lives they were living: the only two described in the book are Mordecai and Esther. God was their God, and they were His people, and, without His name being mentioned in the book, He was surely secretly watching over them, and making things work together for their protection. The king being unable to sleep on the very night when it was needed he should remember Mordecai is a signal example of His watchfulness. Esther and Mordecai may not have acted well in wishing a second day of vengeance, and in killing the sons of Haman, and petitioning to have them hanged on the gallows: how few can have power over their enemies without abusing it! The good behaviour of the Jews forms no part of the book: they are cared for whether good or bad. God in His government would in due time set all that right. In fine, we have an illustration of how God cared providentially for His earthly people, when they were under the Lo-ammi sentence, and He was unable to own them publicly as in relationship with Himself.

Historically Esther comes in between the beginning of Ezra and its close; that is, at the end of chap. vi. the Artaxerxes of chap. iv. 7 being the pseudo-Smerdis; and the Artaxerxes of chap. vii. 1, being Artaxerxes Longimanus. The Ahasuerus of Esther (Xerxes) comes in between them. For a list of the kings see PERSIA.

There are several apocryphal additions to the book of Esther in the LXX and the Vulgate. The principal of these are 1. A preface containing Mordecai's pedigree, his dream of what was about to happen, and his appointment to sit at the king's gate. 2. In chap. iii. a copy of Artaxerxes' decree against the Jews. 3. In chap. iv. a prayer of Mordecai, followed by a prayer of Esther, in which she excuses herself for being the wife of an uncircumcised king. 4. In chap. viii. a copy of the king's letter for reversing the previous decree, in which Haman is called a Macedonian! and the statement made that he had been plotting to betray the kingdom of Persia to the Macedonians! 5. In chap. x. Mordecai shews how his dream had been fulfilled, and gives glory to God. Some parts of these additions are declared to be 'thorough Greek' in style, and the patchwork is very manifest elsewhere.

**E'tam.** 1. Village of the tribe of Simeon. 1 Ch. iv. 32. 2. City of Judah, fortified by Rehoboam. 2 Ch. xi. 6. Identified with ruins at *Aitun*, 31° 30' N, 34° 55' E. 3. A descendant of Judah. 1 Ch. iv. 3. The meaning is doubtful; some MSS read 'sons of Etam;' and others, 'sons of the father of Etam;' it may refer to the 'founder' of the above city, No. 2.

**E'tam, The Rock.** Place in Judah where Samson dwelt for a short time. Jud. xv. 8, 11. The A. V. reads ambiguously, "he went down and dwelt in the top of the rock Etam." It is better translated "dwelt in the cleft of the rock Etam."

**Eternal.** Three Hebrew words are translated 'eternal.' 1. *ad*: very often translated 'for ever,' and with another word, *olam*, 'for ever and ever.' "The Lord shall reign for ever and ever." Exo. xv. 18. "The Lord is king for ever and ever." Psa. x. 16: cf. also Psa. xlv. 6; xlviii. 14; lii. 8; Mic. iv. 5. *Ad* is also translated 'everlasting': "the everlasting Father," or "Father of the everlasting age." Isa. ix. 6. Also 'eternity,' "the high and lofty One that inhabiteth eternity." Isa. lvii. 15. 2. *olam*, signifying 'everlasting,' 'never ending.' It is often translated 'for ever': "his mercy endureth for ever," 1 Ch. xvi. 41; and 'everlasting': "the everlasting God." Gen. xxi. 33; Psa. xc. 2; xciii. 2; ciii. 17. "I will make thee an eternal excellency." Isa. lx. 15. 3. *qedem*, 'ancient, that which is before.' "The eternal God is thy refuge." Deu. xxxiii. 27. "Art thou not from everlasting?" Hab. i. 12. "God is my King of old." Psa. lxxiv. 12.

4. In the N. T., *αἰδιος*, 'perpetual:' occurs only in Rom. i. 20, "his eternal power and Godhead;" and Jude 6, "reserved in everlasting chains." 5. *αἰών*, 'age, duration, ever.' With a preposition 'unto the ages' is often translated 'for ever;' and, when repeated, 'for ever and ever.' "He that eateth of this bread shall live for ever." John vi. 58. "Christ abideth for ever." Chap. xii. 34. "To whom be glory for ever and ever." Gal. i. 5. "According to the eternal purpose." Eph. iii. 11. "Now unto the king eternal . . . be honour and glory for ever and ever." 1 Ti. i. 17. This word is often translated 'world,' but may at times be better rendered 'age,' as "be not conformed to this age," Rom. xii. 2; and 'for ever and ever' may be translated 'to the ages of ages,' though the meaning would be the same. 6. *αἰώνιος*, from *αἰών*, signifying 'ever enduring.' It is always translated 'eternal' or 'everlasting,' except in Rom. xvi. 25, "since the world began," or "in the times of the ages." 2 Ti. i. 9; Tit. i. 2; "before the world began," or, "before the ages of time;" and Philem. 15, "for ever." This word is applied to God Himself as "the everlasting God." Rom. xvi. 26; to the Holy Spirit. Heb. ix. 14; to redemption. Heb. ix. 12; inheritance. Ver. 15; salvation. Chap. v. 9; glory. 1 Pe. v. 10; and constantly to life. John iii. 15, 16, 36. On the other hand it is applied to punishment, Mat. xxv. 46; damnation, Mark iii. 29; destruction, 2 Th. i. 9; and fire, Jude 7: cf. Isa. xxxiii. 14.

The above passages shew that the same word is used for the existence of God Himself; for the salvation and blessedness of the saved; and for the punishment of the wicked.

**Eternal Life.** See LIFE, ETERNAL.

**Eternal State.** A term not found in scripture, but often applied to the future, when the Lord Jesus will deliver up the kingdom to God the Father, and be Himself subject unto Him who put all things under Him, that God may be all in all. 1 Co. xv. 24-28: cf. Rev. xxi. 1-8.

**E'tham.** The place of the second encampment of Israel 'in the edge of the wilderness.' Exo. xiii. 20; Num. xxxiii. 6-8.

**E'than.** 1. A wise man, 'the Ezrahite,' whose wisdom was exceeded by that of Solomon. 1 Ki. iv. 31; Psa. lxxxix., *title*. Apparently the same as the son of Zerah, a descendant of Judah. 1 Ch. ii. 6, 8. 2. Levite, son of Kishi or Kushaiah. 1 Ch. vi. 44; xv. 17, 19. 3. Levite, son of Zimmah. 1 Ch. vi. 42.

**Ethanim.** See MONTHS.

**Ethba'al.** King of Sidon, and father of Jezebel wife of Ahab. 1 Ki. xvi. 31.

**E'ther.** City of Judah, allotted to Simeon. Jos. xv. 42; xix. 7.

**Ethio'pia.** This is the Greek and Roman name for CUSH, a kingdom in Africa to the south of Egypt. The boundary between the two kingdoms

is not well defined, indeed, it may have varied at different times. The first cataract, 24° N, is generally taken as its northern boundary: its extent southward is altogether unknown. Gen. ii. 13; Est. i. 1; Eze. xxix. 10. At times Ethiopia conquered Egypt: two of the kings mentioned in scripture were Ethiopians. 2 Ch. xiv. 9; Isa. xxxvii. 9. In some of the prophecies they are mentioned as separate kingdoms. Nah. iii. 9. See EGYPT, LAND OF.

**Ethio'pians.** Some of the descendants of Cush, the son of Ham. They are represented on the Egyptian monuments as darker in colour than the Egyptians. Without being black they may have been the darkest of any people known to the Israelites, as the question is asked: "Can the Ethiopian change his skin?" Jer. xiii. 23. As 'Ham' signifies 'black,' he was probably a dark man, and it is implied in Cant. i. 6 that the sun causes the complexion to be black or dark, therefore the farther south in Africa (to the Equator), the darker would be the skin. This, with degraded habits, had changed the features of those in the centre of Africa, from the more cultivated sons of Ham in the north. The Ethiopians appear to have been nearly as far advanced in the arts and sciences as the Egyptians, but some of the monuments in the south are by Egyptian kings. As far south as Aboo-Simbel, about 22° 20' N, are two temples hewn in the rock, which rank in interest next to the ruins at Thebes; these are attributed to Rameses II. king of Egypt, with colossal statues of himself cut out of the solid rock. It was an Ethiopian who befriended Jeremiah and drew him out of the pit, for which his life was spared. Jer. xxxviii. 7, 10, 12; xxxix. 16. It was a pious Ethiopian, of great authority with his queen, to whom Philip preached of Jesus, and then baptised him. Acts viii. 27.



SITTING FIGURE AT ABOO-SIMBEL.

**Eth'nan.** Son of Ashur, a descendant of Judah. 1 Ch. iv. 7.  
**Eth'ni.** Son of Zerah, a descendant of Levi. 1 Ch. vi. 41.  
**Eubu'lus.** Christian at Rome who sent salutations to Timothy. 2 Ti. iv. 21.

**Eucharist.** See LORD'S SUPPER.

**Euni'ce.** Timothy's mother, 'a Jewess that believed,' and of whose 'unfeigned faith' Paul testified. Acts xvi. 1; 2 Ti. i. 5.

**Eunuch.** The Lord distinguished three classes of eunuchs: those that were thus born; those emasculated by men; and those who had made themselves such for the kingdom of heaven's sake. Mat. xix. 12. It is the second class that are otherwise mentioned in scripture. They often became men of influence in the eastern courts, and had care of the harems; and where there were several there was one called their 'prince.' Jer. xxix. 2; Dan. i. 3-18; Acts viii. 27. Ebed-melech who befriended Jeremiah was a eunuch in the house of Zedekiah. Jer. xxxviii. 7-13. And they were eunuchs who threw Jezebel out of the lattice. 2 Ki. ix. 32. This shews that Israel had followed the custom of the East in employing such persons.



One of the things prophesied against Israel was that their sons should be made eunuchs in the palace of the king of Babylon. 2 Ki. xx. 18; Isa. xxxix. 7. The case of Daniel and his companions was an instance of the fulfilment of this, for they were committed to the care of 'the master of the eunuchs.' Though the word *saris* signifies 'eunuch' it is often in the A. V. translated 'chamberlain' and 'officer' because the eunuchs were employed in such positions of trust. The man of Ethiopia baptised by Philip was a eunuch of great authority under the queen. Acts viii. 27.

**Euo'dias.** A Christian woman at Philippi who is exhorted with Syntyche to be "of the same mind in the Lord." Phi. iv. 2.

**Euphra'tes.** This river is first mentioned in connection with the garden of Eden, but cannot be thereby traced. Gen. ii. 14. It was the N.E. boundary of the land promised to Abraham, as the river of Egypt was the S.W. Gen. xv. 18. It is called the great river, the river Euphrates, Deu. i. 7, and at times is merely called 'the river.' Gen. xxxi. 21. David was able to possess the land to the Euphrates, 2 Sa. viii. 3, which also Solomon maintained. 1 Ki. iv. 24.

In one of Jeremiah's typical actions he hid his girdle by the Euphrates: then found it spoiled and useless; so should the pride of Judah and Jerusalem be marred (Jer. xiii. 4-11)—a figure of the carrying away to Babylon of those who should have cleaved to the Lord for His praise, as a girdle to the loins of a man. The prophecy against Babylon was written by Jeremiah in a book, and given to Seraiah, who was to read the same when he arrived at Babylon, then tie a stone to the book and cast it into the Euphrates, and say "Thus shall Babylon sink." Jer. li. 59-64. The book was thus placed in the river in which the Babylonians trusted for safety, but which was the channel of their destruction. Isa. xlv. 1.

The Euphrates is mentioned in the Revelation as the place where four angels are or will be bound, who will be loosed at the sixth trumpet, letting loose the Eastern forms of Satanic wickedness hitherto held in check. Rev. ix. 14. Viewing Palestine as the centre of God's dealings with the earth, the Euphrates was the barrier between East and West. The sixth vial will be poured upon the great river Euphrates, that it may be dried up and a way be made for the kings from the East to come unto the great battle of Armageddon. Chap. xvi. 12.

There are two sources of the river; one in the Armenian mountains, about 40° N, 41° 30' E, and the other in the mountain range of Ararat, about 39° 30' N, 43° E. When the streams join they run nearly south and then south east for 1000 miles. After being joined by the Tigris it falls into the Persian Gulf. It is generally supposed that the river has not always in all parts run in the same channel; that after overflowing its banks it has not always returned to its former course, though it ran into it again farther south. A glance at a map will shew that the possessions of David could have embraced but a very small part of the Euphrates, about Lat. 35° to 36° N. The great Syrian desert of Arabia separated the southern part of the river from Palestine.

**Euroclydon, εὐροκλύδων.** The name used by the sailors for a tempestuous wind in the Mediterranean, experienced when Paul was being taken to Rome. Acts xxvii. 14. The etymology of the word is not known: some MSS read *εὐρακίλων, euraquilo*. It may simply imply a furious wind, like a Levanter in modern times, irrespective of the quarter from whence it blew.

**Eu'tychus.** The young man who when Paul was preaching fell, while asleep, from the third floor, and was restored to life by the apostle. Acts xx. 9.

**Evangelist, εὐαγγελιστής.** One who evangelises, or preaches the glad

tidings of the grace of God unto salvation. Such are included among the gifts from the ascended Lord. Eph. iv. 11. Philip is the only one so called in the N. T., Acts xxi. 8, though doubtless there were many others who were true evangelists. Paul said, "Woe unto me if I preach not the gospel." He was the apostle to whom an especial administration was entrusted, to evangelise Jesus as the Son of God among the Gentiles. Timothy was exhorted to do the work of an evangelist though he had other gifts. 2 Ti. iv. 5. Though there was and is an especial gift to some to proclaim the gospel, we read of others who helped to spread the good news, as when there was persecution at Jerusalem, *all* were scattered abroad except the apostles, and they went everywhere 'announcing' the glad tidings of, or evangelising, the word, Acts viii. 4; and Paul speaks of some women who 'laboured with him in the gospel,' Phil. iv. 3; this they could have done in various ways without preaching publicly.

**Evangelists, The Four.** A term often used to designate the four writers of the Gospels—Matthew, Mark, Luke, and John.

**Eve.** A name given by Adam to his wife after they had fallen, and after God had spoken of 'her seed,' and had told her that in sorrow she should bring forth children. The Hebrew name is *chavrah*, which signifies 'life,' Adam adding that she was 'the mother of all living.' Gen. iii. 20; iv. 1. Eve being formed from a rib taken out of Adam, which God 'built' into a woman, and hence called by him *Isha*, is a beautiful type of the church being of Christ and presented to Him: cf. Eph. v. 31, 32.

Eve is twice mentioned in the N. T. A woman is to be silent in the church: she is not to exercise authority over the man, *for* Adam was formed before Eve; and Adam was not deceived, but she was. This deception is further explained by shewing that it was the serpent who beguiled Eve by his subtilty, and it is the same enemy who seeks now to ensnare the saints. 2 Co. xi. 3; 1 Ti. ii. 13.

**Evening.** The period from sunset till night. This was naturally the closing of the day, for God called the light 'day:' cf. John xi. 9. "The evening was, and the morning was, one day:" that is, there was not day continuously, but through the alternation of night and morning day succeeded day. Gen. i. 5. The common way of reckoning the day among the Jews was from evening until the next evening. A difficulty has arisen as to the phrase '*between the two evenings*.' The paschal lamb was to be killed between the two evenings, and some have thought that this allowed the passover lamb to be killed any time between the evening of the 14th and the evening of the 15th Abib. This however cannot be the meaning because none of it was to be left till the morning; and because the same phrase is used respecting the *daily* sacrifice, and also as to lighting the lamps. Exo. xii. 6, *margin*; xxix. 39; xxx. 8. The Jewish writers are not agreed in their definition of the expression: some suppose it lies between the beginning and ending of sunset; others, from sunset to full darkness. Josephus says that the time of killing the passover was from the ninth hour till the eleventh, which would be about from three o'clock to five; but this would seem to make the 'evening' come at the end of the Jewish day, and not at the beginning.

**Everlasting.** See ETERNAL.

**E'vi.** One of the princes of Midian, who was slain by the Israelites, and whose lands were given to the tribe of Reuben. Num. xxxi. 8; Jos. xiii. 21.

**E'vil-mero'dach.** Son and successor of Nebuchadnezzar. In his first year he had compassion upon Jehoiachin king of Judah, who had been in prison thirty-seven years, raised him to honour, and appointed him to sit at his own table for the rest of his life. 2 Ki. xxv. 27-30; Jer. lii. 31.

The name is recorded as AMELU-MARDUK. He reigned from B.C. 561 to 559, and was murdered by Neriglissar, a nobleman who had married his sister, and who then seized the crown.

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A - me - lu - D.P. Marduk

*Evil - Merodach.*

**Exchanger**, *τραπεζίτης*. Public banker who pays interest on money deposited and loans it out again at a profit. Mat. xxv. 27. A kindred word is translated 'bank' in Luke xix. 23.

**Excommunication**. Though this word does not occur in the A.V. the duty of excommunicating wicked persons from the fold of Israel, and from the church as the house of God, is plainly taught. Again and again we read in the O.T. that for particular sins "that soul shall be cut off from Israel" or "cut off from his people." Exo. xii. 15; xxx. 33, 38; Lev. vii. 20, 21, 25, 27; Num. ix. 13; Ezra x. 8; &c. How far this was acted upon we do not know. In the N.T. we find the authorities agreeing that if any one confessed that Jesus was the Christ he was to be cut off; and they excommunicated the man that had been born blind because he said that Jesus must be of God. John ix. 34.

In the church we have a case of 'putting away' at Corinth. The assembly were admonished to put away from themselves the wicked person that was among them. 1 Co. v. 13. The person was cast out. He was afterwards repentant, and then the Corinthian saints were instructed to forgive him and to receive him again into communion. 2 Co. ii. 6-11. The necessity of putting away an evil person is apparent; the presence of God, who is holy, demands it, and believers are called to holiness: "the temple of God is holy, which temple ye are." 1 Co. iii. 17. As to discipline on earth there is a dispensational binding and loosing (cf. Matt. xviii. 18), to which the saints are called where it is needful to put away evil from the assembly, but always with the hope that restoration may follow. See DISCIPLINE.

Connected with the case at Corinth there was also mentioned the delivering unto Satan of the guilty person for the destruction of the flesh, but this was the determination of Paul as being there in spirit with them (1 Co. v. 4, 5), which seems to stamp it as an apostolic act. Paul individually did the same with Hymenæus and Alexander. 1 Ti. i. 20. The positive injunction to the church at Corinth was to put away from among themselves the wicked person. In 3 John we read of Diotrephes who took upon himself to cast some out of the church, which John would not forget when he visited them. As is seen at Corinth, 'putting away' should be an act of the assembly, not of an individual.

**Executioner**. This word does not occur in the O.T. except in the *margin*. In three places persons are pointed out as 'captain of the guard,' who in the margin are called 'chief of the executioners or slaughtermen.' Gen. xxxvii. 36; Jer. xxxix. 9; Dan. ii. 14. In Solomon's day Benaiah the chief of the army was called to fulfil this office, 1 Ki. ii. 25, 34, 46, though doubtless the 'chief' had others under him that actually carried the king's sword into execution, unless the persons were of high rank. In Mark vi. 27 Herod Antipas called to an executioner, or one of his guard, to behead John the Baptist.

**Exodus, The**. This is the term commonly used to express the bringing out of the children of Israel from the slavery of Egypt. Under PLAGUES OF EGYPT are considered the preliminary dealings with Pharaoh which were intended to shew him the power of that God whose people he was



holding in slavery. The death of the first-born all over Egypt made the Egyptians beg them to depart, and made them willing to give them many things for which the Israelites 'asked' (not 'borrowed'). There being 600,000 men, it is calculated that including the women and children the number of the Israelites would not have been less than two millions. There was also a mixed multitude which went with them, and very much cattle. It must have been a wonderful sight to have seen such a number moving away from the scene of their slavery, and it is often referred to as the work of the mighty God. "He brought them forth also with silver and gold: and there was not one feeble person among their tribes. Egypt was glad when they departed: for the fear of them fell upon them." Psa. cv. 37, 38.

We read that the Israelites went out 'harnessed,' or 'by five in a rank' as it reads in the margin. Exo. xiii. 18. The same word, *chamushim*, is translated 'armed,' in reference to the way in which the Israelites crossed the Jordan, when they had plenty of time to arrange themselves in due order. Jos. i. 14; iv. 12. It is also translated 'armed' when it refers to the army of the Midianites and the Amalekites as they were arrayed in the camp previous to action. Jud. vii. 11. From this we gather that the Israelites did not travel in disorder: the heads of each tribe would have control over it, and could arrange its march. It may be they were ranked in fives, as we afterwards read of 'captains over fifties,' but it is clear that they marched in order: it was God who was bringing them out, and it would have been unworthy of Him to have had them moving as a disorderly rabble. Another expression is that Jehovah brought them out 'by their armies.' Exo. xii. 51.

The people were led from Rameses to Succoth, thence to Etham, and to Pi-hahiroth, between Migdol and the sea, over against Baal-zephon. The position of these places is not known, and there is no means of telling where they crossed the Red Sea. Attempts have been made to fix upon a part of the Red Sea where the water is shallow, so that the east wind spoken of could have driven back the waters; but these are only efforts to get rid of the miracle, and of the God who wrought it for His people. The word is very plain that the waters stood 'a wall' on their right hand and on their left; and when the waters returned they were enough to drown all Pharaoh's army: it must therefore have been at a deep part of the river that they crossed. It also typified the death of the Lord Jesus for His people, when all the billows of God's wrath against sin flowed over His soul. Psa. xlii. 7. The Red Sea may have extended farther north than at present, but this does not affect the question.

The deliverance was complete: they passed the Red Sea on dry land, and they saw their enemies dead upon the sea shore. God had brought them out: His pillar of fire had protected them. God had made them willing to come; for some at least had said, "Let us alone, that we may serve the Egyptians." Exo. xiv. 12. That might have satisfied their poor craven hearts, but it would not satisfy God, nor be according to His promise to Abraham, Isaac, and Jacob. They must be delivered and they were; and then they could sing praises to God who had 'redeemed' them and had guided them in His strength unto His holy habitation. Exo. xv. 13. The manner of their deliverance thus became a type of the Christian being delivered from the thralldom of him who had the power of death, by the death and resurrection of the Lord Jesus.

**Exodus, Book of.** This book occupies the period from the death of Joseph to the setting up of the Tabernacle. Under the headings of ISRAEL IN EGYPT, the PLAGUES OF EGYPT, and the EXODUS these subjects are considered, which embrace the first fifteen chapters.

Chapter XVI. After the song at the Red Sea the Israelites were led into the wilderness of Shur, and their faith was put to the test by the bitter waters of Marah; but they were afterwards refreshed by the living waters and shelter at Elim: both are types of wilderness experience. Marah answers in the first place to the experience of 1 Peter iv. 1; then, the cross being accepted, Rom. v. 3-8 becomes the happy experience of the soul. This is followed by Elim—the ministry of grace. God gave them bread from heaven, typical of the heavenly grace in Christ, the bread of life, to sustain the believer in life to God, during the wilderness. The manna was to be gathered *daily*. He sent them also quails to eat.

Chapter XVII. Moses smote the rock and there came water out of the rock—type of the Holy Spirit—and this was followed by conflict: they fought with Amalek (type of Satan seeking to act upon the weak *flesh* of the believer: comp. Deu. xxv. 18. Power is not in the flesh, but in the Spirit): with Amalek there was to be continued conflict, because they touched the rights of God in His people.

Chapter XVIII. Jethro brought to Moses his wife and his two sons: sacrifices were offered by Jethro, a Gentile, who ate with Israel. Judges were appointed that there might be order and righteous judgment among the people: type of the millennium.

Chapters XIX.-XXIV. Here there was a change: up to this all had been grace, but now the people were put under law, and not knowing themselves they said, "All that the Lord hath spoken we will do." The ten commandments and various laws followed until chap. xxiv. when the covenant was ratified by blood and inaugurated. On it being read the people again said, "All that the Lord hath said will we do, and be obedient." The people were sprinkled with blood, *then* Moses, Aaron, Nadab, and Abihu, and seventy of the elders ascended the mount; "they saw God, and did eat and drink." They thus entered into relationship with God. The glory of Jehovah was like devouring fire.

Chapters XXV.-XXXI. During these chapters Moses was in the mount: he remained there forty days, and received from God the pattern of the tabernacle, and all its accompaniments. See TABERNACLE.

Chapter XXXII. While Moses was in the mount the people, under the plea of not knowing what had become of Moses, requested Aaron to make them 'gods to go before' them, and the golden calf was made. God threatened to destroy the people, but Moses pleaded for them, and asked God to remember Abraham, Isaac, and Jacob. When Moses saw the calf he broke the two tables of the law: *the people* had already broken the law. The calf was destroyed and the idolaters slain.

Chapter XXXIII. God said He would send an angel, and not go Himself with Israel, for they were a stiff-necked people. Moses took the tabernacle and pitched it outside the camp, and those that sought the Lord went there to it: cf. Heb. xiii. 12, 13. (This 'tent of meeting' was probably a provisional one, for the tabernacle had not been made.) Moses continued to plead for Israel, and became their mediator. All being ruined, God would now act in His sovereignty, and shew mercy to whom He would—a sovereignty which extends mercy to Gentiles as well as Jews: cf. Rom. ix. 14, 15. God promised to be gracious, so that now *mercy* was added to *law*.

Chapter XXXIV. The two tables were renewed, but were to be placed in an ark (comp. Deu. x. 1-3), and God proclaimed Himself as 'Jehovah, Jehovah God'—His name with Israel, but adding the characteristics of mercy and holy government. Moses was again in the mount for forty days, and when he came down his face shone. The sabbath was again rehearsed before them, as the token of this fresh covenant of mercy and holy govern-

ment; but mercy will in the end rejoice over judgment. *Psa. cxxxv. 13, 14; and cxxxvi.*

**Chapters XXXV.-XL.** The freewill offerings of the people were accepted for the tabernacle, and God gave skill to some for the work. The tabernacle was made and reared: the priests were sanctified and clothed, and all was finished. "Then the cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle." Moses was unable to enter the tent of the congregation because of the cloud. The cloud became their signal for movement: when that moved, they journeyed; and when that rested they abode in their tents. Thus the Israelites had God with them as Jehovah. How blessed would they have been, had they been able to keep the covenant under which God had put them, and which on their part they had promised to do, not, alas, knowing what their fallen nature really was: it was a trial of man under law.

In short, the Book of Exodus shews the redemption of the Israelites from slavery; their being brought into relationship with God, with a priesthood to maintain that relationship; and God leading and dwelling among them.

**Exorcists.** The incident recorded in *Acts xix. 13-16*, raises the question as to what was an 'exorcist'? The disciples of the Lord who were able to cast out demons were never so called. Were these vagabond or wandering Jews able to cast out demons irrespective of the name of the Lord Jesus? or did they only pretend to do so? *Mat. xii. 27* is often quoted to shew that the Lord admitted that such persons were able to cast out demons. Is it not more probable that the Lord was in that passage alluding to His disciples? The Lord was a mysterious person whom they could not comprehend; and He was charged with casting out demons by the prince of demons; but the Lord said, By whom do your children (the origin of whom you do know) cast them out? On the other hand, the Lord describes some of the lost as pleading that they had cast out demons in His name, *Mat. vii. 22*; but these also speak of having prophesied in His name; so that they would be persons who had made a profession, as Judas who was sent out with the other apostles.

On one occasion the disciples met with a man who was casting out demons in the name of the Lord, whom they forbade because he followed not with them; but the Lord said that no one who did a miracle in His name could lightly speak evil of Him. *Mark ix. 38; Luke ix. 49.* On the whole it seems plain from scripture that the casting out demons could only be by the power of God. As explained by the Lord, Satan would not destroy his own kingdom. What power the exorcists really had we know not, but in the case under consideration God did not allow them to use the name of the Lord Jesus, and the demon overpowered and wounded them.

**Experiment, δοκιμή.** Simply 'proof.' *2 Co. ix. 13.*

**Expiation.** See ATONEMENT.

**Eyes.** Used symbolically for the omnipresence of God. "The eyes of the Lord are in every place," *Pro. xv. 3*; "the eyes of the Lord are upon the righteous." *Psa. xxxiv. 15; 1 Pe. iii. 12; cf. 2 Ch. xvi. 9; Zec. iv. 10.* His eyes are also upon the wicked, and His eyes will not spare, neither will He have compassion in the day of judgment. *Eze. v. 11.* The eye is also used symbolically for the organ that transmits the light to the soul. If the eye is single—there being but one object (the glory of God) before the soul—the whole body is full of light; but if the eye be evil, having divers objects (as when an eye sees double), the whole body is full of darkness. And if the light (true light it may be) be darkness, how great is that darkness! A Christian in this condition may do the very



things he had strongly condemned in others. Mat. vi. 22, 23; Luke xi. 34-36.

**Eyes, Painting the.** See PAINTING.

**Ezar.** See EZER.

**Ez'bai.** Father of Naarai, one of David's mighty men. 1 Ch. xi. 37.

**Ez'bon.** 1. Son of Gad and head of a Gadite family. Gen. xlv. 16. Called OZNI in Num. xxvi. 16. 2. Son of Bela and grandson of Benjamin. 1 Ch. vii. 7.

**Ezeki'as.** The Greek form of Hezekiah, in the genealogy of the Lord Jesus. Mat. i. 9, 10.

**Eze'kiel.** Son of Buzi; a priest and one of the four great prophets. He was carried into captivity with Jehoiachin, about B.C. 600, eleven years before the destruction of Jerusalem, and laboured among the captives about twenty-two years. He faithfully fulfilled his duties, sternly rebuking at times, and yet holding out gracious encouragements. His prophecy is full of symbol and imagery: he not only stated some of his parables, but *acted* them, that they might be seen as well as heard. His style is vigorous and rapid. Ezekiel's personal history is further referred to under his prophecy.

**Eze'kiel, Book of.** This prophecy comprehends *all* Israel. In it are given the governmental ways of God upon earth, of which Israel was the centre Deu. xxxii. 8. Hence it does not mention the times of the Gentiles or the four monarchies, but passes on to the end, when the throne of government will again return to Jerusalem, instead of judging it. The book divides itself into distinct portions: the first extends to the end of chap. xxiv. After the first chapter the testimony is against Israel in general and Jerusalem in particular. This part of the prophecy being given before the destruction of Jerusalem, that melancholy event naturally occupies a large place. The second portion is respecting God's judgments on the nations that surrounded the promised land, and which had been more or less connected with Israel: chaps. xxv. to end of xxxii. The third portion is the judgment on Israel, and upon Gog and its allies in the future; and then the blessing of all Israel. Chaps. xxxiii. to end of xxxix. The fourth portion is the future temple, its service, and the division of the land, ending with the joyful tidings that the name of the city will then be "The Lord is there." Chaps. xl. to the end.

Chapter I.\* We have here a wonderful vision of the government and providence of God on earth, but united with the throne in heaven. Compare the four living creatures with those described in Rev. iv. 6-8.

Chapters II., III. are preliminary. Ezekiel must speak, whether Israel will hear or not: he must eat (that is, accept in his own soul) the book of prophecy, and be faithful in warning the wicked.

Chapters IV.-VII. The destruction of Jerusalem. It was portrayed on a tile, and the prophet had to lie on his left side 390 days for Israel, and 40 days on his right side for Judah, to bear their iniquities—a day for a year. The 390 days were probably from the division of the kingdom in B.C. 975 till 588, the destruction of Jerusalem—388 entire years or nominally 390—'Israel,' as often, representing the ten tribes. It is not so manifest to what the 40 years for Judah refer: it was for the *iniquity* of Judah, and may refer to the reign of Manasseh before his captivity and reformation, for that is pointed out as the crowning sin of Judah, and for which they were sent into captivity. 2 Ki. xxi. 11-13.

\* The thirtieth year of chap. i. 1 is doubtless the year of the Babylonian kingdom which was founded by Nabopolassar in B.C. 625: the thirtieth year would be 595, which agrees with the fifth year of Jehoiachin's captivity.

Chapter VIII. speaks of the idolatry that was in connection with the temple, though much of it was in secret and had to be dug out.

Chapter IX. The remnant who lament over the abominations are marked in their foreheads. It is well pleasing to God that any should mourn over the evil in connection with His name, even though they cannot rectify it.

Chapters X., XI. The cherubim act *against* Jerusalem. The rulers are condemned, but there is mercy and restoration for the pious remnant.

Chapter XII. The flight and captivity of Zedekiah are foretold.

Chapter XIII. The false prophets in Jerusalem are judged. In all ages one must have the mind of God in order to escape the teaching of such.

Chapters XIV., XV. God's judgments of Jerusalem and its people.

Chapter XVI. The original state of Jerusalem as a cast-out infant, but loved and cherished by God. Her great sin is related, but there is mercy in the end.

Chapters XVII.-XX. Instruction under various parables.

Chapters XXI.-XXIV. The invasion and destruction of Jerusalem; during the relation of which the wife of Ezekiel, the desire of his eyes, died. He was not to mourn for the loss, and when the captives inquired of him what they were to learn from this, they were told that when God's judgments fell upon the temple and upon their sons and daughters, they were not to mourn; but to pine away for their iniquities and in groaning one to another.

Chapters XXV.-XXXII. are the prophecies against the Gentile nations which surrounded Palestine, and which had at one time or another intercourse with Israel. The prophecies are against Ammon, Moab, Edom, and Philistia. Against Tyre literally and as a type of its arts, in contrast to Israel as the people of God—a prophecy that stretches beyond history. In it is the remarkable description of an 'anointed cherub,' giving the features of one who was at one time in a very exalted position; but who fell from his integrity and became the enemy of God; which is doubtless a description of Satan. Chap. xxviii. 11-19. Vers. 20-26 are against Zidon. Chaps. xxix. to end of xxxii. are against Egypt, which is typical of the pride of nature, or the world of nature.

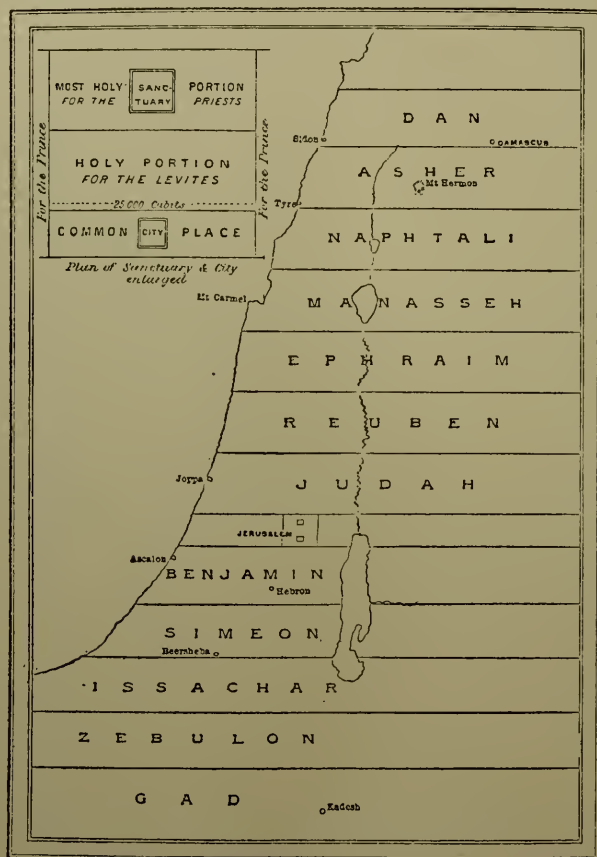
Chapters XXXIII.-XXXVI. are prophecies against Israel, to be followed by future restoration and blessing, and judgment on those who will oppress them. In chaps. xxxiii.-xxxv. God reasons with His people. In chap. xxxvi. there is blessing for them.

Chapter XXXVII. is restoration, under the vision of the valley of dry bones and the two sticks. It has been thought by many, because of the graves being opened, and the people being brought out of their graves, that this passage refers to the resurrection of the body; but the people are saying, before the graves are opened, "Our bones are dried and our hope is lost," the exact feeling of many to this day. The resurrection is used as a figure of life being given to Israel, and also to Judah. The two nations are to be one, an exceeding great army, and they will be gathered into their own land. It need hardly be said that this cannot apply to those of Judah who returned under Zerubbabel, Ezra, and Nehemiah. It is still future, and will surely be accomplished.

Chapters XXXVIII., XXXIX. The restoration of Israel will be opposed. Gog and Magog will be the chief opponents. In chap. xxxviii. 2, instead of "O Gog, the chief prince of Meshech and Tubal," the LXX reads, "O Gog, . . . Rosh, prince of Mesoch and Thobal," and so again in chap. xxxix. 1. This is held to be the true meaning and that Rosh refers to Russia, and that it will be the head of that nation that will be the

chief enemy of Israel when they are brought back to their own land. The enemies will be destroyed, and Israel will be blessed.

Chapters XL.-XLVIII. refer to the future temple and the sacrifices, with the division of the land among the twelve tribes. As this prophecy was delivered many years before Zerubbabel and the exiles returned, it has been thought by some that the temple here spoken of refers to the temple which they built, though they might not have attempted to build according to the plan here laid down. But in Ezekiel the instructions for the temple follow the restoration of the twelve tribes, and the destruction of their opposing enemies. There was nothing approaching that in the return under Zerubbabel. Here too it is linked with dividing the whole land among the *twelve tribes*: it must therefore certainly be still future.



THE LAND AS DIVIDED IN EZEKIEL.

A difficulty has arisen in the minds of some with regard to the resumption of animal sacrifices. Whilst the efficacy of the blood of Christ must ever remain unimpaired before God, there are certainly differences in its application. Christians have boldness to enter into the holiest by the blood of Jesus: Jews, as such, have no such privilege. The most holy place will be again found in the temple, a comparative distance from God being maintained for man on earth, and the renewed sacrifices are con-



sistent with this state of things. They must however have a commemorative character.

Besides the temple, for which full details are given; and besides the sacrifices and feasts (remarkable for the absence of the Day of Atonement and the Feast of Weeks), there is a PRINCE mentioned, and a portion of land allotted to him, together with the sacrifices he will offer. If these things are taken literally, all is plain and easy to be understood. Doubtless the prince will be a representative of the royal house of David. That there is deep moral import in the details is evident from chap. xliii. 10, 11, though there may be many physical changes in the land. A river is to flow from the sanctuary, and will have trees growing on its banks and will transform the Dead Sea into one full of life, with all manner of fish: cf. Joel iii. 18: Zec. xiv. 8. The whole of the land will be possessed and be divided into twelve portions (besides a holy portion for the sanctuary, the priests, the Levites, and the city, the temple *not* being built in the future Jerusalem: see TEMPLE, EZEKIEL'S, and accompanying map). The position of each tribe is duly stated. The condition of the city will be entirely changed from the ruin and wretchedness that now characterise it under the judgment of God; and the name of it from that day shall be "The Lord is there."

The Book of Ezekiel is thus full of interest to the Christian as shewing the great care God had for His people during their captivity, and the bright scene of future earthly blessing that is spread out before them. Some of the prophecies were literally fulfilled in times past: surely then the rest of the events foretold, which have not yet been fulfilled, are as certain as those which have. It is God who has spoken, and He it is who will bring it all to pass.

**E'zel.** Some stone, or cairn, near Saul's residence, the scene of the interview of David and Jonathan. 1 Sa. xx. 19.

**E'zem.** City of the tribe of Simeon. 1 Ch. iv. 29. It is supposed to be the same as AZEM in Jos. xv. 29; xix. 3.

**E'zer.** 1. Son of Seir the Horite. Gen. xxxvi. 21, 27, 30; 1 Ch. i. 38 (EZAR), 42. 2. Father of Hushah, a descendant of Judah. 1 Ch. iv. 4. 3. Son of Zabab, a descendant of Ephraim. 1 Ch. vii. 21. 4. A valiant Gadite who resorted to David at Ziklag. 1 Ch. xii. 9. 5. Levite who assisted in repairing the wall of Jerusalem. Neh. iii. 19. 6. Priest who assisted at the dedication of the wall of Jerusalem. Neh. xii. 42.

**E'zion-ga'ber or -ge'ber.** One of the encampments of the children of Israel, near the head of the gulf of Akaba. It was where Solomon had a navy of ships and where the ships of Jehoshaphat were broken. Num. xxxiii. 35, 36; Deu. ii. 8; 1 Ki. ix. 26; xxii. 48; 2 Ch. viii. 17; xx. 36. Probably the same as *Ain el Ghudyan*, now ten miles up the dry bed of the Arabah, the sea having receded.

**Ez'nite.** Designation of Adino, the Tachmonite, chief of David's mighty men. 2 Sa. xxiii. 8; compare 1 Ch. xi. 11.

**Ez'ra.** 1. Son of Seraiah, and descendant of Aaron, priest and scribe. He "had prepared his heart to *seek* the law of the Lord, and to *do* it, and to *teach* in Israel statutes and judgments." He was among the captives in Babylon, and by his own request was permitted to return to Palestine. Rich presents of gold and silver were given to him for the service of the house of the Lord. He shewed his faith in God in not asking for an escort for himself and his companions: he had declared that the hand of God would protect them. His piety was manifested also in his distress at hearing that the priests and princes had married heathen wives, and he called to God for relief. After this we do not again read of him until about twelve years later, when he stood upon a pulpit of wood and read to

the people the book of the law, and the Levites sought to explain it. This at first caused weeping; but they were encouraged, and afterwards rejoiced, and kept the Feast of Tabernacles with such joy as had not been known since the days of Joshua the son of Nun. Nothing more is recorded of Ezra in scripture. Josephus says he died at an advanced age at Jerusalem: but an early writer said there was a tomb near the junction of the Tigris and the Euphrates which was reported to be the tomb of Ezra. Ezra vii.-x.; Neh. viii. 1-18; xii. 26, 36. 2. A priest who went up with Zerubbabel. Neh. xii. 1. (An Ezra is also mentioned in vers. 13, 33.) 3. Descendant of Judah through Caleb. 1 Ch. iv. 17.

**Ez'ra, Book of.** This is an historical book which follows the second book of Chronicles. The last two verses of Chronicles are almost word for word like the opening of Ezra. God had charged Cyrus to build Him a house at Jerusalem. A proclamation was made by the king, and the Spirit of God stirred up the people to go, resulting in nearly 50,000 returning to Jerusalem. The king gave up the sacred vessels, of which there were 5,400. Zerubbabel was leader in the undertaking: his Persian or Chaldean name was Sheshbazzar.

Chapter III. The altar was erected and sacrifices offered; but the foundation of the temple was not laid till the next year. On that occasion some of the aged men who had seen the magnificence of the former house wept, and others shouted for joy that the temple was being built.

Chapter IV. Some asked to have fellowship in the building: they called themselves 'worshippers,' but God called them 'adversaries.' The refusal of the leaders to accept their help stirred up their hatred and antagonism. Apparently the Jews, losing faith in God, and being harassed by their enemies, neglected the building of the temple before they were stopped by authority. The opposition extended from the days of Cyrus until the reign of Darius: ver. 5. Two kings intervened between Cyrus and Darius. Ahasuerus (Cambyses) succeeded Cyrus. A letter was written to him (ver. 6), but no answer is recorded. Another was sent to Artaxerxes (Pseudo-Smerdis), and both the letter and the reply are recorded. A difficulty is presented in these, that the city only is mentioned, and nothing said of the temple. Apparently this was a ruse of the enemy (though Haggai i. shews that the Jews were building their houses), for immediately the answer was obtained, the building of the temple was stopped, now by authority: vers. 23, 24. Verses 6-23 are a parenthesis.

Chapters V., VI. The prophecies of Haggai and Zechariah come in here. The Jews were charged with saying "The time is not come for the house of the Lord to be built," whereas they were building their own houses. Their faith had failed; but it now revived and they re-commenced to build *without permission*; and when asked who commanded them to build the house of the Lord, they courageously answered, "We are the servants of the God of heaven." Their trust was now in God, and He blessed them. Darius being appealed to, the records were searched and the decree of Cyrus was found. Darius commanded his rulers in Palestine not only to let the work of the house alone, but to aid it by contributing to the expenses out of the king's revenues. He even asked prayer for himself and his sons. Thus, through the prophets Haggai and Zechariah, under God, the house was built and dedicated; the Passover and the feast of unleavened bread were kept with joy; for "the Lord had made them joyful."

Chapters VII., VIII. There is a long break, historically, of about sixty years, between chaps. vi. and vii., to which period the Book of Esther belongs if the general opinion is correct that the Ahasuerus of Esther was the king Xerxes. Chap. vii. records what occurred in the

reign of Artaxerxes Longimanus, and here Ezra, 'a ready scribe in the law of Moses' appears for the first time, and is God's agent for blessing: he is elsewhere spoken of as priest and scribe. Ezra made a request unto the king, and God so wrought upon his heart that he granted all that was asked, and was himself liberal in giving gold and silver for the service of the temple. The king also wrote a letter, stating what his will was, and that his treasurers in the land should help Ezra. Then follows a list of the chief men who went up from Babylon with Ezra, and the weights of the gold and silver that they carried with them. They had to cross the desert, and having spoken to the king of the power and goodness of God they would not ask of the king an escort. The good hand of God was upon them and all arrived safely.

Chapters IX., X. Ezra suffered deeply on finding that many even of the priests and princes had married 'strange' wives. A list of many of those who had thus transgressed is given. They agreed to confess their sin, and to separate themselves from their heathen wives and the children born of them.

The Book of Ezra is occupied with the *house* of God, whereas Nehemiah is concerning the *city* of God, Jerusalem. Both books may be considered as one, as they are regarded by the Jews, and stand as the *last* of the historical books. They foreshadow how God will in the future cause Gentile kings to favour Israel, and give of their wealth to them. For a list of the kings mentioned see PERSIA.

**Ez'rahite.** Designation of Ethan and Heman. 1 Ki. iv. 31; Psa. lxxxviii. and lxxxix., *titles*. Apparently another form of ZARHITE.

**Ez'ri.** Son of Chelub, and agricultural chief of David. 1 Ch. xxvii. 26.

## F

**Fable**, *μῦθος*, *lit.* 'a word, a speech.' The English word is not used in the N. T. in the sense in which it is now often employed, signifying a supposed incident to teach some moral truth; but has the sense rather of *myths*, false stories (as the Greek word was used by later writers), which in one passage are called "profane and old wives' fables." 1 Ti. i. 4; iv. 7; 2 Ti. iv. 4; Tit. i. 14; 2 Pe. i. 16.

**Fair Havens.** Harbour on the south of the island of Crete, near the city of Lasea, about five miles to the east of Cape Matala. Acts xxvii. 8.

**Faith**, *πίστις*. This is a kindred word to 'believe,' and indeed the two cannot be separated. In the O. T. the word 'faith' occurs but twice. Deu. xxxii. 20; Hab. ii. 4. The words are *emun*, *emunah*; but *aman* is often translated 'to believe.' The first time this occurs in the O. T. is when it is said of Abraham that "he believed in the Lord, and he counted it to him for righteousness." Gen. xv. 6. This is referred to in Rom. iv. where the *faith* of the believer is counted for righteousness, and the conclusion is drawn that if any believe on Him that raised up Jesus the Lord from the dead, righteousness will be reckoned to them.

This may be called *saving faith*. It is confidence in God founded on His word; it is believing in a *person*, as Abraham believed *God*. "He that believeth on the Son hath everlasting life." John iii. 36. There is no virtue or merit in the faith itself; but it links the soul with the infinite God. Faith is indeed the gift of God. Eph. ii. 8. Salvation is on the *principle* of faith in contrast to works under the law. Rom. x. 9. But true faith is *manifested* by good works. If a man *says* he has faith, it is reasonable to say to him, "Shew me thy faith" by thy works. Jas. ii.



14-26. Otherwise, if the faith does not manifest itself, it is described as 'dead,' and is altogether different from real, active belief. A mental assent to what is stated, as a mere matter of history, is not faith. A natural man can believe such things: "the devils also believe and tremble," but true faith gives joy and peace.

There is also the power and action of faith in the Christian's walk: "we walk by faith; not by sight." 2 Co. v. 7. We see such faith exemplified in the lives of the Old Testament saints, as given in Heb. xi. The Lord had often to rebuke His disciples for their want of faith in their daily walk. The believer should have faith in the living God concerning all the details of his daily life.

THE FAITH is at times referred to in the sense of 'the truth;' that which has been recorded, and which the Christian has believed, to the saving of his soul. For this the Christian should contend earnestly; for it is fundamental; and many false prophets are gone into the world, and have even crept into association with the saints unawares. Jude 3.

**Faithful**, *aman*, πιστός. This word in both the O. T. and the N. T. is from the same root as 'faith.' It is being true to oneself, to one's nature, to any promise given, and to any trust committed. It is in various connections often applied to God Himself. Deu. vii. 9; Isa. xlix. 7; 1 Co. i. 9; x. 13; 1 Th. v. 24; 2 Ti. ii. 13; Heb. x. 23; 1 Pe. iv. 19; 1 John i. 9. The Lord Jesus also is faithful. He is 'a faithful high priest' and a faithful and true witness.' 2 Th. iii. 3; Heb. ii. 17; Rev. i. 5; iii. 14; xix. 11. The commandments and testimonies of God are called faithful. Psa. cxix. 86, 138. The words of the gospel are also faithful: the promises attached thereto will unquestionably be fulfilled. 1 Ti. i. 15; iv. 9; 2 Ti. ii. 11; Tit. iii. 8; Rev. xxi. 5. Christians are exhorted to be faithful as stewards to any trust committed to them, and faithful as witnesses to an absent Lord. "Be thou faithful unto death, and I will give thee a crown of life." Rev. ii. 10.

**Fallow Deer**, *yachmur*. What species of deer is referred to under this name is not known. The only description of it in scripture is that it was a clean animal that the Israelites might eat, and that it was supplied to the table of Solomon. Deu. xiv. 5; 1 Ki. iv. 23. The Hebrew name seems to imply that it was some deer of a 'red' colour.

**Familiar Spirits, Consulters of.** See DIVINATION.

**Famine.** One of God's 'four sore judgments' which He in past times brought upon the earth, and which He has foretold will again be sent as a punishment. The most severe famines recorded in scripture are the two of seven years' duration, one in the time of Joseph, and the other in the days of Elisha. Gen. xli. 27-57; 2 Ki. viii. 1, 2: cf. Eze. xiv. 21; Mat. xxiv. 7; Luke xxi. 11; Rev. xviii. 8. In speaking of the tribulations that will come upon Israel before the remnant of them are brought into blessing, Amos prophesies that there will be a famine of the 'words of Jehovah.' When judgments are falling on them, they will seek for some word from God for guidance and comfort; but will not find it: God will for a time leave them in darkness and perplexity. Amos viii. 11, 12.

**Fan, Fanner.** The fan was a small shovel, by which a portion of wheat was thrown up into the air, that the wind might carry away the chaff. Isa. xxx. 24; Jer. iv. 11. It is also used symbolically for the judgments of God, Isa. xli. 16; Jer. xv. 7; li. 2; and for the discriminating power of the testimony of the Lord Jesus. Mat. iii. 12; Luke iii. 17.

**Farthing.** See WEIGHTS AND MEASURES.

**Fast, Fasting.** The first fasting we read of is when Moses went up into the mount to receive the tables of the covenant, and was there apart from nature with the Lord for forty days and nights. Deu. x. 10. The

first national fasting was when Israel was smitten before Benjamin: they "came unto the house of God, and wept, and sat there before the Lord, and fasted that day until even, and offered burnt offerings and peace offerings before the Lord." Jud. xx. 26. Here, as in other places, it is connected with humbling; but in the case of Elijah, as with Moses, it signifies being apart from the ordinary life of flesh, to be with the Lord. 1 Ki. xix. 8. Jehoshaphat, when the children of Moab and of Ammon came against him, proclaimed a fast throughout all Judah, and asked help of the Lord. 2 Ch. xx. 3. When Nineveh was threatened with destruction the king humbled himself, proclaimed a fast, and put on sackcloth: every one was to cry mightily to God, and put away his evil. Jon. iii. 5. The only fast enjoined by the law was the one connected with the Day of Atonement. The word 'fasting' does not occur there, but it is held to be included in the injunction 'afflict your souls.' This seems to be confirmed by 'the fast' mentioned in Acts xxvii. 9, for the tenth of Tisri would answer to the time of the equinoctial gales, when it was dangerous to sail in the Mediterranean.

Later on we read of four fasts being kept, Zec. vii. 5; viii. 19, though we have no record of their having been instituted by God. 1. In the fourth month, corresponding to the 'breaking up' of Jerusalem, when there was no bread for the people. Jer. lii. 6. 2. In the fifth month, in memory of the destruction of the Temple. 2 Ki. xxv. 8, 9. 3. In the seventh month, in memory of the murder of Gedaliah. Jer. xli. 1, 2. 4. In the tenth month, in memory of the beginning of the siege of Jerusalem. Jer. lii. 4. The prophet could say that these fasts should be turned into joy and gladness.

In the N.T. we find in John the Baptist the spirit of fasting, a Nazarite spirit of separation. Mat. iii. 4. He also taught his disciples to fast. The Lord said of His disciples that when He was taken away, then they would fast; and while He was here He spoke of a certain power over unclean spirits that could only be exercised with prayer and fasting. Mat. xvii. 21. He Himself when led up of the Spirit into the wilderness to be tempted of the devil, fasted forty days and forty nights. It is a contrast to Moses and Elijah, they were apart from man's natural condition to be with God; and He who as man was ever with God was so apart to be in conflict with the devil.

Paul and Barnabas were sent on their first missionary journey after prayer and fasting. Acts xiii. 2, 3. It is to be feared that because many have made fasting compulsory, and attached a superstitious merit to it, other Christians have altogether neglected the uniting of fasting with prayer. An habitual self-denial is doubtless the spirit of fasting rather than mere occasional abstinence from food.

**Fat.** This portion of the sacrifices was to be burned on the altar. "All the fat is the Lord's. It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood." Lev. iii. 16, 17. Apparently, as to the fat, this refers to that "of ox, or of sheep, or of goat," the animals of sacrifice, and to the fat of any animal that died of itself, or was torn of beasts. Chap. vii. 23, 24. In Neh. viii. 10 it was proclaimed, "eat the fat," without any restriction; but here the Hebrew word is different, and refers more to 'dainties.' In Isa. xxv. 6 is another Hebrew word, and is 'fat or rich things.' The 'fat' signifies the best part, the inward energy and will: cf. Num. xviii. 29 *margin*; Psa. lxxiii. 4 *margin*. It is typical of the inward energy of the Lord Jesus in the offering of Himself to God.

**Father.** Except as creator and preserver of all, God is not revealed as Father in the O. T. "Have we not all one father? hath not one God

created us?" Mal. ii. 10. The Lord Jesus is also prophesied of as 'the everlasting Father' or 'Father of the everlasting age.' Isa. ix. 6. It was reserved for the N. T. times that God should be made known as Father; and this was done only by the Lord Jesus while upon earth, who constantly spoke to His disciples of God as their Father in heaven. Mat. v. 16, 45, 48; vi. 1, 8, 14, 15, &c. He could, as the Son, while on earth thus make Him known to them. After the resurrection the Lord was able to send this message to His disciples, whom He now calls His 'brethren:' "I ascend unto my Father, and your Father; and to my God, and your God." John xx. 17. The will of the Father and the work of His Son, the source of eternal life to them, had brought the disciples in this respect into the same heavenly position as the risen Christ Himself before the Father. The term 'father' is used symbolically when there is a moral likeness between a leader and his followers. John viii. 38-44.

In the O. T. the word *ab* is at times used as 'founder:' thus in 1 Ch. iv. 4 one is mentioned as the 'father' of Beth-lehem.

**Fathers.** A term constantly applied both in the O. T. and in the N. T. to the patriarchs and chief men of Israel. 2 Ki. xv. 9; Dan. xi. 37; Rom. ix. 5; Heb. i. 1; &c.

**Fathom.** See WEIGHTS AND MEASURES.

**Fats.** See WINE-PRESS.

**Feasts.** The feasts of Jehovah, as instituted under the law as given by Moses, partake more of the character of commemorations, or assemblies of the congregation to celebrate special dealings of the Lord, and consequently special seasons in the history of His people, being called 'holy convocations.' A list of the yearly feasts is given in Lev. xxiii. The first mentioned is the Sabbath, and if this is counted as one, by considering the Passover and the feast of unleavened bread as one there are *seven* in all—the perfect number. If the Sabbath is not included, as that was a weekly festival, being the *rest* of God, and on which the others were founded, then the Passover and the feast of unleavened bread may be counted as two, and still there are *seven*. There can be no doubt that these seven feasts were typical of the ways of blessing from the cross to the millennium. They stand thus:

DATES.	LEVITICUS XXIII.	ANTITYPES.
	The Sabbath. - - Vers. 1-3.	Christ our Passover
Abib 14th.	Passover Feast. - - „ 5-8.	is slain: "let us keep the feast," that is, of unleavened bread.
„ 15th.	Feast of Unleavened Bread. -	
	First Fruits ( <i>barley</i> ), 'day after the Sabbath.' Vers. 9-14. - -	The Resurrection.
Zif.	[Seven Sabbaths intervene.]	
Sivan.	Pentecost: Feast of Weeks: First Fruits ( <i>wheat</i> ). Vers. 15-22. -	Descent of the Holy Spirit and the Church formed.
Tammuz.		
Ab.		[The present interval.]
Elul.		
		Israel awakened:
Tisri 1st.	Feast of Trumpets. Vers. 23-25.	they afflict their souls, receive their Messiah, and are brought into blessing in the millennium.
10th.	Day of Atonement. „ 26-32.	
15th.	Feast of Tabernacles: ingathering of the <i>vintage</i> . Vers. 33-44.	

These seven are called 'the set feasts.' Num. xxix. 39; 1 Ch. xxiii. 31; 2 Ch. xxxi. 3; Neh. x. 33. Also 'holy convocations,' when the people



assembled together to offer the various offerings, and thus be reminded of their association with the living God, to whom they owed all their blessings. To ensure this at least thrice in the year, it was enjoined that all the males should appear before the Lord three times in the year, and they must not appear empty. These times were at the Feast of Unleavened Bread (no doubt including the Passover); the Feast of Weeks, or of Harvest; and the Feast of Tabernacles, or 'of Ingathering.' Exo. xxiii. 14-17; Deu. xvi. 16. See PASSOVER, &c.

There are two other Feasts mentioned as yearly which were not apparently ordered of God. The 25th of Chisleu, the Feast of Dedication, instituted by Judas Maccabeus when the temple was re-dedicated after being defiled by Antiochus Epiphanes, B.C. 165. John x. 22. The other, the Feast of Purim, on the 14th and 15th of Adar, when the Jews were delivered from the threatened destruction plotted by Haman. Est. ix. 21, 26.

**Feasts of Charity.** According to the early Christian writers these feasts were simple meals, taken on the same occasion as the Lord's supper, and were instituted for the sake of the poor. Chrysostom speaks of such feasts as derived from apostolic practice. "When all the faithful met together, and had heard the sermon and prayers, and received the communion, they did not immediately return home upon the conclusion of the service; but the rich and wealthy brought meat and food from their own houses, and called the poor and made a common table, a common dinner, a common banquet in the church." By others it is judged that the meal was taken *before* the Lord's supper, prior to the rule of taking the supper fasting. It is generally supposed that the disorder spoken of in 1 Co. xi. refers to some such meal being taken in connection with the Lord's supper. Whether such feasts were held at other times, apart from the Lord's supper, is not known; it is difficult to conceive the persons described in Jude 10-12 being allowed to come to the Lord's supper; or those mentioned in 2 Pe. ii. 13, if that also refers to the love-feasts.

**Felix.** One of the freedmen of the Emperor Claudius, and by him appointed to be procurator or governor of Judæa, A.D. 51. Paul, when sent a prisoner to Cæsarea, appeared before Felix; and again before him and his wife Drusilla; and as Paul reasoned of righteousness, temperance and judgment to come, Felix trembled, and said when he had a convenient season he would send for him. He shewed his mercenary and unrighteous character in keeping Paul a prisoner two years in the hope of being bribed; and then leaving him a prisoner to please the Jews. Acts xxiii. 24, 26; xxiv. 3-27; xxv. 14.

Tacitus says Felix ruled the province in a mean, cruel, and profligate manner. The country was full of sedition, among which Josephus speaks of 'false messiahs' being put down. Eventually he was accused before Nero by the Jews, and only escaped punishment by the intercession of his brother Pallas. He was superseded by Porcius Festus, A.D. 60.

**Fellowship,** *κοινωνία*. This in scripture is association, and having things in common. The Lord's table is where the fellowship of Christians is expressed—all there being associated in the fellowship of Christ's death. Being thus associated, proper christian fellowship is in the light of God fully revealed—the Father and the Son. The apostles specially made known the truth of this fellowship as specially given to know it. 1 John i. 3. Being brought into such association, it follows that as regards the gospel for the world, the welfare of the saints, and the maintenance of the truth, the believer has the same aims and objects before his soul as the Father and the Lord Jesus Christ have. Out of this flows the fellowship of the saints one with another. Acts ii. 42; 2 Co. viii. 4; Gal. ii. 9; 1 John i. 3-7. It is

also called the fellowship of the Spirit. 2 Co. xiii. 14; Phi. ii. 1. The converse of this is also true: Christians cannot consistently have any fellowship with that which is evil or which brings dishonour upon the Lord Jesus. Psal. xciv. 20; 1 Co. x. 20; 2 Co. vi. 14; Eph. v. 11.

In some passages the A. V. has the word 'COMMUNION' for the same Greek word, with the same meaning. Thus in 1 Co. x. 16, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" There is an allusion to the peace offering in verse 18 to shew that those who ate the sacrifice were partakers of, had communion with, the altar; hence to eat things offered to idols would be to have fellowship with demons.

**Ferret, *anaqah*.** One of the creeping things forbidden to be eaten. It is not at all certain what animal is referred to, but it is judged not to have been what is now known as the ferret. The Jews' Bible (by Leeser) has 'hedgehog;' others think the 'shrew-mouse;' and others the 'gecko,' a wall-lizard. Lev. xi. 30. The R. V. has 'gecko,' and in the *margin* to this and the three following names has "probably denoting four kinds of lizards."

**Ferry-boat.** This was most probably a raft constructed for the occasion. 2 Sa. xix. 18.

**Fes'tus, Por'cius.** Procurator of Judæa, appointed by Nero to succeed Felix, A.D. 60. The Jews at once informed Festus against Paul, but he did not consent to their request that Paul should be fetched to Jerusalem; he said he should be tried at Cæsarea. When Festus had come thither and the Jews from Jerusalem also, he, wishing to please the Jews, asked Paul if he would go to Jerusalem and be judged there. Paul, knowing the plots of the Jews to kill him, appealed to Cæsar. Festus gave Paul a hearing before Agrippa, during which Festus called out, "Paul, thou art beside thyself: much learning doth make thee mad." Paul said no, he spoke the words of truth and soberness. Acts xxv., xxvi.

Festus had a dispute with the Jews: they had built up a high wall, that the courts of the temple should not be seen from the palace. The emperor was appealed to, who decided in favour of the Jews. Josephus implies that Festus was a just ruler.

**Fetters.** Shackles for the feet. It is said of Joseph that his feet were hurt with fetters. Psal. cv. 18. They are spoken of as being made of brass and of iron. Jud. xvi. 21; 2 Sa. iii. 34; 2 Ki. xxv. 7; Job xxxvi. 8; Psal. cxlix. 8; Mark v. 4; Luke viii. 29.

**Fever.** The words in the originals imply 'a burning heat,' so that there is no doubt that what is commonly known as 'fever' is intended. Deu. xxviii. 22; Mat. viii. 14, 15; Luke iv. 38, 39; John iv. 52; Acts xxviii. 8. The same Hebrew word is translated BURNING AGUE in Lev. xxvi. 16.

**Fig, Fig-tree.** There are several kinds of fig-trees, but the well-known tree called the *Ficus Carica* is common in Palestine and very productive. It also agrees with the description of "sitting under the fig-tree" for repose, its branches and leaves giving protection from the heat of the sun. It was one of the trees in the garden of Eden, of the leaves of which Adam and Eve made aprons. Gen. iii. 7; 1 Ki. iv. 25; John i. 48. The figs were made into cakes by being pressed together. 1 Sa. xxv. 18; xxx. 12. The trees bear figs at different times, hence the expressions 'first-ripe figs,' and also 'untimely figs.' Nah. iii. 12; Rev. vi. 13. The fruit is produced before the leaves; so that leaves being found, there should have been fruit on the fig-tree cursed by the Lord, although the ordinary fig-season had not arrived. Mat. xxi.

19, 20; Mark xi. 13, 20, 21. This was typical of Israel which had been compared to a fig-tree, bringing forth its first-ripe figs, Hos. ix. 10; but in the days of the Lord, Israel had plenty of leaves, professing to be God's favoured people, but producing no real fruit to Him. Luke xiii. 6, 7. As a nation in the flesh no fruit will ever be found on it.

**Figure.** See PARABLE.

**Fillets.** Ornamental bands or borders of gold and silver round the pillars of the Tabernacle and Temple. Exo. xxvii. 10, 11; xxxvi. 38; xxxviii. 10, 19; Jer. lii. 21.

**Finer.** See REFINER.

**Fir, Fir-tree, *berosh*.** This is supposed to be one of the *conifers*, but the species alluded to is not known. It came from Lebanon, and was used in the construction of houses, and for musical instruments. 2 Sa. vi. 5; 1 Ki. v. 8, 10; vi. 15, 34; 2 Ch. ii. 8; iii. 5. It will be produced instead of the thorn in the millennium, and Israel, when she returns in blessing, will say, "I am like a green fir-tree." Isa. lv. 13; Hos. xiv. 8.

**Fire.** God was early revealed in fire. The searching character of His righteous judgment was thus set forth, whether in the acceptance of good or the condemnation of evil. When Moses at Horeb approached the burning bush he was cautioned not to draw near, but to remove his shoes, for the ground was holy. God spake to him out of the burning bush. Exo. iii. 1-6. On Mount Sinai "the sight of the glory of the Lord was like devouring fire." Chap. xxiv. 17. Moses declared to Israel, "The Lord thy God is a consuming fire." Deu. iv. 24. When Aaron began his ministrations in the tabernacle fire came out "from before the Lord, and consumed upon the altar the burnt offering and the fat." Lev. ix. 24: cf. 1 Ki. xviii. 38; 1 Ch. xxi. 26; 2 Ch. vii. 1-3. Nadab and Abihu offered 'strange fire,' and fire went out from the Lord and consumed them. Lev. x. 1, 2. Thus God manifested Himself in fire to Moses. He shewed His acceptance of the sacrifices by fire from heaven; He vindicated His servant Elijah, when he stood alone against the prophets of Baal, by consuming the sacrifice, the wood and the stone, by fire from heaven (1 Ki. xviii. 38); and He vindicated His own honour by fire, by destroying those who were disobedient in approaching to Him. The general idea in 'fire' is that of judgment.

In the N. T. it is repeated, "Our God is a consuming fire" (Heb. xii. 29), to consume the dross in the Christian, as gold is tried and purified in the fire; and to judge and punish the wicked with unquenchable fire; who are also described as being BAPTISED WITH FIRE. Mat. iii. 11, 12. One of the most awful things connected with this word is the description of the place of eternal punishment as THE LAKE OF FIRE. Rev. xix. 20; xx. 10, 14, 15. What mercy to be delivered therefrom!

**Firkin.** See WEIGHTS AND MEASURES.

**Firmament.** The Hebrew word is *raqia*, signifying 'expanse.' It is used for the celestial sphere that may be seen by looking upward, and also simply for the atmosphere in which the birds fly. We read that God called the firmament 'heaven:' this is 'heaven' in a broad sense as we read elsewhere of 'the stars of heaven,' but also of 'the birds of heaven.'



THE FIG-TREE.



Gen. i. 6-20. The Psalmist speaks of them as distinct: "The *heavens* declare the glory of God; and the *firmament* sheweth his handywork." Psa. xix. 1; cl. 1. The living creatures in Eze. i. move amidst the firmament: "and the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above" (ver. 22), shewing them to be executors of God's judicial government: cf. chap. x. 1.

**First-begotten, First-born,** *bekor*, *πρωτότοκος*. 1. Moses was to say to Pharaoh, "Thus saith the Lord, Israel is my son, even my first-born." Exo. iv. 22. God called him out of Egypt, which is applied also to the Lord Jesus. Hos. xi. 1; Mat. ii. 15. 2. Because Pharaoh refused to let God's first-born go, all the first-born of Egypt were slain. Exo. xii. 29. 3. God claimed for Himself all the first-born of the children of Israel, and of their cattle. The first-born of Israel were redeemed by the sons of Levi, as far as they went, and the remainder were redeemed with money. Num. iii. 12-51. 4. To the first-born son in a family pertained the birthright. Esau was called a profane person for selling his birthright: it was despising the gift of God. The first-born son was to inherit a double portion of his father's property. Deu. xxi. 15-17. 5. In the N. T. the term is applied to the Lord: He was Mary's first-born. Mat. i. 25. He is also called, in pre-eminence, 'the first-born of every creature,' Col. i. 15; 'the first-born among many brethren,' Rom. viii. 29; and 'the first-born from the dead,' Col. i. 18; Rev. i. 5. In bringing 'the first-begotten' into the world, God says, "Let all the angels of God worship him." Heb. i. 6.

In the O. T. also the title had the force of pre-eminence, irrespective of the *time* of birth. David, though the youngest, was made the first-born: cf. Psa. lxxxix. 27. Christ also in every relationship must have the first place, as is manifest in the above passages.

**First-fruits.** 1. As God had claimed the first-born of man and beast, so also he claimed the first of the first-fruits, that they might be presented as an acknowledgment that God was the giver of them, and thanks be rendered for His gifts. All the males were to present themselves three times in the year before God, and these occasions were arranged at the times of ingathering of the barley (at the Feast of Unleavened Bread); of wheat (at the Feast of Weeks); and of the vintage (at the Feast of Tabernacles). Exo. xxiii. 16, 19; xxxiv. 22, 26; Deu. xviii. 4; xxvi. 10; Eze. xlviii. 14. 2. Christians are said to have the first-fruits of the Spirit: they have the earnest or pledge of still future and larger blessing. Rom. viii. 23; 2 Co. v. 5; Eph. i. 14. 3. Those first gathered to God in any economy are called the first-fruits. Rom. xi. 16; xvi. 5; 1 Co. xvi. 15; Jas. i. 18; Rev. xiv. 4. 4. Christ, being raised from among the dead, is the first-fruits of them that sleep. 1 Co. xv. 20, 23. 'First-fruits' necessarily imply that there are more like them to follow.

**Fish, Fishers, Fishing.** On the fifth day of the creation God said, "Let the waters bring forth abundantly the moving creature that hath life . . . and God created great whales," or sea monsters. To man was given dominion over the fish of the sea. Gen. i. 20, 21, 26, 28. Fish has been called God's especial gift to man. Any one may catch it in the sea and appropriate it to his own use. It increases abundantly without any care of man.

Fish was eaten freely in Egypt, Num. xi. 5; but under the law the fish without fins and scales were declared to be unclean. Lev. xi. 9-12. The fish in the sea of Galilee was very plentiful, and there was much fishing. In the O. T. we read of the 'fish gate' at Jerusalem, which doubtless led to a fish market. Neh. iii. 3; xii. 39.

In the river that in a future day will flow from the threshold of the house and run into and heal the Dead Sea, there will be a "very great multitude of fish . . . their fish shall be according to their kinds, as the fish of the great sea, exceeding many." Eze. xlvii. 9, 10.

The Lord said to Peter and Andrew, "Follow me, and I will make you fishers of men." In accordance with this the kingdom of heaven is compared to a net being cast into the sea, which gathered of every kind: the good fish were put into vessels by the fishermen, but the bad were cast away. So will it be at the end of the age: the wicked will be separated from the just by the angels. Mat. iv. 19; xiii. 47-50.

**Fitches.** 1. *kussemeth*, 'spelt,' a species of grain resembling wheat with shorn ears. Eze. iv. 9. The same word is in Exo. ix. 32; Isa. xxviii. 25, translated RYE. 2. *getsach*, 'black cummin,' R. V. *margin*. This is doubtless the *nigella sativa*. Its small black seeds are aromatic, and are used as a condiment and a medicine. The prophet says they are beaten out with a rod. Isa. xxviii. 25-27.

**Flag.** 1. *achu*, a soft reed that can only grow in moist ground: it is eaten by cattle. Job viii. 11. 2. *suph*, a weed that grows on the banks of the Nile, among which Moses in the ark was laid. Exo. ii. 3, 5; Isa. xix. 6.

**Flagon.** 1. *ashishah*, treated in the A. V. as a *measure*, but now generally understood to signify a 'cake of raisins,' the raisins being pressed into a cake, in the same way that figs are. In 2 Sa. vi. 19; 1 Ch. xvi. 3, the words 'of wine' have been added. In Cant. ii. 5 it is simply 'flagons.' In Hos. iii. 1 the words 'of wine' are not added, but should be translated, as in the *margin*, 'of grapes,' signifying as before 'cakes of raisins.' 2. *nebel*, a bottle, irrespective of its measure. Isa. xxii. 24. The word is several times translated 'bottle.'

**Flakes.** The parts of an animal's skin that hang down, or hang in folds, or that join close together, as the outside of a crocodile. Job xli. 23.

**Flax**, *pishtah*, *λίνον*. The common plant from which linen is made. Exo. ix. 31; Jos. ii. 6; Pro. xxxi. 13; Isa. xlii. 3; Eze. xl. 3; Hos. ii. 5, 9; Mat. xii. 20.

**Flay, To.** 'To strip off, to skin.' Applied to skinning the animals for the sacrifices. Lev. i. 6; 2 Ch. xxix. 34; xxxv. 11. Also used metaphorically for the ill-treatment of the Israelites by their rulers. Mic. iii. 3.

**Flea.** The well-known small insect, to which David compared himself when being hunted by Saul. 1 Sa. xxiv. 14; xxvi. 20.

**Flesh**, *σάρξ*. This term is used in various senses in scripture. The principal are 1. The estate of man: "all flesh shall see the salvation of God," Luke iii. 6; "the Word became flesh," John i. 14. 2. The material part of man and of animals: "all flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts," 1 Co. xv. 39. 3. The same kindred: "thou art my bone and my flesh," Gen. xxix. 14; "he is our brother, and our flesh," Chap. xxxvii. 27. 4. Union: "they shall be one flesh," Gen. ii. 24; Eph. v. 29-31. 5. Man's nature, but corrupted by sin: "that which is born of the flesh is flesh," John iii. 6; "sinful flesh," Rom. viii. 3. 6. The state which characterises man before knowing deliverance: Rom. vii.; viii. 8, 9. 7. Though no longer the state of the Christian, yet the flesh is in him, and



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is antagonistic to the Spirit, "the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye should not do the things that ye would." Gal. v. 17. Thus the Spirit resists in the Christian the accomplishment of the lusts of the flesh.

**Fleshly.** 1. *σαρκικός*, 'belonging to the flesh:' applied to the fallen condition of man: to his wisdom, 2 Co. i. 12; and to his lusts. 1 Pe. ii. 11. The same word is translated CARNAL. In Rom. vii. 14 it is 'fleshly,' *morally* (the state of a new-born soul under bondage, doing the things he hates); in chap. xv. 27 it is 'fleshly' *physically*; and in some passages it is the fleshly or carnal condition of the Christian as led of the flesh. The word occurs in 1 Co. iii. 1, 3, 4; ix. 11; 2 Co. x. 4; Heb. vii. 16. In most of these passages some MSS read *σάρκινος*, 'fleshy.'

2. *σάρξ*, 'flesh:' in Rom. viii. 7; Col. ii. 18 it is 'mind of the flesh;' and in Heb. ix. 10 it is 'ordinances of flesh.' This Greek word is commonly translated 'flesh,' *q.v.*

**Fleshy**, *σάρκινος*. 'Pertaining to the flesh,' as the body of man. In the common Greek Text this occurs only in 2 Co. iii. 3: "fleshy tables of the heart." See FLESHLY.

**Flint.** 1. *challamish*, 'hard rock,' out of which water was brought. Deu. viii. 15; Psa. cxiv. 8. Christ, because of His opposers, set His face like a flint, and He knew He should not be ashamed. Isa. L. 7. God made Jacob to suck oil out of the flinty rock. Deu. xxxii. 13. 2. *tsor*, 'rock.' God made Ezekiel's forehead as an adamant, harder than flint, because of the obduracy of Israel. Eze. iii. 9. The horses' hoofs of God's executors of judgment shall be like flint. Isa. v. 28.

**Flock.** A term used in the O. T. for Israel as sheep gathered by God as their Shepherd, and called Jehovah's flock. Psa. lxxvii. 20; cvii. 41; Jer. xiii. 17. It is also applied to those of Israel that were gathered to Christ when on earth. To these He added the Gentile believers; and all were united into one flock (not 'one fold'), with Christ as the one Shepherd. John x. 16. When the leaders of Israel were to be judged as not caring for the Lord's flock, the prophet speaks of the remnant as *the poor of the flock*. Zec. xi. 7, 11: cf. Luke vi. 20. The Lord also spoke to His disciples as *a little flock*, bidding them not to fear: it was their Father's good pleasure to give them the kingdom. Luke xii. 32. In Paul's address to the elders of Ephesus he exhorts them to take heed unto all the flock: the wolves would not spare them. Paul commended the shepherds to God and to the word of His grace. Acts xx. 28, 29: cf. 1 Pe. v. 2, 3.

**Flock, Tower of the.** See EDAR.

**Flood, The.** This judgment of God upon the earth, when the whole world had become corrupt before Him, has often been thought to be a subject full of difficulties, the principal of which it may be well to consider. First, as to its extent, was the flood universal? Language can scarcely be more explicit than is the scripture on this point. We read that "all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed . . . and Noah only remained alive, and they that were with him in the ark." Gen. vii. 19-23. After the flood God said He would not any more smite 'every thing living,' as He had done, chap. viii. 21; "neither shall there any more be a flood to destroy *the earth*." Chap. ix. 11: cf. also 2 Pe. ii. 5; iii. 6, 7. Words cannot be plainer than the above to signify



a universal deluge: the world that *then was* is distinguished from the earth that *now is*, and it is easy for faith to accept God's statement. It was a miracle, and it would require as great a miracle to cover all the high hills in one district only, without the water flowing to other parts, as to submerge the whole earth. The quantity of water required to cover the whole earth could easily be formed by God the Creator of all things, and be dispersed into its elements afterwards.

It has often been contended that as man only was the guilty creature, the destruction of all mankind would have entirely met the case. It might have been thus if God had so pleased, but He has taken pains to tell us that all cattle, beasts, and creeping things were destroyed; and we must believe Him. Man was the head of creation, and all was involved in the consequences of his sin, and there must be a new start under the figure of the death and resurrection of Noah in the ark. God commenced a new economy as to the earth, in connection with the sweet savour of Noah's sacrifice. The flood was about 1700 years after the creation of Adam, and it is impossible to say how many millions of people there were on the earth at the time, or how far they had been dispersed.

Another difficulty felt is as to the great number of species being all preserved in the ark, such, it is said, as 1500 mammalia, 6000 species of birds, and some hundreds of thousands of reptiles and insects! It is very probable that at that time a great many of these did not exist. God foreknew that the flood would sweep away the great bulk of them, and He could have restrained the forming of species, and have kept them to a comparatively few genera. Compare the statement that 'every living creature' was brought to Adam to be named. All the original generic types then existing were gathered into the ark, from which the species, under many varying circumstances, may have greatly increased. This would be from natural causes, as has been known to have been the case, without in any way agreeing with or falling under the modern theory of evolution. The clean animals were doubtless only four in number: the ox, the sheep, the goat, and the pigeon—those offered in sacrifice; the distinction between clean and unclean animals for food was made long after.

Again it has been asked, How could the animals have been fed for a full year? and what could have prevented the wild animals devouring one another? Scripture does not say how the animals were fed. God may have caused many of them to have slept the greater part of the time, as some do now constantly in the winter. In Paradise the green herb was the food for every beast, every fowl, and every creeping thing, as well as for man, Gen. i. 29, 30; and they may not have become carnivorous until after the flood, when flesh was given to man to eat. Chap. ix. 3. If, on the other hand, because sin had come in, they had been previously living on one another, God could have altered this while in the ark, as He certainly will do in the millennium. Isa. xi. 6-9; lxxv. 25; Eze. xxxiv. 25. Men, and even professing Christians, scoff at this, because of their knowledge of physiology; but even history proves that carnivorous animals will feed upon vegetation when they cannot get animal food, and vice versâ.

By faith Noah prepared the ark. Heb. xi. 7. Everything concerning the flood was arranged by God; Noah had simply to follow out the instructions given. The same faith believes that it was fully carried out as described; and there is no real difficulty in the matter, except by shutting out God, which must not be, for it was *His* flood. The old world was then destroyed except those in the ark, and they were perfectly safe, for God shut them in. The promise was afterwards given that God would not again destroy the world with a flood; but it is, alas, reserved to be destroyed by fire. 2 Pe. iii. 7, 10. This is a prophecy as little believed

by many, as was the deluge that was proclaimed by Noah; but which will as certainly come to pass. The details of the deluge are given in full in Gen. vi.-viii. In almost all heathen countries there exist ancient traditions of the flood, though with many variations. The descendants of Noah would carry the record of the solemn judgment wherever they roamed. See **ARK**.

**Flour.** See **BREAD**.

**Flower of Age.** Full manhood and womanhood. 1 Sa. ii. 33. 1 Co. vii. 36 should read "if he pass the flower of his age."

**Flute.** Reed or pipe blown with the mouth, but its construction is not definitely known. Dan. iii. 5, 7, 10, 15.

**Flux, Bloody.** Dysentery, one of the worst diseases in the East, always attended with fever. Acts xxviii. 8.

**Fly.** 1. *arob*, the dog-fly. In Psa. lxxviii. 45, and cv. 31, this word is rendered in the A. V. 'divers sorts of flies,' referring to one of the plagues in Egypt, and is translated 'swarms [of flies]' in Exo. viii. 21-31: so that more than one kind may have been meant. 2. *zebub*, supposed to be the gad-fly. They fell into the ointment and spoilt it. Ecc. x. 1. In the judgments of God in the days of Ahaz He hissed for the fly from the rivers of Egypt. Isa. vii. 18. The stings of the flies in the East are very painful, and torment the animals almost to madness. The word *zebub* is considered to be a part of the word **BAAL-ZEBUB**, the idol-god of Ekron, 'the lord of the fly,' who it was thought could protect persons from its bite.

**Fold.** The divinely appointed system of Jewish ordinances which formed the enclosure into which the Lord entered by the door, in order to find His own sheep and lead them out. Gentile believers were added to them, and they became one *flock* (not 'one fold') with one Shepherd, the Lord Himself. John x. 1, 3, 16. There is no longer a fold on earth for those that are Christ's. They are formed into the church, namely, the one flock.

**Food, Angels'.** These words are figurative. Psa. lxxviii. 24 speaks of 'the corn of heaven,' and ver. 25 is better translated "man did eat the bread of 'the mighty:' he sent them food to the full." It doubtless refers to the manna.

**Footman.** 1. *ragli*, 'on foot:' often used for the foot soldiers in distinction from those in chariots or on horseback. Num. xi. 21; Jud. xx. 2; 1 Ch. xviii. 4; &c. In Jer. xii. 5 it is applied to those that ran. 2. *ruts*, 'runner.' 1 Sa. xxii. 17. Samuel said that their king would make some of them to run before his chariot. Chap. viii. 11. Such are commonly employed in the East to run before the great, to clear the way for them.

**Footstool.** The usual accompaniment of a throne. 2 Ch. ix. 18. The earth is the footstool of God's throne in the heavens. Isa. lxvi. 1; Mat. v. 35. It is symbolical of 'the place of rest:' David had it on his heart to build a house of rest for the ark of the covenant of the Lord, and for the 'footstool' of God, wherein God could find rest among His people, and where He was to be worshipped. 1 Ch. xxviii. 2; Psa. xcix. 5. It is also symbolical of 'subjection to power:' the Lord Jesus must reign until all His enemies are made His footstool. Psa. cx. 1; Mat. xxii. 44; Acts ii. 35; Heb. i. 13.

**For Ever.** See **ETERNAL**.

**Fords.** Places where any brook or river could be crossed on foot or by mules, and which are sometimes called **PASSAGES**. Jacob passed over the ford of Jabbok when he came to meet Esau. Gen. xxxii. 22. As far as is known there were no bridges across the Jordan until the time of

the Romans. There was and is still a ford constantly used near Jericho. Jos. ii. 7; Jud. iii. 28. Another is near *Beisan* (Beth-shean), and another near the confluence of the Jabbok. When the water is low the Jordan may be forded in some fifty places. Mention is also made of the fords of Arnon. Isa. xvi. 2.

**Forehead.** 1. *aph*, 'nose.' Eze. xvi. 12 is better translated 'ring upon thy nose.' 2. *metzach*, μέτωπον, used as a symbol of manifest character. Israel in apostasy is described as having a harlot's forehead, and refusing to be ashamed. Jer. iii. 3. Ezekiel's forehead was made as hard as adamant, because of the hardness of Israel's forehead, with whom he had to contend. Eze. iii. 8, 9. Aaron wore a plate of gold on his forehead, with 'Holiness to the Lord' engraved thereon, that he might bear the iniquity of the holy things which the children of Israel should offer. Exo. xxviii. 36-38. God set a mark upon the foreheads of those that sighed and cried for the abominations that were done in Jerusalem, and the rest of the inhabitants were to be slain. Eze. ix. 4, 6. So, in a future day the servants of God will have His mark in their foreheads; Satan will also cause his followers to have a mark on their right hands or on their foreheads. All will then have to be manifest as to whom they belong. Rev. vii. 3; ix. 4; xiii. 16; xiv. 1, 9; xvii. 5; xx. 4.

**Foreigners.** Those who were not of the lineage of Israel. Exo. xii. 45; Deu. xv. 3; Oba. 11. Also unconverted Gentiles. Eph. ii. 19.

**Foreknowledge**, πρόγνωσις. A knowledge of persons and events before they exist. It is one of the divine attributes of God, by which persons were foreknown of Him and events determined. It is a capacity altogether beyond the mind of man to grasp. Acts ii. 23; Rom. viii. 29; xi. 2; 1 Pe. i. 2. The verb is also translated 'know before,' 2 Pe. iii. 17; and 'foreordain,' 1 Pe. i. 20.

**Foreordain.** See ELECTION.

**Forerunner.** Used symbolically of Christ, who has entered within the veil as the forerunner of the saints. Heb. vi. 20. It is an allusion to those in high position in the East, who have men to run before them to clear the way, and to announce who is coming. In the case of Christ the reverse is the fact: the Lord has run before His servants; but the term necessarily implies that there are others who are following after.

**Forest.** 1. *choresh*, 'thick intricate wood,' 2 Ch. xxvii. 4: also translated 'wood' in 1 Sa. xxiii. 15, 16, 18, 19. 2. *yaar*, 'a forest.' This is the word commonly used for both 'wood' and 'forest;' to be distinguished from a third word, *pardes*, Neh. ii. 8, which signifies 'a park,' with cultivated trees, whereas the other is wild. Several forests are specified under the word *yaar*. 1. The forest in ARABIA, Isa. xxi. 13: its situation is unknown. 2. The 'forest of his CARMEL.' 2 Ki. xix. 23; Isa. xxxvii. 24. This reads in the *margin*, and in the R.V., 'forest of his fruitful field,' and does not refer to any forest connected with Carmel. 3. The forest of HARETH, 1 Sa. xxii. 5: situated in Judah, but not known. 4. The forest of LEBANON. 1 Ki. vii. 2; x. 17, 21; 2 Ch. ix. 16, 20. The context shews that these passages do not refer to the forest *at* Lebanon; but that Solomon had a house at Jerusalem built of the trees *from* Lebanon, and called it 'the house of the forest of Lebanon.' The actual forest at Lebanon is often referred to for its noble trees. 5. The wood of EPHRAIM in which Absalom was slain, on the east of the Jordan. 2 Sa. xviii. 6, 8, 17. This has not been identified. It has been suggested that the pride and defeat of Ephraim mentioned in Jud. xii. 1-6 caused some forest to be called after the name of that tribe. This place, by its swamps, morasses and pits, 'devoured' the Israelites by preventing their escape.

**Foretell.** See FOREKNOWLEDGE.



**Forgiveness.** There are three Hebrew words translated to forgive. 1. *kaphar*, 'to cover.' Deu. xxi. 8; Psa. lxxviii. 38; Jer. xviii. 23. It is also translated 'atonement.' 2. *nasa*, 'to bear,' take away [guilt]: used by Joseph's brethren when they asked him to forgive them, Gen. l. 17; and used of God as "forgiving iniquity and transgression and sin." Exo. xxxiv. 7; Num. xiv. 18; and in describing the blessedness of the man "whose transgression is forgiven, whose sin is covered." Psa. xxxii. 1. 3. *salach*, 'to pardon,' used only of the forgiveness that God gives. It is employed for the forgiveness attached to the sacrifices: "it shall be forgiven him." Lev. iv. 20, 26, 31, 35; v. 10, 13, 16, 18; &c. It occurs in the prayer of Solomon at the dedication of the temple. 1 Ki. viii. 30, 34, 36, 39, 50. Also in Psa. ciii. 3; Jer. xxxi. 34; xxxvi. 3; Dan. ix. 19.

In the N. T. two words are used: ἀφαισις, from ἀφίημι, 'to send from, release, remit,' several times translated REMISSION; and χαρίζομαι, 'to be gracious, bestow freely, forgive.' Both words are applied to the forgiveness granted by God, as well as that between man and his fellow.

There are two aspects in which forgiveness is brought before us in scripture. 1. The mind and thought of *God Himself* towards the sinner whom He forgives. On the ground of the sacrifice of Christ, God not only ceases to hold those who have faith in Christ's blood as guilty before Him, but His favour is towards them. "Their sins and iniquities will I remember no more." Heb. x. 17. Thus all sense of imputation of guilt is gone from the mind of God. "God for Christ's sake hath forgiven you" (ἐχαρίσατο, graciously forgiven). Eph. iv. 32. So in the O. T., "I will heal their backsliding, I will love them freely." Hos. xiv. 4.

2. The guilty one is released, forgiven. "That they may receive forgiveness of sins." Acts xxvi. 18. "As far as the east is from the west, so far hath he removed our transgressions from us." Psa. ciii. 12. "Your sins are forgiven you for his name's sake." 1 John ii. 12. Hence it is true of all Christians, that their sins are forgiven. Another thought is included in the forgiveness of sins, namely, that having redemption by Christ, which brings into a new state, the whole guilty past is forgiven, removed from us, so that there is no hindrance to the enjoyment of that into which redemption brings.

The general principle as to forgiveness is stated in 1 John i. 9: "If we confess our sins, he is faithful and just to forgive us our sins;" and to this is added, "and to cleanse us from all unrighteousness." This involves honesty of heart, whether in a sinner first coming to God, or in a child who has grieved the heart of the Father by sinning. The two aspects above referred to are here also. The faithfulness and righteousness of God in forgiving, and the cleansing us from all unrighteousness. God is faithful to His own blessed character of grace revealed in His Son, and righteous through the propitiation which He has made.

3. If a Christian is 'put away' from the assembly and is repentant, he is forgiven and restored. 2 Co. ii. 7, 10. This of course is different from the act of God in forgiving sins, and may be called *administrative* forgiveness in the church; and if the act of discipline is led of the Spirit, it is ratified in heaven: cf. John xx. 22, 23. This is entirely different from any pretended absolution that may be pronounced over poor deluded unconverted persons.

4. There is also a *governmental* forgiveness in connection with the government of God here below in time, both on God's part, and toward one another. Isa. xl. 1, 2; Luke xvii. 3; Jas. v. 15, 16; 1 John v. 16. We are called upon to forgive one another; and if we indulge in a harsh unforgiving spirit, we must not expect our Father to forgive us in His governmental dealings. Mat. vi. 14, 15.

**Fornication.** This was very common among the Gentiles, which accounts for its being mentioned in the message sent from the conference at Jerusalem to the Gentiles, Acts xv. 20, 29; and its being so often prohibited in the epistles. The word is sometimes used where 'adultery' is the sense. Mat. v. 32; xix. 9. It often has in the O. T. a symbolical reference to the turning from God to idols. 2 Ch. xxi. 11, 13; Isa. xxiii. 17; Eze. xvi. 15, 26, 29; and in the N. T. to unfaithful intercourse with Babylon, the mother of harlots. Rev. xiv. 8; xvii. 2, 4; xviii. 3, 9.

**Forswear.** 'To swear falsely.' Mat. v. 33.

**Fortress.** The terms 'fortress,' 'stronghold,' and 'castle' mostly refer to a part of a city that was more strongly fortified than by the mere walls. Pro. xviii. 19 speaks of the 'bars of a castle.' There was such a place in Jerusalem when the city was taken by David, which was held by the Jebusites. 2 Sa. v. 6, 7. The Romans had a 'castle' in Jerusalem, to which Paul was carried when he was seized by the Jews. Acts xxi. 34, 37. This may have been the same that was called ANTONIA, a fortress built by Herod the Great, adjoining the temple, as described by Josephus: Wars, v. 5. 8. The Psalmist often calls Jehovah his rock and fortress. Psal. xviii. 2; xxxi. 3; lxxi. 3; xci. 2.

**Fortuna'tus.** A Christian of Corinth mentioned by Paul. 1 Co. xvi. 17. Apparently the same that is alluded to by Clement the apostolic father in his first epistle.

**Fountain.** 1. *bor*, 'pit, well;' translated 'fountain' only in Jer. vi. 7. 2. *mabbua*, 'spring of water,' Ecc. xii. 6: translated 'spring' in Isa. xxxv. 7; xlix. 10. 3. *ayin*, *lit.* 'eye,' and hence orifice through which water flows. Gen. xvi. 7; 2 Ch. xxxii. 3; Neh. ii. 14; iii. 15; xii. 37; Pro. viii. 28. 4. *mayan* (from *ayin*); translated 'spring.' Psal. lxxxvii. 7; civ. 10; 'well,' Jos. xviii. 15; 2 Ki. iii. 19, 25; Psal. lxxxiv. 6; Isa. xii. 3; and 'fountain' often, as at the flood. Gen. vii. 11; viii. 2; 2 Ch. xxxii. 4; Psal. lxxiv. 15; cxiv. 8; Cant. iv. 12, 15; Joel iii. 18. 5. *maqor*, *πηγή*, 'source, perpetual spring.' This is rendered 'spring' in Pro. xxv. 26; Jer. li. 36; Hos. xiii. 15. It is used for the 'fountain of blood,' Mark v. 29; the 'fountain of life,' as applied to Jehovah for Israel, Psal. xxxvi. 9; the 'fountain of tears,' Jer. ix. 1; the 'fountain of living waters.' Jer. ii. 13; xvii. 13; Rev. vii. 17: xxi. 6.

The fountains form a striking feature in Palestine, which is described as "a land of brooks of water, of fountains and depths that spring out of valleys and hills." Deu. viii. 7.

In the modern names of localities in Palestine the prefix *ain* or *en* signifies a 'well;' and *bir* or *beer* signifies a fountain or spring, often artificially enclosed. The water from such is called 'living water' in distinction from the water in wells or cisterns.

**Foursquare.** This may perhaps be said to be the most perfect earthly shape of a plane (the 'cube' being perfection for a solid). See 'four' under NUMBERS. It was the shape of the brazen altar, Exo. xxvii. 1; xxxviii. 1; the breastplate, chap. xxviii. 16; xxxix. 9; and the altar of incense, chap. xxx. 2; xxxvii. 25. Apparently it was the shape of the 'panels' of the base of the molten sea in Solomon's temple, 1 Ki. vii. 31; also of the court of the future temple, Eze. xl. 47; the altar of the same, chap. xliii. 16; the portion of the land offered as a holy oblation, chap. xlviii. 20; for the sanctuary, chap. xlv. 2; and for the city, chap. xlviii. 16.

**Fowl.** This term is used for every description of bird described as of the heaven and of the air, including those that feed on carrion, as in Gen. xv. 11; Rev. xix. 17, 21; and those for the table. 1 Ki. iv. 23; Neh. v. 18.

**Fowler.** Used symbolically for Satan, from whose snares God de-

livers His saints. Psa. xci. 3; cxxiv. 7; Pro. vi. 5. In the punishment of Israel their prophets became as the snare of the fowler. Hos. ix. 8.

**Fox.** The well-known animal, that burrows in the ground. Mat. viii. 20. They will eat anything, and are especially fond of grapes. Cant. ii. 15. They are very sly, and cunning in catching their prey; which accounts for Herod Antipas being called a fox by the Lord. Luke xiii. 32. It is supposed that the same Hebrew word, *shual*, includes the JACKAL, which may be intended in Psa. lxxiii. 10, and indeed in other passages. The *canis aureus* is the common Jackal of Palestine.



SYRIAN FOX OR JACKAL.

**Frankincense,** *lebonah*, λιβανος. A fragrant resin. It was an ingredient in the holy anointing oil, and was used in the temple service. Exo. xxx. 34; Lev. ii. 1, 15, 16; v. 11; xxiv. 7; Cant. iii. 6; iv. 6, 14. It formed part of the gifts presented to the Lord by the Magi, Mat. ii. 11; and was among the things carried to Babylon the Great. Rev. xviii. 13. It is traced to the *Boswellia serrata* of the botanists, which grows in India. By cutting slits in the bark the gum exudes. The best is white and bitter to the taste, though the yellowish in colour is extensively used. The Mahometans choose the white, but the Greek and Roman churches use much of the coloured.

**Frog.** This well-known reptile is very numerous in Palestine. It is only referred to in the O.T. in connection with the second of the plagues in Egypt. Exo. viii. 2-14; Psa. lxxviii. 45; cv. 30. In the N.T. three unclean spirits like frogs come out of the mouths of the dragon, the beast, and the false prophet. Rev. xvi. 13. Frogs are remarkable for grovelling in the *mire*, with great noise and activity in the *night*.

**Frontlet.** Strictly speaking something to be worn on the forehead and, as the passages say, between the eyes. The deliverance of Israel from Egypt and the law were to be constantly before them as a token upon their hand and frontlets between their eyes. Exo. xiii. 16; Deu. vi. 8; xi. 18. It is also said they were to lay the words up in their hearts, so it seems evident that being worn as frontlets was meant in a figurative sense. It was to be ever before them that they were a *redeemed people*. In the N.T. we find that it was taken literally, and the articles worn were called *PHYLACTERIES*, *q.v.*



FRONTLET.

**Fuller.** The word *kabas* simply implies 'to wash,' as it is often translated, and would include 'bleaching.' The coming of the Lord is compared to a 'refiner's fire, and like fullers' soap,' when the dross and dirt will be cleared away. Mal. iii. 2. At the transfiguration the clothing of the Lord became so white that it exceeded the whiteness produced by any fuller on earth. Mark ix. 3. It was a reflection of heavenly glory.

**Fuller's Field.** A place near Jerusalem where there was water, and doubtless where the fullers carried on some of their work outside the city: its locality is not known. 2 Ki. xviii. 17; Isa. vii. 3; xxxvi. 2.

**Furbish.** 'To polish, make smooth,' applied to weapons as a preparation for war. Jer. xlv. 4; Eze. xxi. 9, 11, 28.



**Furlong.** See WEIGHTS AND MEASURES.

**Furnace.** Furnaces were used for various purposes, as smelting the crude metal, and for crucibles to refine the metal; for lime and bricks; and as an oven. Gen. xix. 28; Exo. ix. 8, 10; Pro. xvii. 3. The fiery furnace in Babylon must have been very large for four persons to have walked therein. It may have been the furnace they used for their bricks. Dan. iii. 6-26. The furnace is used figuratively for the oppression of Egypt, out of which God delivered the Israelites, Deu. iv. 20; and for the afflictions God afterwards brought them into to purify them from their idolatry and sin. Eze. xxii. 18, 22. In the N. T. the furnace of fire refers to the place of eternal punishment. Mat. xiii. 42, 50.

**Furnaces, Tower of the.** Built on some unknown part of the wall of Jerusalem. Neh. iii. 11; xii. 38.

## G

**Ga'al.** Son of Ebed: he led the Shechemites against Abimelech. Jud. ix. 26-41.

**Ga'ash.** A hill in the district of mount Ephraim, on the side of which Joshua was buried. Jos. xxiv. 30; Jud. ii. 9. Hiddai, or Hurai, was of or from 'the brooks [valleys, *margin*] of Gaash.' 2 Sa. xxiii. 30; 1 Ch. xi. 32.

**Ga'ba.** See GEBÄ.

**Gab'bai.** Benjamite who returned from exile. Neh. xi. 8.

**Gab'batha.** The Aramaic name of the place of judgment in Jerusalem, where the Lord was condemned. The meaning of Gabbatha is 'elevated place' and its Greek name was *λιθόστρωτος*, 'the pavement.' It was doubtless a raised platform, with a tessellated pavement, which the Romans so often made. It would thus answer both descriptions. John xix. 13.

**Ga'briel.** The angel who was sent to Daniel to explain the vision he had seen of the ram and the he-goat, and to reveal to him the prophecy of the Seventy Weeks. Daniel calls him 'the man Gabriel,' and one that had 'the appearance of a man.' Dan. viii. 15; ix. 21. He was also sent to Mary the mother of Jesus, and to Zacharias the father of John the Baptist, to foretell the birth of their sons. To Zacharias he said, "I am Gabriel that stand in the presence of God." Luke i. 19, 26.

**Gad.** The seventh son of Jacob, and the first of Zilpah, Leah's maid. Very little is recorded of Gad, except that he had seven sons. Gen. xxx. 11; xlv. 16; 1 Ch. v. 11. Jacob in blessing his sons said of Gad, "A troop shall overcome him: but he shall overcome at the last." Gen. xlix. 19. Moses said, "Blessed be he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with [or rather, 'even'] the crown of the head. And he provided the first part for himself, because there, in a portion of the lawgiver, was he seated; and he came with the heads of the people, he executed the justice of the Lord, and his judgments with Israel." Deu. xxxiii. 20, 21. On leaving Egypt the number of those able to bear arms was 45,650, but on the crossing of the Jordan their number was about five thousand less.

Being on the east of Jordan, this tribe, with Reuben and Manasseh, would necessarily have to bear the shock of the enemies that attacked Israel on the east. 1 Ch. v. 18-22. They were a warlike tribe, suitable for such an exposed position. Of those who joined David it is said they

were "men of might, and men of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains." 1 Ch. xii. 8-15. Jephthah and Barzillai were of this tribe.

Gad possessed a large district from a little above the north corner of the Dead Sea to near the south corner of the Sea of Galilee, then a very fertile plain suitable for their flocks and herds, including the highlands of Gilead (see map under TWELVE TRIBES). The tribes on the east of the Jordan were the first carried away by the king of Assyria, about B. C. 740; and the Ammonites took possession of the territory of Gad. 1 Ch. v. 25, 26; Jer. xlix. 1. Twelve thousand of this tribe will in a future day be sealed for blessing. Rev. vii. 5. Their allotment will be in the extreme south in the restoration of Israel. Eze. xlviii. 27. See map on page 276.

**Gad, the Prophet.** He was with David when he fled from Saul, and gave him counsel. 1 Sa. xxii. 5. Whether he continued with David during his rejection is not recorded. He was with him at the close of his reign, and to him was given the painful duty of announcing God's judgments upon David for numbering the people. He is called David's 'seer,' which would seem to imply that he had been with him all along. 2 Sa. xxiv. 11-19; 1 Ch. xxi. 9-19; 2 Ch. xxix. 25. The acts of David were written in "THE BOOK OF GAD the seer," of which there is no further record, and which has not been handed down. 1 Ch. xxix. 29.

**Gad, River of.** This occurs only in 2 Sa. xxiv. 5: 'valley of Gad' in the margin. Identified with *Wady Mojib*, the same as the ARNON that runs into the Dead Sea about midway north and south.

**Ga'dara.** The capital of the Roman province of Peræa. It is referred to in the Gospels as in 'the country of the Gadarenes.' It has been identified with the ruins at *Umm Keis*, 32° 40' N, 35° 40' E, that is S.E. of the Sea of Galilee, but the town is too far from the sea to have been the scene of the miracle; besides which there is a deep ravine between the ruins of the town and the sea. There are many large tombs in the district, in which some of the rude inhabitants still take up their abode, as the demoniac had done. Mark v. 1-3. See GADARENES.

**Gadarenes.** These are also called GERGESENES and GERASENES in the different Greek MSS. As the Sea of Galilee had various names, so had the inhabitants according as they were associated with different districts in the vicinity. The Gadarenes abode on the east of the Sea of Galilee, where the Lord cured the two demoniacs, though Mark and Luke mention but one. One of them said his name was Legion. The demons obtained permission to go into a herd of swine, which, being possessed, rushed down into the water and were drowned. Travellers have found a place in the locality which has a steep decline into the sea and which exactly answers to the details of the gospel narrative. Mat. viii. 28-34; Mark v. 1-20; Luke viii. 26-39.

**Gad'di.** Son of Susi, and one of the twelve spies. Num. xiii. 11.

**Gad'diel.** Son of Sodi, and one of the twelve spies. Num. xiii. 10.

**Ga'di.** Father of Menahem who killed Shallum, and reigned as king of Israel. 2 Ki. xv. 14, 17.

**Gad'ites.** Members of the tribe of Gad. Deu. iii. 12; Jos. xxii. 1; &c.

**Ga'ham.** Son of Nahor by Reumah. Gen. xxii. 24.

**Ga'har.** Ancestor of some Nethinim who returned from exile. Ezra ii. 47; Neh. vii. 49.

**Ga'ius.** 1. Christian of Macedonia, and companion of Paul. He with Aristarchus was seized and carried into the theatre during the uproar at Ephesus. Acts xix. 29. 2. Convert of Derbe in Lycaonia, and companion of Paul. Acts xx. 4. 3. Christian at Corinth whom Paul baptised

and who was his 'host' and of the whole church. Rom. xvi. 23; 1 Co. i. 14. 4. Convert of John, whose walk in the truth and in love was commended by the apostle, and to whom he addressed his third Epistle. 3 John 1.

**Ga'lal.** 1. Levite who dwelt at Jerusalem. 1 Ch. ix. 15. 2. Levite, son of Jeduthun. 1 Ch. ix. 16. 3. Levite, son of another Jeduthun, Neh. xi. 17.

**Gala'tia.** A large district in the centre of Asia Minor, having Bithynia on its north, Pontus on its east, Lycaonia and Cappadocia on its south, and Phrygia on its west. The inhabitants, being emigrants from Gaul, were called the Galli or Gauls of the East. They settled themselves in Asia Minor, and being restless and warlike they became a scourge to their neighbours. When restrained, they hired themselves out as mercenary soldiers. They were brought under the power of Rome, and eventually Galatia became a Roman province.

Paul travelled through Galatia twice and churches (in the plural) were formed there. To these his Epistle was addressed. Gal. i. 2. It is not known at what towns these churches were gathered. Though the inhabitants were principally Gentiles, we learn from 1 Pe. i. 1 that there were Jews there also. Acts xvi. 6; xviii. 23; 1 Co. xvi. 1; 2 Ti. iv. 10. The inhabitants were addressed as GALATIANS. Gal. iii. 1.

**Gala'tians, Epistle to the.** The date when this Epistle was written has been disputed more than that of any of the others, some placing it early, and others later. The events seem best to agree thus: on Paul's second missionary journey he went throughout Phrygia and the region of Galatia. Acts xvi. 6. We learn from Gal. iv. 13-15 that he had preached the gospel to them, and that they had received him as an angel and would have plucked out their eyes for him. This visit would have been about A. D. 51. Then about 54 Paul again visited them; all we read as to this journey is that he went over all the country of Galatia, strengthening, or confirming, all the disciples. Acts xviii. 23. They may, alas, have as readily received the Judaising teachers, and when this came to the ears of Paul, he wrote this Epistle to them. He grieved that they were so soon diverted to another gospel which was not another. In 1 Co. xvi. 1 we read that Paul had instructed the churches in Galatia as to the collection for the poor. This was written to Corinth about A. D. 55. The collection is not mentioned in his Epistle to the Galatians, and as far as we know he did not visit them again. This has caused some to suppose that Paul wrote the Epistle to them after his *first* visit; and that he gave them the directions as to the collection on his *second* visit; but they may have been given by another letter or by a private messenger.

Chapter I. After a brief opening, in which the intent of the Lord's giving Himself for our sins is set forth, namely, to deliver us from this present age according to the will of God, the apostle proceeds directly to the point and marvels at the rapid departure of the Galatian converts from the gospel. In the strongest terms he denounces the efforts made to pervert them from the grace of Christ to other ground. Paul would have them know that his apostleship was not by man, but by Jesus Christ and God the Father; that the gospel he preached was by the revelation of Jesus Christ. The Jews' religion, by which they were so attracted, had led him to be a bitter persecutor, but it had pleased God to reveal His Son in him that he might preach *Him* among the Gentiles. His commission and authority had come direct from on high, and had no connection with Jerusalem as a source. The saints in Judæa did but glorify God in him.

Chapter II. Fourteen years after [his conversion] he went up to Jerusalem and communicated to those there the gospel he preached to



the Gentiles. He utterly refused to submit to pressure from Judaising brethren in the case of the Gentile convert Titus, and in result received the full fellowship of the three pillars—James, Cephas, and John—in regard to his ministry among the heathen. Subsequently, at Antioch, Paul had actually withstood Peter to the face as to the truth of the gospel, which Peter was fatally compromising from fear of the Jews. Peter's conduct was wholly inconsistent. Peter and Paul had themselves left the law for justification, to find it alone on the principle of faith in Christ. Had Christ become the minister of sin in their doing this? If not, in going back to the law they built anew what they had destroyed, and were confessedly transgressors; for if right in leaving it for Christ, they were wrong in returning to it. For Paul, however, it was true that through law he had died to law, in order to live to God. With Christ he was crucified (was judicially dead); yet he lived, but no longer himself, for Christ lived in him, and his life as still in this world was by *faith*—the faith of the Son of God, a living object whose love filled his soul. Christ had died in vain if righteousness came by the law.

Chapter III. The Galatians were as though bewitched. Had they received the Spirit on the principle of law or of faith? To this there could be but one answer. Having begun in the Spirit, were they now to be made perfect by the flesh? Faith was the principle on which Abraham, the head of promise and blessing, was reckoned righteous, and on which the Gentiles would, with believing Abraham, receive blessing, according to God's promise to him. Those under law were under the curse; and on that ground none could be justified. Christ had borne the curse that Abraham's blessing might come on the Gentiles in Christ Jesus, and that through faith they might receive the promise of the Spirit. The law, given four hundred and thirty years after the promise, could not set the latter aside, which was made not only to Abraham, but to his Seed, even to Christ. The law came in by the way till the Seed should come: it proved transgressions; it had been useful as a guard: it had been for those under it a tutor up to Christ. Now faith had come, such were no longer under a tutor; the Gentile believers were now God's sons by faith in Christ Jesus. In Christ distinctions between Jew and Gentile disappeared: all were one, and the Gentile believers being of Christ were Abraham's seed and heirs according to promise.

Chapter IV. Though heirs, the Jews were, under law, in the condition of children under age, held in bondage under the elements of the world, with which indeed the law had to do. But now God had sent forth His Son, to redeem those under law, that believers might receive sonship. He had sent the Spirit of His Son into their hearts, giving the cry of relationship, 'Abba, Father.' They were therefore no longer bondmen, but sons; and if sons, then heirs through God. Were the Gentile believers (formerly in heathen darkness, but now knowing God) going to turn back to the principles of law, which the apostle does not hesitate to call weak and beggarly elements? They observed days, and months, and times, and years, as though Christianity were a system for man in the flesh. But he reminds them of their former affection for him, and how they had received him as an angel of God. Was he now their enemy because he told them the truth? These Judaising teachers had sown this discord in order that they might supplant the apostle in their affections. Spiritually he again travelled in birth with them till Christ should be formed in them. He knew not what to make of them. Let those who wanted to be under law listen to it. He then submits to them the allegory of Sarah and Hagar, in which the principles of law and faith in God's promise are seen in conflict. The promise is secured in Isaac, that is, in Christ. Believers,

as Isaac was, are children of promise, they are not children of the maid-servant but of the free woman.

Chapter V. He exhorts the Galatians to stand fast in the liberty wherewith Christ made free. If circumcised they were debtors to do the whole law, and were deprived of all profit from the Christ. They had in such case fallen from grace. Christians awaited the hope of righteousness, by the Spirit, on the principle of faith. For those in Christ faith wrought through love. The Galatians *had* run well, but who had now hindered them? The guilt of this mischief should be borne by the troubler, whoever he was. The scandal of the cross was done away if circumcision was preached, for it was rehabilitating the flesh. But love was the fulfilment of the law. The flesh and Spirit were in fact utterly opposed, but if led by the Spirit they were not under law. The works of the flesh are set forth in contrast to the fruit of the Spirit. Those that were of Christ had crucified the flesh with its lusts, the Spirit being the only power for christian walk.

Chapter VI. Some closing exhortations follow. The spiritual were to restore those taken in a fault, remembering what they were in themselves. They were to care for one another—to think nothing of themselves—to care for those who ministered to them in the word. He warns them of the consequences of sowing to the flesh, but in sowing to the Spirit they should reap eternal life. Let them do good then to all, but especially to the household of faith. He tells them he had written this letter with his own hand as evidence of his deep concern as to them. He once again refers to the mischief-makers in scathing terms. But the cross of the Lord Jesus Christ was his only boast, through whom the world was crucified unto him, and he to it. In Christ Jesus nothing availed but a new creation; and upon those who walked according to this rule peace and mercy are invoked. This Epistle, in which the grief of the apostle is mingled with indignation, is concluded by an affecting allusion to the sufferings he had endured in the maintenance of the truth which they were so lightly turning from: he bore in his body the marks of the Lord Jesus. There are none of the customary salutations.

The epistle is an example of the energy and rapidity of the apostle's style, and of the spiritual power of his argument. We see him deeply moved by the baneful influence of the Judaisers in Galatia and at their success. Alas! it is what has extended everywhere throughout Christendom.

**Galbanum.** An ingredient in the compound that was burnt in the tabernacle as sweet incense. Exo. xxx. 34. It is not known from what plant or tree it was obtained. The galbanum of commerce is a resinous gum of a disagreeable odour.

**Galeed.** The name given by Jacob to the heap of stones raised to witness the covenant made between him and Laban. It signifies, as in the margin, "heap of witness." Gen. xxxi. 47, 48.

**Galilæans.** The inhabitants of Galilee. Mark xiv. 70; John iv. 45; Acts ii. 7; &c.

**Gal'ilee.** This was a much smaller district in the O. T. than in the N. T., although its area is not very defined. It seems formerly to have included a portion of Naphtali, and perhaps a portion of Asher. 'Kedesh in Galilee,' one of the cities of refuge, was in Naphtali. Jos. xx. 7; xxi. 32; 1 Ch. vi. 76. Solomon gave Hiram twenty cities in Galilee. These are not named, but they would naturally be near to Tyre. When Hiram went to view them he called them the '*land of Cabul*,' as if he included them all under the one name of 'Cabul,' worthless. Now there was and is a village of this name on the frontier of Asher, which would seem to indicate

that Asher was in the district of Galilee. 1 Ki. ix. 11-13. About B.C. 740 Tiglath-pileser carried away captive all the inhabitants of Naphtali, &c. 2 Ki. xv. 29. This was doubtless followed by the district being inhabited by foreigners, who, when the captivity of Israel was completed, would be able to spread themselves southward. Hence the term '*Galilee of the Gentiles*,' or nations, which does not occur until Isa. ix. 1: the prophecy is quoted in Mat. iv. 15.

In N. T. times Galilee had become a much larger district, including the portions of Asher, Naphtali, Zebulon, and Issachar. It had over 200 towns and villages, and about three million inhabitants in Josephus' time. It was bounded on the south by Samaria, and embraced the whole



GALILEE IN N. T. TIMES.

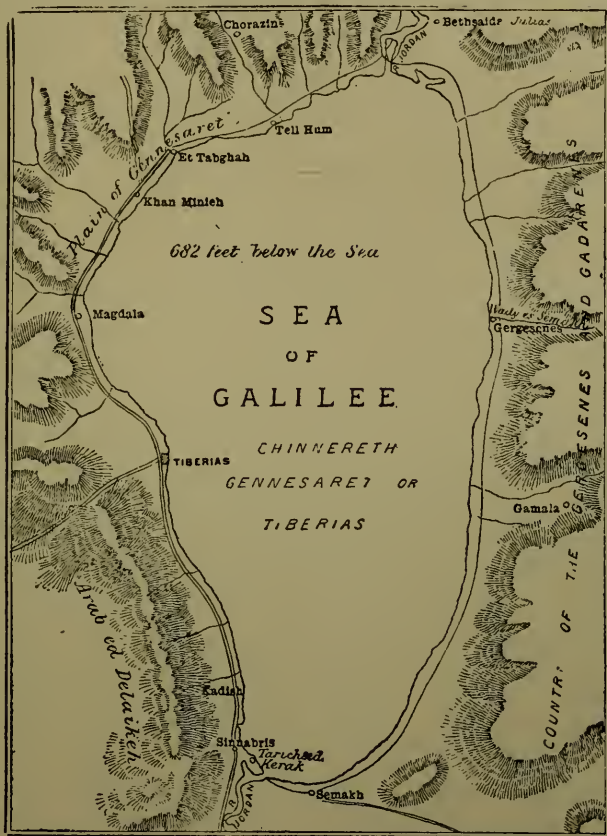
of the north part of Palestine. It included the towns of Nain, Nazareth, Cana, Tiberias, Magdala, Dalmanutha, Bethsaida, Chorazin, and Capernaum.

It is probable that the Galilæans had a different manner of pronunciation, or the language spoken in Galilee was not so refined as that spoken at Jerusalem, which led to Peter being detected by his speech. Mat. xxvi. 69, 73; Mark xiv. 70. But the voice of the same Peter, under the power of God, was mighty on the day of Pentecost, though the hearers said "are not all these which speak Galilæans?" Acts ii. 7. They were surprised to hear such men speak in foreign tongues, the more so because no prophet was ever looked for from thence, nor any good thing from Nazareth. John i. 46; vii. 52. Still in that despised district the Lord spent His youth: thus early was He as One separated from the course of the nation of Israel, a Nazarene; and the principal part of His ministry was among the



poor of the flock in that locality; fulfilling thus the will of God and the prophetic word, on which God had caused His people to hope.

**Galilee, Sea of.** This was situate about the centre of the district of Galilee on the east. The Jordan enters it on the north, and leaves it on the south. Its waters are about 682 feet *below* the level of the Mediterranean, and its depth about 156 feet. Its length is about thirteen miles,



SEA OF GALILEE.

and its widest part about seven miles. On the east of it was the country of the Gergesenes and the Gadarenes. Chorazin was on its north; Capernaum on its N.W.; then, coming southward, was Bethsaida of Galilee, with the plain of Gennesaret (or Chinnereth) near; then Magdala, Dalmanutha and Tiberias on the west. These places being near accounts for the sea being called the LAKE OF GENNESARET and the SEA OF TIBERIAS and of CHINNERETH.

The Lord crossed the sea several times, and taught from a ship near the shore, and once He walked upon its waters. Storms often arise suddenly, as did the one when the Lord was asleep on a pillow. Mark iv. 37-41; Luke viii. 22-25. Doubtless in those days the sea presented a busy scene with its many boats and fishermen; but now the towns are in desolation or have disappeared altogether. For a long time a boat was never afloat on its waters, but may now occasionally be seen, and many efforts are being made to bring about a resuscitation; but all

effectual restoration must wait God's appointed time for real blessing to be vouchsafed to Israel and their land; it is still 'the land of promise.' The modern name of the Sea is *Bahr Tubariya*.

**Gall.** 1. *merorah*, the gall or bile of animals. It is symbolical of 'bitterness': "he poureth out my gall upon the ground." Job xvi. 13. It is also used for the 'poison' of asps. Job xx. 14, 25. 2. *rosh*, *χολή*, some exceedingly bitter or poisonous plant not definitely identified. This word is used as symbolical of 'bitterness.' To turn to idolatry was like "a root that beareth gall and wormwood." Deu. xxix. 18. God's judgments were given them as water of gall to drink. Jer. viii. 14; ix. 15; xxiii. 15: cf. Deu. xxxii. 32; Lam. iii. 5, 19; Amos vi. 12. Gall, mixed with the sour wine or vinegar drunk by the Roman soldiers, was given to those about to be crucified, for the purpose, as is now supposed, of making them the less sensitive to the torture. It was offered to the Lord, but refused. Ps. lxxix. 21; Mat. xxvii. 34. In Mark xv. 23 myrrh is read instead of gall; the meaning would be the same.

**Gall of Bitterness.** See BITTERNESS.

**Gallery.** 1. *attiq*. The signification of this word is not now definitely known: some suppose it to signify a colonnade. Eze. xli. 15, 16; xlii. 3, 5. 2. *rahat*, 'to be collected or drawn together.' It is translated 'gutters' in Gen. xxx. 38, 41, and 'troughs' in Exo. ii. 16, in which water was collected for the cattle. Cant. vii. 5 is better translated "The king is held by the tresses" of the 'hair' mentioned in the line before.

**Galley.** See SHIP.

**Gal'lim.** Apparently a city of Benjamin, associated with Laish, Aiath, Migron, &c., also in Benjamin. 1 Sa. xxv. 44; Isa. x. 30.

**Gal'lio.** Roman proconsul of the province of Achaia, before whom Paul was accused; but who drove the Jews away, saying he would be no judge of words, and names, and of their law. Sosthenes was beaten before the judgment seat, but Gallio cared for none of these things. Acts xviii. 12, 14, 17. History states that Gallio was the brother of the philosopher Seneca, who speaks favourably of him. He was involved in the ruin of Seneca under Nero, and though he at first escaped, he afterwards perished.

**Gallows.** The word is *ets*, frequently translated 'tree' and 'wood,' and gives no idea of the form of the gallows. It was some frame-work made or erected on which Mordecai was to have been hanged. Haman no doubt intended by the great height of the gallows (about 23 yards) that the hanging of his victim should have been well seen in the city. It was seen from the palace, and, under the providence of God, he was himself hanged thereon. Est. v.-ix.

**Gama'liel.** 1. Son of Pedahzur and prince of the tribe of Manasseh. Num. i. 10; ii. 20; vii. 54, 59; x. 23. 2. Renowned doctor of the law, and member of the Sanhedrim, under whom Paul was educated. He gave the wise advice in the council that if the work of the apostles was of God it was useless to resist it; and if not, it would come to naught of itself. The Jews say he died a Pharisee, but ecclesiastical tradition records that he became a Christian. Acts v. 34; xxii. 3.

**Gammadim.** A Hebrew word, the definite meaning of which is not known. By the connection ("the Gammadims were in thy towers") it appears to refer to the 'guards,' as translated in the LXX. Eze. xxvii. 11. The margin of the R. V. has 'valorous men.'

**Ga'mul.** Head of the twenty-second course of priests. 1 Ch. xxiv. 17.

**Garden, Gardener.** In the East the gardens were portions of ground under culture, and often enclosed by walls, in which fruit and herbs were grown. Water was always necessary: in the garden of Eden there

was a river by which it was watered; and hence a fruitful place was described as well watered, 'as the garden of the Lord.' Gen. xiii. 10. It is also used figuratively of great blessing: when Israel is restored, "their soul shall be as a watered garden," Jer. xxxi. 12; whereas under God's judgments they were like a garden that had no water. Isa. i. 30.

The garden was also looked upon as a place of delights, and is often used figuratively in this sense in the Canticles: iv. 12-16; v. 1; vi. 2, 11; viii. 13. Gardens were also secluded places of secret sin. Isa. lxxv. 3; lxxvi. 17.

The two most noted gardens in scripture were the gardens of EDEN and of GETHSEMANE, *q.v.* Once only we read of a GARDENER, John xx. 15, though, since the curse upon the ground, there must always have been some who laboured in gardens: cf. Gen. iii. 19; Cant. i. 6; and in Eden, before the curse, Adam was placed in the garden 'to dress it and to keep it.' Gen. ii. 15.

**Ga'reb.** 1. An Ithrite, one of David's mighty men. 2 Sa. xxiii. 38; 1 Ch. xi. 40. 2. A hill near Jerusalem. Jer. xxxi. 39.

**Garlick, shum.** The well-known vegetable much esteemed as a condiment in the East. The garlic of Egypt is the *Allium sativum* of the botanists, but there are different species in Palestine, where it is cultivated and prized. The Israelites longed for it when in the wilderness. Num. xi. 5.

**Garments.** Several words are used both in the O. T. and in the N. T. for raiment, clothing, or apparel, without defining what particular garments are alluded to; and when a single garment is intended it is variously translated in the A. V. In the East few garments were needed, and they were probably much the same as those worn there at present by the natives. 1. The inner garment is the *kethoneth*, a long tunic worn by men and women. It was made of wool, cotton, or linen. This was the garment God made of skins for Adam and Eve, and what Jacob made of many colours for Joseph. Gen. iii. 21; xxxvii. 3, 23-33. It formed part of the priest's dress. At times another is worn over it. The bride said she had put off her 'coat' for the night, which was probably the outer one, though the Hebrew word is the same. Cant. v. 3. The *kethoneth* answers to the *χιτών* of the N. T., mostly translated 'coat.' The disciples were not to take two when the Lord sent them out. Mat. x. 10. It was this garment of the Lord's that was woven in one piece, John xix. 23; and the word is used of the coats made by Dorcas. Acts ix. 39.

2. The other principal garment was the *simlah*, a cloak, or wide outer mantle, worn by men and women, and in which they wrapped themselves at night. This might be of any texture according to the season, and according to the station in life of the wearer. The peasants often wear such, called an 'abba' of camels' or goats' hair. This garment if taken in pledge had to be returned in the evening, for without it 'wherein shall he sleep?' Exo. xxii. 26, 27; cf. Deu. xxiv. 13. The *simlah* is the garment that was rent in grief. Gen. xxxvii. 34; xlv. 13; Jos. vii. 6. This corresponds to the *ἱμάτιον* in the N. T. It is translated 'cloak' in Mat. v. 40; Luke vi. 29; and it is the robe of purple with which the soldiers mocked the Lord. John xix. 2, 5. It is the 'garment' the edge of which the woman touched, Mat. xiv. 36; and the 'garments' of which the scribes and Pharisees enlarged the borders. Mat. xxiii. 5. It is otherwise used for 'garments' in general, as in Mat. xxvii. 35; John xix. 23, 24; and is often translated 'raiment' and 'clothes.'

3. Another prominent article of apparel and one often richly ornamented was the GIRDLE. These three, with sandals, and a handkerchief or other covering for the head, constituted the usual dress in the East.



Besides the above we read of 'changeable suits of apparel' for women. Isa. iii. 22. Also 4. The MANTLE, or ROBE, *meil*, described as 'a large tunic, worn over the common one, but without sleeves.' It was worn by priests, Exo. xxviii. 31; 1 Sa. xxviii. 14; Ezra ix. 3, 5: by kings and princes, 1 Sa. xviii. 4; xxiv. 4, 11: by men of rank, Job i. 20; ii. 12: and by women, 2 Sa. xiii. 18. 5. The WIMPLE or VEIL, a wide upper garment or shawl, which covered the head and part of the body. Ruth was able to carry in such a veil six measures of barley. Ruth iii. 15; Isa. iii. 22. There are four other Hebrew words translated 'veils.' 6. The STOMACHER, apparently a wide ornamented girdle. The word occurs only in Isa. iii. 24.

**Gar'mite.** Designation of Keilah son of Naham. 1 Ch. iv. 19.

**Garner.** Same as 'granary,' a storehouse for threshed grain and for the fruits of the earth. It is mentioned in the N.T. as a receptacle for wheat. Psa. cxliv. 13; Joel i. 17; Mat. iii. 12; Luke iii. 17.

**Garrison.** A place strengthened temporarily for war, or permanently for the protection of the country. The same name is applied to the soldiers who guarded such places. 1 Sa. xiii. 3, 4, 23; xiv. 1-15; 1 Ch. xi. 16; xviii. 13; 2 Ch. xvii. 2; 2 Co. xi. 32.

**Gash'mu.** See GESHEM.

**Ga'tam.** Son of Eliphaz, and duke of Edom. Gen. xxxvi. 11, 16; 1 Ch. i. 36.

**Gate.** Beside the ordinary use of gates for the protection of a city, 'in the gate' was the place where many important things were transacted. When Boaz wanted the question settled respecting Ruth and the inheritance, he went up to the gate: the subject was debated with a nearer relative, then concluded, and witnessed by the elders. Ruth iv. 1-12; cf. Jos. xx. 4; 1 Sa. iv. 18; 2 Sa. xv. 2; Acts xiv. 13. To 'sit in the gate' was a place of honour: "they that sit in the gate speak against me." Psal. lxix. 12. It should have been the place of true judgment and justice, but was not always so. Isa. xxix. 21; Amos v. 10, 12; Zec. viii. 16. It was, at least at times, the king's chief place of audience. 2 Sa. xix. 8; 1 Ki. xxii. 10; Job xxix. 7; Lam. v. 14. From this it would be a symbol of power: thus the gates of hell shall not prevail against the church which Christ builds. Mat. xvi. 18.

The gates of cities were of wood cased with iron to strengthen them and prevent them being burnt with fire. cf. Jud. ix. 52. The prison at Jerusalem had an outer gate of iron, the only iron one we read of. Acts xii. 10.

Doubtless the gates of Solomon's temple were adorned to agree with the rest of the work. In the N.T. we read of THE BEAUTIFUL GATE of the temple, Acts iii. 10; and Josephus relates that Herod made an outer gate of Corinthian brass, costing more than those adorned with gold and silver. The gates of the New Jerusalem are described as pearls: "every several gate was of one pearl," Rev. xxi. 12-25: the entrances must be in keeping with the rest of the city. The pearls represent the glories of Christ as seen in the church: cf. Matt. xiii. 46.

The gate is used symbolically as the entrance both to life and to destruction: the former is narrow and the way straitened, and alas, there are but few that find it; whereas for the latter the gate is wide and the way is broad, and many there are that enter through it. Mat. vii. 13, 14.

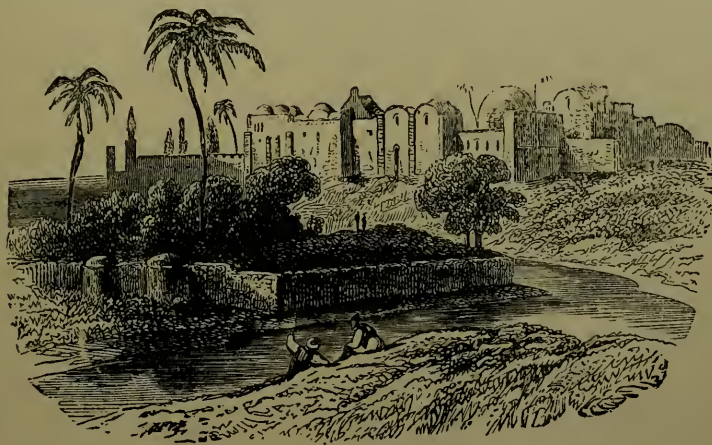
**Gath.** One of the five royal cities of the Philistines, and to which Goliath belonged. It is not mentioned as having been given to any of the tribes. It was to this city that the ark was carried when taken in war. 1 Sa. v. 8. To Achish king of Gath David resorted when his faith failed him as to God's protection. 1 Sa. xxvii. 2-4: cf. chap. xxi. 10, 12. Afterwards when he was king and in power he took Gath and her towns

out of the hand of the Philistines. Uzziah also fought against the place and broke down its walls. 1 Ch. xviii. 1; 2 Ch. xxvi. 6. After Micah i. 10 we hear no more of Gath among the cities of the Philistines: cf. Zep. ii. 4; Zec. ix. 5, 6. It may have been ruined. Its site is identified with *Tell es Saft*, 31° 43' N, 34° 51' E, where there are extensive ruins and cisterns hewn out of the rock. It commanded the entrance to the valley of Elah.

**Gath-he'pher.** Town in the border of Zebulun. 2 Ki. xiv. 25: named also GITHAH-HEPHER in Jos. xix. 13. Identified by some with *el Meshhed*, 32° 44' N, 35° 19' E.

**Gath-rim'mon.** 1. Levitical city in the southern territory of Dan Jos. xix. 45; xxi. 24. 2. Levitical city in Manasseh, west of the Jordan Jos. xxi. 25. In 1 Ch. vi. 69 there is also a Gath-rimmon given to the Levites, situate in the tribe of Ephraim; but this does not agree with Joshua, and by comparing the two lists, this appears to be the same as No. 1. in Dan. Then in verse 70 is the name of BILEAM, (*q.v.*) and this is supposed to be the same place as Gath-rimmon in Jos. xxi. 25.

**Ga'za.** 1. One of the five royal cities of the Philistines. We read of it as early as Gen. x. 19 as a border of the Canaanites. The Anakim dwelt there, but Judah was able to take Gaza and the coasts thereof. Jos. xi. 22; Jud. i. 18. In the time of Samson, however, the Philistines were in possession, and he was made a prisoner there. Jud. xvi. 21. It was held afterwards by Solomon, 1 Ki. iv. 24 (where it is called AZZAH, as it is also in Deu. ii. 23 and Jer. xxv. 20); but had to be taken again by Hezekiah. 2 Ki. xviii. 8. It was afterwards smitten by Pharaoh. Jer. xlvii. 1, 5. Having been a stronghold of the Philistines, woes were pronounced against it by the prophets. Amos i. 6, 7; Zep. ii. 4; Zec. ix. 5.



GAZA.

Gaza was the S.W. frontier town of Palestine, and did a large trade with the caravans to and from Egypt. It was taken by Cambyzes, the Ptolemies, and by Alexander the Great, and was held in the twelfth century by the Knights Templars. It now forms the capital of the Turkish province. It is still a large though straggling town without walls, about two miles from the sea, though in some of the ancient documents it is called a maritime city. It is now called *Ghuzzeh*, 31° 30' N, 34° 28' E. Acts viii. 26 signifies that the way from Jerusalem to Gaza was desert. This is supposed to refer to the road through Hebron, for after leaving

that city it is comparatively desert. 2. City of Ephraim, 1 Ch. vii. 28; but here many MSS read Ayyah.

**Ga'zathites, Ga'zites.** Inhabitants of Gaza. Jos. xiii. 3; Jud. xvi. 2.

**Ga'zer.** See GEZER.

**Ga'zez.** 1. Son of Caleb by Ephah. 1 Ch. ii. 46. 2. Son of Haran and grandson of Caleb. 1 Ch. ii. 46.

**Ga'zites.** See GAZATHITES.

**Gaz'zam.** Ancestor of some Nethinim who returned from exile. Ezra ii. 48; Neh. vii. 51.

**Ge'ba.** Levitical city in Benjamin. Jos. xxi. 17; 2 Sa. v. 25; 2 Ki. xiii. 8; 1 Ch. vi. 60; viii. 6; Neh. xi. 31; xii. 29; Isa. x. 29; Zec. xiv. 10. Apparently while Saul was king the Philistines had a garrison there, which Jonathan smote. 1 Sa. xiii. 3. The city was built or rebuilt long afterwards by Asa. 1 Ki. xv. 22; 2 Ch. xvi. 6. It is called GABA in Jos. xviii. 24; Ezra ii. 26; Neh. vii. 30; and GIBEAH in 1 Sa. xiii. 2-16; xiv. 2-16. In 2 Sa. v. 25 Geba should probably be read Gibeon: cf. 1 Ch. xiv. 16. Identified with *Jeba*, 31° 52' N, 35° 15' E.

**Ge'bal.** 1. Maritime city of Phœnicia. Identified with *Jebeil*, the ancient Byblus, near the mouth of the river Adonis, 34° 8' N. Its inhabitants are called GIBLITES in Jos. xiii. 5. Some were workers in stone and assisted in the work of the temple. 1 Ki. v. 18, *margin*. Others were calkers. Eze. xxvii. 9. In this last passage the LXX reads 'Biblians,' and the Vulg. 'Gibilians.' 2. Apparently part of the mountainous range of Edom. Psal. lxxxiii. 7. But some believe that this passage also refers to No. 1.

**Ge'ber.** 1. Father of one of Solomon's commissariat officers in Ramoth-gilead. 1 Ki. iv. 13. 2. Son of Uri, another like officer in Gilead. Ver. 19. At the end of this verse the A.V. reads "He was the only officer which was in the land." This does not seem to agree with verses 13, 14, for those mentioned therein were also on the east of the Jordan. The Hebrew word for 'officer' in verse 19, though a kindred word, is not the same as in verses 7 and 27, and may be translated 'superintendent.'

**Ge'bim.** Apparently a city of Benjamin, near to Jerusalem. Isa. x. 31. Not identified.

**Gedali'ah.** 1. Son of Ahikam: he was made governor over those left in the land, with a Chaldean guard, by Nebuchadnezzar. He was joined by Jeremiah, and apparently ruled well; but he was treacherously murdered by Ishmael of Judah, who, according to Josephus (Ant. x. 9, 3), was a member of the royal family. Gedaliah was duly warned, but had too good an opinion of the man. 2 Ki. xxv. 22-25; Jer. xxxix. 14; xl. 5-16; xli. 1-18; xliii. 6. 2. Levite, son of Jeduthun. 1 Ch. xxv. 3, 9. 3. Priest who had married a strange wife. Ezra x. 18. 4. Grandfather of Zephaniah the prophet. Zep. i. 1. 5. Son of Pashur and one of the princes who caused Jeremiah to be cast into a dungeon. Jer. xxxviii. 1.

**Ged'eon.** Heb. xi. 32: same as GIDEON.

**Ge'der.** City in the south of Palestine, the king of which was slain by Joshua. Jos. xii. 13.

**Gede'rah.** City in the lowlands of Judah. Jos. xv. 36. Identified with ruins at *Jedireh*, 31° 50' N, 34° 57' E.

**Gede'rathite.** Inhabitant of Gederah. 1 Ch. xii. 4. Verse 2 speaks of Josabad as a Benjamite, so that this Gederah is judged to be identified with *Jedireh* in Benjamin, 31° 51' N, 35° 11' E.

**Gede'rite.** Inhabitant of Geder, or Gederah. 1 Ch. xxvii. 28.

**Gede'roth.** City in the lowlands of Judah. Jos. xv. 41; 2 Ch. xxviii. 18. Identified by some with *Katrah*, 31° 50' N, 34° 46' E.



**Gederotha'im.** City in the lowlands of Judah. Jos. xv. 36.

**Gedor'.** 1. City in the highlands of Judah. Jos. xv. 58. Identified with ruins at *Jedur*, 31° 38' N, 35° 5' E. 2. Native place of Jehoram, a Benjamite. 1 Ch. xii. 7. 3. Valley in the south of Judah, where the tribe of Simeon found rich pasture. 1 Ch. iv. 39. 4. Son of Jehiel, a Benjamite. 1 Ch. viii. 31; ix. 37. 5. Son of Penuel, a descendant of Judah. 1 Ch. iv. 4. 6. Son of Jered, a descendant of Judah. 1 Ch. iv. 18.

**Geha'zi.** Servant to the prophet Elisha. He had seen Elisha's miracles, even to the raising of the dead, and yet was tempted to deceive him and fraudulently gain a present from Naaman. He was in consequence smitten with leprosy. In after years he was entertaining the king of Israel with the great works of the prophet, when the Shunammite whose son Elisha had raised to life came to petition the king for her land, and she confirmed the servant's narration. 2 Ki. iv. 12-36; v. 20-27; viii. 4, 5. Gehazi is a remarkable instance of how slow man is to realise the goodness and power of God, though plainly manifested before his eyes, until judgment falls upon him.

**Gehen'na.** See HELL.

**Geli'loth.** A place on the border line between Benjamin and Judah. Jos. xviii. 17. In chap. xv. 7 the same is apparently called GILGAL.

**Gemal'li.** Father of Ammiel one of the twelve spies. Num. xiii. 12.

**Gemari'ah.** 1. Son of Shaphan, and father of Michaiah. He was present at the reading of Jeremiah's prophecy, and begged the king not to burn the roll. Jer. xxxvi. 10-12, 25. 2. Son of Hilkiah: he was sent by Zedekiah to Babylon with a letter from Jeremiah unto the captives taken by Nebuchadnezzar. Jer. xxix. 3.

**Genealogies.** These were the records of generations: 'the genealogy of their generations' was reckoned. 1 Ch. v. 7; vii. 9. Though 'generations' are given from the beginning, we do not read of 'genealogies' until Israel was in the land. It was important then that the genealogies should be preserved, because it was a part of the law that the children of Israel should enjoy every man the inheritance of his fathers. The inheritance must not remove from tribe to tribe. Num. xxxvi. 8, 9. As the priesthood was restricted to the sons of Aaron, it was essential that they should preserve their genealogy. On the return from the exile some were unable to shew their descent from Aaron, and they were put out of the priesthood. Ezra ii. 62.

A knowledge of the priestly genealogies extended to the N. T. Zacharias was of the 'course of Abia,' and Elizabeth was 'of the daughters of Aaron.' So also of the tribes and families generally. At the census Joseph and Mary went to Bethlehem, for they were of the lineage of David; Anna was of the tribe of Asher, and Paul of the tribe of Benjamin.

The prophecies, which reveal that in the seed of Abraham should all the nations of the earth be blessed, and that the Messiah was to be of the royal line of David, made it needful that the genealogies of both these lines should be preserved, as we find them given in the N. T. In the future possession of the land there will be the twelve tribes, and some of each of the twelve will be sealed for blessing. Eze. xlviii.; Rev. vii. 3-8. God, who is guarding them for future events, can also preserve their genealogies.

It is probable that in 1 Ti. i. 4 and Titus iii. 9 reference is not made to Jewish genealogies, which could not be called 'endless,' nor were they fabulous; but that reference is made to the *æons* of the Gnostics which reach back to eternity, three of which were represented to be Christ, the Holy Spirit, and Jesus. Tertullian quoted the above passage in Timothy when confuting the Gnostics.

**Genealogy of the Lord Jesus.** This is given in Matthew i. and Luke iii. According to the distinctive character of Matthew in which Christ is emphatically the Messiah and Son of David, the genealogy commences with Abraham; whereas in Luke, in which Christ is displayed as the Son of man, the list is traced up to "Adam who was the son of God." Both lists are the same from Abraham to David; then they differ until they reach Salathiel and Zorobabel, which names are in both lists; and then they again differ. The list in Luke is much fuller, having from David to Joseph forty-one names, where Matthew has only twenty-six. Names are omitted from Matthew, and this enables the whole to be brought into the three divisions of 'fourteen generations.' Ozias is placed as the son of Joram, but on consulting 1 Ch. iii. 11, 12 (where for Ozias is read Azariah, as also in 2 Ki. xiv. 21), it will be seen that three kings are omitted, Ahaziah, Joash, and Amaziah. Such omissions are found in the genealogies in the O. T. In 2 Ch. xxii. 9 Ahaziah is called the son of Jehoshaphat; whereas he was his grandson; and by comparing the generations in 1 Ch. vi. 3-15 with Ezra vii. 1-5 *seven* names will be found to be omitted in the latter.

It will be noted that in Matthew the word 'begat' is used, whereas in Luke it is more indefinite. Jesus was 'supposed' or 'accounted' to be the son of Joseph, and 'Joseph was of Heli' without the word 'begat.' Again, it should be noted that by a Jewish law if a man died childless, his brother was to raise up seed to the deceased by his widow, so that a son born thus might be called the *legal* son of the deceased, whereas he would be the actual or *lineal* son of his father, the brother of the deceased. The list in Matthew is clearly the *royal* line; between David and Salathiel twelve kings are given, all of whom are omitted from Luke. Being the royal line it must also be the *legal* line.

There is more difficulty as to the genealogy in Luke: is it the lineal line of Joseph or Mary? Women are never quoted as forming a line of succession, yet Christ is spoken of as the 'seed' of the woman, Gen. iii. 15; 'come of woman,' Gal. iv. 4; 'the seed of Abraham,' Heb. ii. 16; 'the seed of David according to flesh,' Rom. i. 3; 2 Ti. ii. 8; 'the offspring of David,' Rev. xxii. 16. And as the Lord was not really the son of Joseph, these scriptures can only be fulfilled through His mother, who must have been a lineal descendant of David and Abraham. It is better therefore to consider that Luke gives the lineal descent of the Lord through Mary. In accordance with the above it will be seen that Matthew in speaking of the birth of the Lord frequently mentions Joseph, seldom Mary; whereas Luke frequently mentions Mary, but seldom Joseph.

**Generation.** This is used in various senses in scripture. 1. As from a father to his son, or from a king to his successor, γενεά, as in the three series of 'fourteen generations' in Matthew i. 17, though the same term is applied where names have been omitted. See GENEALOGY OF THE LORD JESUS. 2. In a much wider sense, as when the Lord said of the unbelieving Jews, "This generation shall not pass away till all these things be fulfilled." Mat. xxiv. 34; Luke xxi. 32: cf. Deu. xxxii. 5, 20. The unbelieving Jews still exist and will until the events take place. 3. As offspring, γεννημα, where there was a moral likeness, as "generation of vipers." Mat. iii. 7, &c. 4. As class, family, &c., γένος. Ye are 'a chosen generation.' 1 Pe. ii. 9. 5. As signifying perpetuity: God's dominion is 'from generation to generation.' Dan. iv. 3, 34.

**Genesis, Book of.** The title of this book in the Hebrew is *Bereshith*, from the first word 'In the beginning.' Our title comes from the LXX, and signifies 'the source or fount'—that is, of the present system of the heavens and earth as they now exist. Genesis contains all the great

principles of God's relationship with man, even to the bruising of Satan's head, and *in type* the union of Christ and the church by a woman being 'buildd' out of a rib of Adam, and brought to the man. The creation is the first thing recorded; both the original creating out of nothing, and the ordering of the earth for man. See CREATION. Man in the image of God is created last, and all is declared to be 'very good.' See ADAM.

A vast amount of learned labour has been lost in trying to account for the name of 'God' in chap. i., and 'Jehovah God' in chap. ii., often ending with the conclusion that Moses must have had two or more earlier accounts of the creation before him—one called the Elohistie (which used the name of God) and the other the Jehovistic (which had Jehovah God), and that he copied first a piece of the one, and then a piece of the other. Surely this is a very unworthy conclusion to arrive at respecting the work of God by Moses! In chap. i. it is God as Creator; but in chap. ii. He is in relationship with man, and this calls forth the name of Jehovah (as Jehovah was the name by which He was afterwards especially known to Israel. See Exo. vi. 2, 3.) The theory of Moses having copied from various documents, is carried all through the Pentateuch, and with many it has issued in the very sad result of undermining the inspiration of scripture, and attributing to the Lord, when He speaks of Moses having written the law, the use of the common tradition though it was not true!

Sin soon came in, and man, after hiding himself from God, was under sentence of death, and was driven out of Eden lest he should eat of the tree of life and live for ever in his sin. Then the way of approach for a sinner to God is revealed in Abel's sacrifice, and the blindness and hardness caused by sin in that of Cain. Though sin and death reigned, God had His witnesses in Enoch and Noah: the former yields a type of the rapture of the heavenly saints, and the latter of the deliverance of the earthly saints through judgment. God made a covenant with Noah in the new earth. In Babel began the spirit of independence of God. Language was confounded and the people were scattered. In Nimrod commenced conquest and royal power still in independence of God. See ABEL, CAIN, ENOCH, NOAH.

A new dealing of God commences in the *call* of Abraham to leave his country and his kindred. *Promise* was introduced in him both as to his natural seed in Israel, and blessing to all nations through his seed, Christ. He is separated to God by circumcision. In Abraham and Lot we have types of the heavenly man having power over the world, and the earthly-minded one mixing with the world. Melchisedec is introduced as the type of the priesthood of Christ in the millennium as the 'blessing' priest and king.

Respecting Isaac and Ishmael, the bondwoman and her son, type of the flesh under law, must be cast out, that Isaac the son of promise may inherit all: cf. Gal. iv. 22-31. But the son of promise must be offered up, and be received back as from the dead, then the covenant was established figuratively in resurrection. Isaac must not go to Mesopotamia, the country from whence the heirs of promise had been called out, therefore Abraham sent his steward to obtain a wife for his son—as the Holy Spirit is here now, gathering a bride for Christ. From Isaac spring Jacob and Esau: Jacob obtains his two wives Rachel and Leah, and with them and their maids he begets the heads of the twelve tribes, who are to possess the land as promised to Abraham, Isaac, and Jacob. After exercises with God, Jacob is called Israel.

In Joseph a new branch of the history commences: he is hated by his brethren and is sold to the Gentiles, but becomes their saviour—an evident type of Christ in His sufferings and His glory. Joseph takes a Gentile



wife in his rejection, as Christ takes a bride outside of Israel. Jacob blesses his twelve sons, dies, and is buried in Canaan; and Joseph, before he died, being sure that God would visit them and bring them out of the land, bade them carry up his bones from Egypt. See ABRAHAM, ISAAC, JACOB, JOSEPH.

**Gennes'aret, Lake of.** See GALILEE, SEA OF.

**Gennes'aret, Land of.** This is a plain bordering the lake of the same name on the N.W. It is about a mile and a quarter wide and three miles long, reaching nearly to Tell Hum. It has some springs, besides three streams that cross it, and being thus well watered, is a place of great fertility. Josephus gives a glowing description of it. Wars iii. 10, 8. Being close to Capernaum it was doubtless often traversed by the Lord, and was where many of His miracles were wrought. Mat. xiv. 34; Mark vi. 53. The district is now called *el Ghuweir*.

**Gentiles.** A name commonly used in scripture to denote any and every nation except Israel. At times, when Israel as a people is referred to, the same words are used for them. Thus 1. *goi*, ἔθνος, is translated 'nation,' and refers to the Jewish nation. Deu. xxvi. 5; Luke vii. 5; John xi. 48. In the plural the same words refer to the nations generally in distinction from Israel, and are translated 'nations,' 'Gentiles,' and 'heathen.' Deu. xviii. 9; xxxii. 43; Isa. lx. 3; lxii. 2; Joel ii. 19; Acts xi. 1, 18; xiii. 19; xxviii. 28; &c. 2. Ἕλλην (in plural) is translated 'Gentiles' in John vii. 35; Rom. ii. 9, 10; iii. 9; 1 Co. x. 32; xii. 13, in contrast to the Jews; but would be better translated 'Greeks,' as it is in most places.

God had raised a wall between the Jews and the Gentiles, which in Christ's death was broken down for believers, "to make in himself of twain one new man." Eph. ii. 14. "There is neither Jew nor Greek . . . for ye are all one in Christ Jesus." Gal. iii. 28. This does not touch unbelieving Jews and Gentiles, who are kept separate in God's present and future dealings.

**Gentiles, Times of the.** God had taken up the Jews and made a nation of them. He declared, "Abraham shall surely become a great and mighty nation." Gen. xviii. 18. "You only have I known of all the families of the earth." They were to be a witness for God on the earth, and it is added, "therefore I will punish you for all your iniquities." Amos iii. 2. After long patience of God with Israel the house of David was set aside and carried into captivity, the power of government for God was transferred to the Gentile, and the times of the Gentiles commenced in the person of Nebuchadnezzar. To him it was said, "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory." The beasts of the field and the fowls of heaven were also given into his hand. Dan. ii. 37, 38. God held him responsible; and because he dishonoured God, and took the glory of the kingdom to himself, he was punished. Three other empires succeeded that of Babylon, and the times of the Gentiles still continue, under various phases of government. They will run on until God in His own time restores supremacy in the earth to His ancient people. "Jerusalem shall be trodden down of the Gentiles *until* the times of the Gentiles be fulfilled." Luke xxi. 24.

**Gentiles, The Fulness of the.** This is spoken of in connection with the olive-tree as God's tree of promise and privilege on the earth. Israel was that tree, Jer. xi. 16; but because of unbelief some (perhaps the most) of the branches were broken off, and some Gentiles were, contrary to nature, grafted into the good olive-tree. But if these Gentiles do not continue in the goodness of God, they also will be broken off, the fulness of the

Gentiles will have come in, and Israel will be reinstated. Rom. xi. 15-25. It therefore follows that as the admission of the Gentiles to privilege is linked with the failure of Israel, so the taking up of the Jews again for blessing is linked with the apostasy of the Gentiles. A solemn fact for Christendom!

**Genu'bath.** Son of Hadad an Edomite by an Egyptian princess, sister of Tahpenes the queen. 1 Ki. xi. 19, 20.

**Ge'ra.** A descendant of Benjamin. Gen. xli. 21; Jud. iii. 15; 2 Sa. xvi. 5; xix. 16, 18; 1 Ki. ii. 8; 1 Ch. viii. 3, 5, 7. It is not clear whether all the passages refer to the same person.

**Gerah.** See WEIGHTS AND MEASURES.

**Ge'rar.** Ancient city on the south of Gaza in the possession of the Philistines. It was visited by both Abraham and Isaac. Gen. x. 19; xx. 1, 2; xxvi. 1-26; 2 Ch. xiv. 13, 14. Identified with ruins at *Umm Terrar*, 31° 25' N, 34° 26' E.

**Ger'asenes, Ger'gesenes.** See GADARENES.

**Geriz'im, Mount.** The mountain in Samaria on which the blessings on Israel were pronounced, in contrast to the curses given on mount Ebal. Deu. xi. 29; xxvii. 12; Jos. viii. 33; Jud. ix. 7. History records that after the rebuilding of the temple in the time of Ezra a Samaritan temple was built on this mountain, where they had priests and sacrifices, which was the cause of great animosity between the Jews and the Samaritans. Though this temple was destroyed by Hyrcanus, the Samaritans clung to the mountain as the right place of worship, as the woman of Samaria said to the Lord. John iv. 20. The Samaritans still eat the Passover lamb on the mountain. A church was also built there; but now there are only ruins. The mount is called *Jebel et Tor*, 32° 12' N, 35° 16' E. Its highest point is 2,849 feet above the sea. See map of Samaria.

**Ger'shom.** 1. Eldest son of Moses and Zipporah, born in Midian. Exo. ii. 22; xviii. 3; Jud. xviii. 30 (see MANASSEH); 1 Ch. xxiii. 15, 16; xxvi. 24. 2. Eldest son of Levi, 1 Ch. vi. 16-71; xv. 7; but elsewhere named GERSHON. 3. A descendant of Phinehas who returned from exile. Ezra viii. 2.

**Ger'shon, Ger'shonites.** Eldest son of Levi, born before the children of Israel entered Egypt, and his descendants. Gen. xli. 11; 1 Ch. vi. 1; xxiii. 6. At the numbering of the Israelites in the wilderness there were 7,500 Gershonites as a branch of the Levites. Their charge was the frame-work of the tabernacle and the tent, with the hangings and curtains. For the transport of these they had two waggons and four oxen. Num. iii. 17-25; iv. 22-38; vii. 7. They had thirteen of the Levitical cities. Jos. xxi. 6, 27-33. In the kingdom, under Asaph and his sons, they "prophe-sied according to the order of the king." Others had charge of the "treasures of the house of God, and were over the treasures of the holy things," and of the precious stones. 1 Ch. xxiii. 6, 7; xxv. 2; xxvi. 20-22; xxix. 8. See GERSHOM, No. 2.

**Ge'sham.** Son of Jahdai, of the family of Caleb. 1 Ch. ii. 47.

**Ge'shem.** An Arabian, who with Sanballat and Tobiah sought to hinder the rebuilding of Jerusalem. Neh. ii. 19; vi. 1, 2. Called also GASHMU in ver. 6.

**Geshu'r.** A principality on the north-east of Bashan. 2 Sa. iii. 3; xiii. 37, 38; xiv. 23; xv. 8; 1 Ch. ii. 23; iii. 2. David married the daughter of the king of Geshur, and she was the mother of Absalom.

**Geshu'ri, Geshu'rites.** 1. Inhabitants of Geshur. Deu. iii. 14; Jos. xii. 5; xiii. 11, 13. 2. A tribe in the southern desert. Jos. xiii. 2; 1 Sa. xxvii. 8.

**Ge'ther.** Son of Aram the son of Shem. Gen. x. 23; 1 Ch. i. 17.

**Gethsem'ane.** Name of the garden on some part of mount Olivet to which the Lord often resorted with His disciples. It was here He spent a part of the night after the last Passover, and where He was in intense agony in prospect of drinking the cup of wrath due to sin. How significant is the name, which signifies 'wine-press'! Angels came and ministered to Him. Here also He was betrayed by Judas with a kiss, and arrested. Mat. xxvi. 36; Mark xiv. 32; Luke xxii. 39; John xviii. 1, 2. A spot, now walled round and preserved as a European flower garden, on the N. W. of the slope of Olivet, is the traditional site of Gethsemane. It is nearly opposite the St. Stephen's gate. There are in it some venerable olive trees; but as Titus, at the destruction of Jerusalem, cut down all the trees near the city, these must be of more recent growth, and there is no certainty as to the site. A more retired spot would seem more fitting.

**Geu'el.** Son of Machi: he was one who searched the land. Num. xiii. 15.

**Ge'zer, Gez'rites.** Ancient Canaanite city and its inhabitants. It was taken by Joshua, and allotted to Ephraim, and afterwards to the Kohathites, 1 Ch. vi. 67; vii. 28; but the ancient inhabitants held possession. It was taken and burnt by Pharaoh as a Canaanitish city, and the site given to his daughter whom Solomon had married. Solomon rebuilt the city. Jos. x. 33; xii. 12; xvi. 3, 10; xxi. 21; Jud. i. 29; 1 Sa. xxvii. 8; 1 Ki. ix. 15-17. It is called **GAZER** in 2 Sa. v. 25; 1 Ch. xiv. 16. Compare 1 Ch. xx. 4 with 2 Sa. xxi. 18, 19, **GEZER** in the former passage refers to **Gob** in the latter. Gezer is identified with ruins at *Tell Jezar*, 31° 52' N, 34° 55' E.

**Ghost.** 1. *nephesh*, 'animal life, soul.' Job xi. 20; Jer. xv. 9. 2. *πνεῦμα*, 'spirit.' Mat. xxvii. 50; John xix. 30. The word 'ghost' is used in the A. V. only in reference to the Holy Spirit (see **HOLY GHOST**), and to death, by the 'ghost' being given up, or the spirit or life being breathed out. 3. *gava*, 'to expire, die.' Gen. xxv. 8, 17; xxxv. 29; xlix. 33; Job iii. 11; x. 18; xiii. 19; xiv. 10; Lam. i. 19. 4. *ἐκπνέω*, 'to breathe out, expire.' Mark xv. 37, 39; Luke xxiii. 46. 5. *ἐκψύχω*, 'to breathe out, expire.' Acts v. 5, 10; xii. 23.

**Giah.** Place mentioned only in describing the position of the hill Ammah. 2 Sa. ii. 24.

**Giant.** 1. *gibbor*, 'mighty, strong,' as the word is often elsewhere translated. Job xvi. 14. 2. *rapha*, 'a fearful one.' In the plural and with the article it is treated as a proper name, the **REPHAIM**, or sons of Raphah, a race of giants who lived beyond the Jordan, from whom Og the giant king of Bashan descended. The sons of Raphah were afterwards found among the Philistines. At times the term Rephaim applies to any people in Canaan who were of great stature. Deu. ii. 11, 20; iii. 11, 13; Jos. xii. 4; xiii. 12; xv. 8; xvii. 15; xviii. 16; 1 Ch. xx. 4, 6, 8. The word Rephaim is untranslated in Gen. xiv. 5; xv. 20. 3. *raphah*, same as *rapha*. 2 Sa. xxi. 16-22. 4. *nephilim*. The signification of this word is uncertain: some trace it to a root 'to fall,' but then it is not clear whether it signifies 'fallen ones,' or 'those who fall upon.' They were men of great stature, which made the Israelites consider themselves as grasshoppers in comparison. They are not said (as has been supposed) to be the offspring of the sons of God and the daughters of men: those born of them are described as "mighty men (*gibborim*) which were of old, men of renown." The nephilim are merely said to be "in the earth in those days," and they were also seen by the spies about a thousand years afterwards: this is all that is revealed respecting them. The various ancient versions confirm the translation of 'giants.' Gen. vi. 4; Num. xiii. 33.



**Giants, Valley of.** See REPHAIM, VALLEY OF.

**Gib'bar.** Ancestor of some who returned from exile. Ezra ii. 20.

**Gib'bethon.** City of Dan, allotted to the Kohathites, but which was afterwards held by the Philistines. It was besieged by Nadab and by Omri, kings of Israel. Jos. xix. 44; xxi. 23; 1 Ki. xv. 27; xvi. 15. Identified with *Kibabih*, 31° 59' N, 35° E.

**Gib'ea.** Son of (or, a town founded by) Sheva. 1 Ch. ii. 49.

**Gib'eah.** 1. City in the highlands of Judah. Jos. xv. 57. Identified with *Jeba*, 31° 41' N, 35° 4' E. 2. Place where Abinadab dwelt, in whose house the ark of God remained until fetched by David. 2 Sa. vi. 3, 4: the name is translated 'the hill' in 1 Sa. vii. 1. 3. City of Benjamin, the native place of Saul. Jud. xix. 12-16; xx. 4-43; 1 Sa. x. 26; xiv. 2, 5; xxii. 6; xxiii. 19; xxvi. 1; 2 Sa. xxiii. 29; 1 Ch. xi. 31; 2 Ch. xiii. 2; Hos. v. 8; ix. 9; x. 9. The same city is called 'GIBEAH OF BENJAMIN,' 1 Sa. xiii. 2, 15, 16; xiv. 16; and 'GIBEAH OF SAUL,' 1 Sa. xi. 4; xv. 34; 2 Sa. xxi. 6; Isa. x. 29; though in some places the district around the city may be included. Not identified. [In 1 Sa. xiii. 16 and xiv. 5 the Hebrew is GEBÄ, not GIBEAH: cf. xiii. 3.] 4. GIBEAH IN THE FIELD. Some place to which a division of the highway from No. 3 led. Jud. xx. 31. Not identified. 5. GIBEAH OF PHINEHAS, as Jos. xxiv. 33 may be translated, 'a hill [that pertained to] Phinehas.' Identified by some with *Awertah*, 32° 10' N, 35° 17' E.

**Gib'eath.** Another form of GIBEAH. Jos. xviii. 28. Identified by some with *Jebia*, 31° 51' N, 35° 6' E. Others judge it to be the same as Gibeah No. 3.

**Gib'eathite.** Designation of Shemaah. 1 Ch. xii. 3.

**Gib'eon.** The leading city of the four which beguiled Joshua into making a league with them, on the plea of their being far distant. Jos. ix. 3-17. When the Amorites attacked Gibeon, because they had made peace with Israel, Joshua hastened to their deliverance, and to lengthen the daylight he said, "Sun, stand thou still upon Gibeon." Jos. x. 1-41. The city was afterwards given to Benjamin and made a Levitical city. Jos. xviii. 25; xxi. 17. In the days of Solomon, before the temple was built, the tabernacle was pitched at Gibeon, and thither Solomon went and offered a thousand sacrifices, and there God appeared to him in a dream, and gave him the desire of his heart—wisdom and understanding. 1 Ki. iii. 4, 5; 1 Ch. xvi. 39; xxi. 29; 2 Ch. i. 3, 13. It was near 'the great stone' in Gibeon that Joab treacherously slew Amasa; and in retribution it was to the same city he fled to lay hold on the horns of the altar for protection, but where he was put to death. 2 Sa. xx. 8-10; 1 Ki. ii. 29-34. Identified with *el Jib*, 31° 51' N, 35° 11' E, a village of scattered houses on a hill. On one side of the hill is a copious spring, and lower down the remains of a large reservoir, which is thought to be the 'pool' of Gibeon and its 'great waters.' 2 Sa. ii. 13; Jer. xli. 12, 16. In 1 Ch. xiv. 16 we read that David smote the Philistines 'from Gibeon even to Gazer,' but in the parallel passage in 2 Sa. v. 25 it says, David smote them 'from Geba' to Gazer. Keil and others think Gibeon is the place intended.

**Gib'eonites.** The people of Gibeon and perhaps of the three confederate cities—Chephirah, Beeroth, and Kirjath-jearim. Jos. ix. 17. They were Hivites, and 'mighty' men. Having deceived Joshua into making a treaty with them, they were made hewers of wood and drawers of water for the house of God. Jos. ix. 23. Saul, upon an occasion not recorded, had slain some of the Gibeonites, and it apparently had been passed over and forgotten; but God could not allow the oath of His people to be violated; He therefore brought a famine on the land. On David inquiring

of the Lord, it was revealed that the famine was because of the slaying of the Gibeonites. They were appealed to, and reparation offered them. They claimed that as it was Saul who had sought to destroy them from remaining in any of the coasts of Israel, seven of his descendants should be given to them. These they hanged in the hill before the Lord, and God was entreated for the land. 2 Sa. xxi. 1-14. In this passage the Gibeonites are called 'Amorites,' a common designation of the Canaanites, which does not clash with their being called Hivites in Jos. ix. 7. Ismaiah, one of David's thirty mighty men, was a Gibeonite. 1 Ch. xii. 4. Some of them returned from exile and helped to build the wall of Jerusalem. Neh. iii. 7; vii. 25.

**Gib'lites.** See GEBAL.

**Giddal'ti.** Son of Heman a Kohathite: appointed to the service of song. 1 Ch. xxv. 4, 29.

**Gid'del.** 1. Ancestor of some Nethinim who returned from exile. Ezra ii. 47; Neh. vii. 49. 2. One of Solomon's servants, whose descendants returned from exile. Ezra ii. 56; Neh. vii. 58.

**Gideon.** Son of Joash, of the tribe of Manasseh, one of the judges of Israel. An angel of the Lord appeared to him while he was threshing wheat to hide it from the Midianites, and said, "The Lord is with thee, thou mighty man of valour." Thus addressed, the true though weak faith that was in Gideon was manifested, and he said to the Lord, "If the Lord be with us, why is all this befallen us? And where be all his miracles which our fathers told us of?" Jehovah added, "Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?" Gideon pleaded that his family was poor, and that he was the least in his father's house. He was further encouraged. The first thing he was bid to do was to throw down the altar of Baal, and erect an altar to Jehovah, and offer an offering thereon. Gideon obeyed, but he did it by night, for he feared to do it by day. The men of the city desired his death, but his father protected him, saying, Let Baal plead for himself, and symbolically named Gideon JERUBBAAL, 'Let Baal plead.' In 2 Sa. xi. 21 it is JERUBBESHETH, 'Let the shameful thing plead,' meaning the same, without mentioning the name of Baal: cf. Jer. xi. 13; Hos. ix. 10.

Obedience led to strength: the Spirit of the Lord came upon him, and he blew a trumpet, and sent messengers to the tribes of Manasseh, Asher, Zebulun, and Naphtali. But his small though true faith wanted a sign from God that He would save Israel by him. God graciously responded by the moisture and then by the dryness of the fleece of wool. God declared that Gideon's followers were too many: they would take the glory to themselves, and say, "mine own hand hath saved me." So he bade all that were fearful and afraid to return, and more than two-thirds went back, leaving but 10,000: proving that the mass of the people were unfit to fight the battles of the Lord. Still the people were too many, and they are tested at the water: those that fell on their knees to drink were sent away, and only three hundred men remained, those who had lapped a little water from the hand, as satisfied with a hasty refreshment.

God then told Gideon to go down to the host, for He had delivered it into his hand; but if he was afraid, he could first go with his servant and hear what the enemy said. He was still faint-hearted and therefore went to listen, and there he heard himself compared to 'a cake of barley bread,' but that God would deliver Midian into his hand. Gideon at once arranged his men into three companies, each man having a trumpet, and a lamp inside a pitcher. When they reached the camp, the trumpets were blown, and the pitchers broken. The Midianites were dismayed and some of them in the confusion and terror killed one another, and the

others fled, pursued by the tribes before named, and by Ephraim. Ephraim proudly found fault with Gideon for not calling them to the battle at first; but a modest answer appeased their wrath. The conquest was complete, and the men of Succoth and Penuel were punished for not aiding Gideon with bread when he was faint.

Israel desired Gideon to rule over them, but he refused, saying, "The Lord shall rule over you." He requested of the army the golden earrings taken from the enemy. With these he made an ephod, and placed it in his city, and all Israel went in idolatry after it, and it became a snare to Gideon and his house. Alas, the man of faith, who had thrown down the altar of Baal, was now led astray with a golden ephod! A memorial of God's intervention is not present faith in the God who has intervened. The time of victory is a time of peculiar danger, when many being off their guard have fallen. During the life-time of Gideon Israel dwelt in peace during forty years, but at his decease the people turned to idols and were ungrateful to the house of Gideon. Jud. vi. 11—viii. 35. He is called GEDEON in Heb. xi. 32, where his faith is spoken of.

**Gideo'ni.** Father of Abidan, one of the chiefs of Benjamin. Num. i. 11; ii. 22; vii. 60, 65; x. 24.

**Gi'dom.** Place to which the Benjamites were pursued after the battle of Gibeah. Jud. xx. 45.

**Gier Eagle,** *racham, rachamah.* The name occurs only in the list of birds not to be eaten. Being classed with the swan and the pelican, it has been thought to be some water-fowl; but it is more generally considered to be the Egyptian Vulture. It visits Palestine only in the summer. It eats any carrion, and is highly respected in the East. Lev. xi. 18; Deu. xiv. 17.

**Gifts.** These have a large place in the O.T. history, and several different words are used which are often translated PRESENTS. There were 1. Gifts from a superior to an inferior in good will and kindness and as rewards. Est. ii. 18; Dan. ii. 6, 48. 2. From an inferior to a superior. 2 Ch. ix. 24; xvii. 5, 11. This also took the form of tribute, an acknowledgment of submission. 1 Sa. x. 27; 1 Ki. iv. 21. When Solomon reigned supreme, 'all the earth' sought to Solomon to hear his wisdom, and brought presents, as did the queen of Sheba. 1 Ki. x. 2, 24, 25. This is a type of Christ's kingdom as established on earth, when presents, as willing tribute, will be sent from all nations to the Lord Jesus. Psa. xlv. 12; lxxii. 10, 15; Isa. lx. 9. 3. Gifts to judges: these were very apt to become bribes, and were strictly prohibited. Exo. xxiii. 8; Deu. xvi. 19; 2 Ch. xix. 7. It was usual also to take presents to prophets, 1 Sa. ix. 7; and as the prophets were sometimes judges, the gifts were liable to become bribes, as they did with the sons of Samuel, though Samuel himself could challenge the people, and they admitted the fact, that he had never taken a bribe to blind his eyes therewith. 1 Sa. viii. 3; xii. 3.

**Gifts in the Church.** The Lord Jesus, having led captivity captive, ascended up on high and thence gave gifts unto men. Psa. lxxviii. 18. These were apostles, prophets, evangelists, pastors, and teachers, for the perfecting of the saints, for the edifying of the body of Christ. Here *persons* are the gifts, *δῶμα*. Eph. iv. 8, 11, 12. (See under each of the names.) Another list is given in 1 Co. xii., where the word is *χάρισμα*, 'grace, favour.' They are endowments of the one Spirit given to various persons, such as wisdom, knowledge, faith, healing, working of miracles, prophecy, discerning of spirits, kinds of tongues, interpreting of tongues: "all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." Later in the same chapter these persons are seen to be members of Christ's body, and as such set in the church—apostles,



prophets, teachers. Other gifts are added : miracles, gifts of healing, helps, governments, diversities of tongues.

Those mentioned in Eph. iv. 11 (except apostles and prophets in the full sense) are gifts for the perfecting of the saints, for the work of the ministry, for edifying the body of Christ, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." This perfecting of the saints and building up the body of Christ is being accomplished in the present time. The Spirit of God abides, acting in the various members of the body of Christ : hence gifts abide also, though some have necessarily ceased. The gifts are bestowed direct from the risen Lord, and are entirely independent of all choice or professed authority from man, and are for the help of the church universally.

**Gihon.** 1. One of the rivers in the garden of Eden, now quite unknown. Gen. ii. 13. 2. Place near Jerusalem where Solomon was anointed and proclaimed king. Hezekiah stopped the upper water-courses of Gihon and brought the water down to the west side of the city of David. Manasseh also built a wall "on the west side of Gihon, in the valley even to the entering in at the fish-gate." 1 Ki. i. 33, 38, 45; 2 Ch. xxxii. 30; xxxiii. 14. Some locate Gihon at the Pool of Siloam, others at the Fountain of the Virgin; and some associate the 'lower pool of Gihon' with the *Birket es Sultan* at the S. W. of the city.

**Gilalai'.** Musician at the consecration of the wall of Jerusalem. Neh. xii. 36.

**Gilbo'a.** Mountain range where Saul and Jonathan were slain. 1 Sa. xxviii. 4; xxxi. 1, 8; 2 Sa. i. 6, 21; xxi. 12; 1 Ch. x. 1, 8. When the tidings reached David he exclaimed, "Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings." It is judged to be on the S. W. of the valley of Jezreel.

**Gilead.** The district on the east of the Jordan, extending from the river Yarmouk, a little south of the Sea of Galilee, to the north corner of the Dead Sea. It fell to the lot of Gad, except its northern part, which, where it joined Bashan, was possessed by Manasseh. It is a mountainous district, which accounts for some part of it being called 'the mount of Gilead' in Gen. xxxi. 21-25. Some of the mountains are 2,000 to 3,500 feet high, but from the west they look much higher because of the depression of the Jordan valley. Pasturage abounds in Gilead, and accounts for Gad and the others choosing it for their cattle. The district is divided into north and south by the river Jabbok (*Zerka*). The northern part is cultivated and has numerous villages; but the southern is mostly held by nomadic tribes, with but little cultivation, and having but one inhabited town now, called *es Salt*, 32° 2' N, 35° 42' E.

In the days of Ahab Ramoth-gilead was in possession of the Syrians, which was followed by all Gilead and Moab falling into their hands. 1 Ki. xxii. 3; 2 Ki. x. 32, 33. This was followed by Tiglath-pileser conquering the region, and carrying the Israelites into captivity. 2 Ki. xv. 29; 1 Ch. v. 26. In the restoration of Israel their border eastward will extend to Damascus and Gilead. Eze. xlvii. 18. This ancient possession will thus be brought into blessing. The Ishmaelites who bought Joseph were travelling with balm and myrrh from Gilead. Gen. xxxvii. 25. The balm of Gilead was proverbial for its healing virtues. Jer. viii. 22; xlv. 11.

**Gilead, Mount.** A mount occupied by Gideon before he attacked the Midianites and Amalekites. Jud. vii. 3. Some suppose that 'Gilboa' should be read, but there is no MSS authority for the change. It may be that the tribe of Manasseh on the west had named one of their mountains 'Gilead,' which is not mentioned elsewhere.

**Gilead.** 1. Son of Machir and grandson of Manasseh. Num. xxvi. 29, 30; xxvii. 1; xxxvi. 1; Jos. xvii. 1, 3; 1 Ch. ii. 21, 23; vii. 14, 17. 2. Father of Jephthah. Jud. xi. 1, 2. 3. Son of Michael of the family of Gad. 1 Ch. v. 14.

**Gileadites.** Not used strictly for the descendants of one man. Num. xxvi. 29 refers to the descendants of Manasseh (No. 1, above) and Jud. xi. 1, 40; xii. 7 to No. 2. We also read of Jair a Gileadite, Jud. x. 3; and Barzillai, 2 Sa. xvii. 27; xix. 31; 1 Ki. ii. 7; Ezra ii. 61; Neh. vii. 63. The Ephraimites accused the Gileadites and Jephthah with being fugitives from them, but they were severely punished for their arrogance. Jud. xii. 4-6. Pekah when he revolted against Pekahiah slew fifty men of the Gileadites. 2 Ki. xv. 25.

**Gilgal.** 1. Place west of the Jordan, 'in the east border of Jericho,' where the Israelites encamped after passing the river. Here the twelve memorial stones were placed that were taken out of Jordan. Here the Israelites were circumcised: type of the putting off the body of the flesh; that is, of separation from the system in which man in the flesh lives: cf. Col. iii. 3-5. Here the reproach of Egypt was 'rolled away' (from which the name of the place was called 'Gilgal'), and they had communion figuratively with the death of Christ in the Passover. On the next day they ate of the old corn of the promised land: type of Christ being the centre of heavenly things on which the Christian feeds. Jos. iv. 19, 20; v. 2-11. Gilgal was not only the starting point in taking possession of the land, but the place to which Joshua returned again and again: it was the place of strength. Jos. ix. 6; x. 6-15; xiv. 6. It was here that Saul was made king, 1 Sa. xi. 14, 15; and here he offered sacrifices, and Samuel hewed Agag in pieces. Chap. xiii. 4-15; xv. 12, 21, 33.

When David returned after the overthrow and death of Absalom, Judah gathered at Gilgal to meet the king and conduct him over Jordan. 2 Sa. xix. 15. In the days of Jeroboam Gilgal was defiled with idolatry. Hos. iv. 15; ix. 15; Amos iv. 4. Gilgal which signifies 'rolled away' should be itself 'rolled away.' Amos v. 5. In Jos. xv. 7 the border of Judah's portion 'looked toward' Gilgal, which well agrees with its being near Jericho. But in chap. xviii. 17 the same place is called GELILOTH, which cannot be traced. Gilgal is identified with *Jiljulieh*, 31° 51' N, 35° 29' E. In Neh. xii. 29 occurs 'the house of Gilgal,' or 'Beth-gilgal,' which may refer to the same place, or may be one of the villages built 'round about' Jerusalem.

2. A place connected with the closing scene of Elijah's life and where Elisha wrought one of his miracles. 2 Ki. ii. 1; iv. 38. The two prophets went 'down' from Gilgal to Bethel, whereas when No. 1 is referred to it is always 'going up' to the neighbourhood of Bethel, which seems to indicate that different places are alluded to. It has been identified with *Jiljilia*, 32° 2' N, 35° 13' E. (It should however be added that if the identification of Nos. 1 and 2, and that of Bethel is correct, No. 2 is not actually higher than Bethel, though being on a high hill it appears to be so, and a valley has to be crossed to reach it. The altitude of No. 2 is 2,441 feet, and that of Bethel 2,890 feet. No. 1 is *below* the sea level, which makes the 'going up' from thence to Bethel very apparent.)

3. A place whose king is called 'the king of the nations of Gilgal,' or, as in the R. V., 'the king of Goiim in Gilgal.' He was slain under Joshua. Being mentioned between Dor and Tirzah it is apparently a third Gilgal. Jos. xii. 23. It has been identified with *Jiljulieh*, 32° 10' N, 34° 57' E.

4. In Deu. xi. 30 Moses, speaking of the mounts of Gerizim and Ebal, asks "Are they not . . . in the land of the Canaanites, which dwell in the campaign over against Gilgal, beside the plains of Moreh?" This

does not at all agree with any of the above, but has not been identified with any place in the neighbourhood of the two mountains.

**Gi'loh.** Town in the highlands of Judah, the native place of Ahithophel. Jos. xv. 51; 2 Sa. xv. 12. Identified with ruins at *Jala*, 31° 37' N, 35° 4' E.

**Gi'lonite.** Designation of Ahithophel as a native of Giloh. 2 Sa. xv. 12; xxiii. 34.

**Gi'm'zo.** City captured by the Philistines in the time of Ahaz. 2 Ch. xxviii. 18. Identified with *Jimzu*, 31° 56' N, 34° 56' E.

**GIN.** See SNARE.

**Gi'nath.** Father of Tibni who disputed the throne of Israel with Omri. 1 Ki. xvi. 21, 22.

**Gi'netho, Gi'nethon.** Priest who sealed the covenant: he was ancestor of Meshullam. Neh. x. 6; xii. 4, 16.

**Girdle.** An article of dress always worn in the East, both by the rich and the poor, and needed there because of their flowing robes. For the poor they were of the plainest material, but for the rich they were more or less costly, and were highly ornamented. They were thus suitable articles for presents. 1 Sa. xviii. 4; 2 Sa. xviii. 11. John the Baptist wore a leathern girdle, or one of skin. Mat. iii. 4; Mark i. 6: cf. 2 Ki. i. 8. In the Revelation the Lord has on a golden girdle, and the seven angels who come out of the temple have the same. Rev. i. 13; xv. 6. The priests wore girdles, and one for Aaron was a 'linen' girdle, Lev. xvi. 4, and with the breastplate was the CURIOUS (i.e. embroidered) GIRDLE of the ephod, made of gold, blue, purple, scarlet, and fine-twined linen. Exo. xxviii. 8.

The girdle is typical of strength, and 'girding up the loins' denotes active service. When the Gentiles are gathered by God to discipline Israel, the girdle of their loins shall not be loosed. Isa. v. 27. Of the Lord when He comes to reign it is said, "Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." Isa. xi. 5. In the present warfare the Christian is exhorted to have his loins 'girt about' with truth, Eph. vi. 14—the 'truth' being the very thing that Satan will most oppose, and about which the mass are liable to be indifferent.

Girdles were also used for purses, Mat. x. 9; Mark vi. 8, where the word signifies a 'belt.'

**Gir'gasites, Girkashites.** A people established early in Canaan, the origin of whom is not known, except that they were descended from Canaan. Gen. x. 16; xv. 21; Deu. vii. 1; Jos. iii. 10; xxiv. 11; 1 Ch. i. 14; Neh. ix. 8.

**Gis'pa.** An overseer of the Nethinim in Ophel after the exile. Neh. xi. 21.

**Git'tah-he'pher.** See GATH-HEPHER.

**Gitta'im.** Place to which the Beerothites fled on the death of Abner. It was inhabited on the return from exile. 2 Sa. iv. 3; Neh. xi. 33.

**Git'tites.** Designation of the six hundred men as inhabitants of Gath, and of their leader Ithai, who followed David at Absalom's revolt. 2 Sa. xv. 18–22; xviii. 2. Goliath also was a Gittite. 2 Sa. xxi. 19; 1 Ch. xx. 5. Obed-edom, though a Levite, was also called a Gittite, probably because of residing at Gath or Gath-rimmon. 2 Sa. vi. 10, 11; 1 Ch. xiii. 13.

**Git'tith.** Apparently a musical instrument, the nature of which is unknown. From its name it has been supposed to have formerly been used at Gath. Others connect it with Obed-edom the Gittite. It occurs only in the headings of Ps. viii.; lxxxi.; and lxxxiv.

**Gizonite.** Designation of Hashem, whose sons were among David's guard: the origin of the name is not known. 1 Ch. xi. 34.

**Glad Tidings.** See GOSPEL.



**Glass, Looking Glass.** Though glass was known to the Egyptians (the monuments shewing their mode of glass blowing), it does not appear to be mentioned in the O. T. In Isa. iii. 23 the word 'glasses' (*gillayon*) may signify small tablets of metal to serve as mirrors, such as the women used. The LXX translates it their 'transparent garments.' In Exo.



EGYPTIAN GLASS-BLOWING.

xxxviii. 8 it distinctly says that the laver was made of brass out of the women's looking glasses, shewing that brazen mirrors were then used. The root of the Hebrew word *marah* is *raah*, to see. In Job xxxvii. 18 it is from the same root, where the sky is compared to a molten mirror.

The MIRROR is referred to by the word *ἑσπερον*, translated 'glass,' Jas. i. 23, but the same word is applied to 'glass' or a dim window *through*, *δαί*, which we see obscurely, as a semi-transparent substance. 1 Co. xiii. 12. In the Revelation the word is *ῥαλος*, and is called 'clear,' 'transparent,' and 'like crystal,' which evidently refers to glass. Chap. iv. 6; xv. 2; xxi. 18, 21. The sea of glass signifies fixed purity. Many specimens of glass have been discovered in the explorations at Jerusalem.

**Gleaning.** At the harvest and the vintage gleaning was strictly forbidden to be carried out by the owners: the residue must always be left for the poor. Lev. xix. 9, 10; xxiii. 22; Ruth ii. 2-23, &c. Gideon appeased the wrath of Ephraim by saying "Is not the gleaning of the grapes of Ephraim better than the vintage of Abi-ezer?" (Gideon's family name). Jud. viii. 2.

**Glede, raah.** One of the unclean birds. Deu. xiv. 13. In the parallel passage in Lev. xi. 14 the word is omitted, as it is by the LXX, the Samaritan, and four Hebrew MSS. What bird is referred to is unknown.

**Glory.** There are eight different words in the Hebrew translated 'glory,' but some occur only once. The principal of them are 1. *hod*, 'renown, glory,' anything for which a being is admired. It is applied to God, Psa. cxlviii. 13; and to the horse. Job xxxix. 20. 2. *tipharah*, *tiphereh*, 'splendour, beauty, glory.' It is applied to God, Isa. lx. 19; to Israel, xlv. 13; the crown that wisdom gives, Pro. iv. 9; the hoary head, xvi. 31, &c. 3. *kabod*, 'weight, honour, glory' (the word commonly used). It is frequently applied to God, as in 'the God of glory,' Psa. xxix. 3; to Jehovah as 'the King of glory,' Psa. xxiv. 7-9; 'the glory of Jehovah' that appeared on Mount Sinai, and that filled the tabernacle, Exo. xxiv. 16, 17; xl. 34, 35, and will fill the future temple, Eze. xliii. 2-5; also the glory pertaining to Israel, and to the Gentiles in the past and the future. 1 Sa. iv. 21, 22; Isa. lxvi. 12.

In the N. T. the word is *δόξα*, 'esteem, honour, excellency of mind, body,' &c. It is applied to created things, as the sun, moon, and stars, 1 Co. xv. 41; also to man as the 'glory of God.' 1 Co. xi. 7. The moral glory of the Lord Jesus Christ shone out in all His pathway on earth. John i. 14; xi. 40. He speaks of the glory He had from eternity with the Father, and His acquired glory which He will graciously share with His joint heirs. John xvii. 5, 22, 24. Every tongue shall confess His lordship to the glory of God the Father. Phi. ii. 11. His glory will be revealed on earth, and He will be hailed 'King of kings and Lord of lords.' Mat. xxv. 31; 1 Pe. iv. 13; Rev. xvii. 14; xix. 16. He is 'the Lord of glory.' 1 Co. ii. 8.

Glory belongs to God: He is the God of glory. Acts vii. 2; 2 Co.

iv. 6, 15. In Him all the divine attributes shine in infinite perfection. Christians in acknowledging this, and owning that from Him come all their blessings, joyfully ascribe unto Him "Praise and honour, glory and power, for ever and ever." Rom. xi. 36; Gal. i. 5; 1 Ti. i. 17; 2 Ti. iv. 18, &c. The same is ascribed to the Lord Jesus by the saints, and will be by every creature. Rev. v.

Glory is often used as expressive of the proper distinction of a person, or of a company: as the glory of the Father, Rom. vi. 4; of the Word, John i. 14; of the children of God, Rom. viii. 21; and even of inanimate bodies heavenly and earthly, 1 Co. xv. 40, 41. Each has its own glory, and such glory is evidently not transferable; for if it could be transferred or communicated, it would lose its specially distinctive force. But glory may be in the nature of distinction conferred, as upon a creature by a superior, and even upon the Lord Himself, viewed as in the place of Man; as on the mount of transfiguration, and at the right hand of God. 2 Pe. i. 17; 1 Pe. i. 21. And this is distinction in which others may in measure be permitted to share. John xvii. 22.

Glory may properly attach to a person even under an exterior by which it is not expressed. This was evidently the case with Christ when on earth: the flesh which He assumed in becoming Man served to veil His glory. In the same way the glory of the children of God is not yet manifest, and until it is manifest the glory is the exultation of the heart. This idea is not unfrequently found in the Psalms.

And further, this thought of glory hidden brings us to the glory of God, which, in its full expression, is the effulgence or display of Himself in the accomplishment of His counsels, in hope of which Christians rejoice. These counsels hid in God constitute, as one may say, His glory; and in their result they fully display His wisdom, love, and power. Meanwhile they have come to light through Christ being at the right hand of God, and the Holy Ghost given. We have now the light of the knowledge of the glory of God in the face of Jesus Christ.

The visible manifestation of glory seems connected with *light*: it was so on the mount of transfiguration. Mat. xvii. 2. God dwells in "light which no man can approach unto." 1 Ti. vi. 16. In the new Jerusalem the glory of God lightens it, "and the Lamb is the light thereof." Rev. xxi. 23. When the Lord Jesus was revealed to Saul at his conversion, he was blinded by 'the glory of that light,' Acts xxii. 11, but only that divine light might shine into his soul.

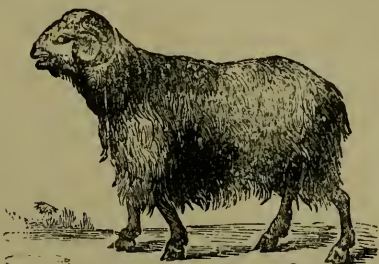
**Gnat.** The word *κύνωψ* is supposed to refer to any species of gnat or mosquito. Mat. xxiii. 24 should read 'strain out' in contrast to 'swallowing.'

**Gnosticism.** An early system of philosophy professedly Christian. One of their theories was that the Lord was an *Æon* and not really a man. Apparently to refute this the apostle insists on Christ having come 'in flesh.' 1 John iv. 2, 3; 2 John 7. The same may be alluded to in Col. ii. 9, "in him dwelleth all the fulness of the Godhead *bodily*," in opposition to their mysticism. See GENEALOGIES.

**Goad.** A long slender pole with a sharp point at one end, used for guiding and urging the oxen in ploughing. It can also be used as a formidable weapon. Shamgar slew six hundred men with an ox goad. Jud. iii. 31; 1 Sa. xiii. 21. It is applied metaphorically to the energy imparted by the words of the wise. Eccl. xii. 11. The goad is alluded to in Acts ix. 5; xxvi. 14, translated 'pricks:' if the ox kicked against the goad, he only hurt himself the more: as do all those who oppose God.

**Goat.** The well-known animal, regarded as clean under the Levitical economy, and having a large place in the sacrifices. Goats formed an im-

portant item in the property of the patriarchs. In Daniel's prophecy of the kingdoms, that of Greece was compared to a 'rough he goat,' but with a notable horn between his eyes. Dan. viii. 5, 8, 21. The goats, in the seasonal judgment of the *living* nations, represent the lost, in contrast to the saved, who are compared to sheep. Mat. xxv. 32, 33. THE WILD GOATS were larger animals and lived on the mountains. 1 Sa. xxiv. 2; Job xxxix. 1; Psa. civ. 18.



SYRIAN GOAT.

**Goat, Scape.** See ATONEMENT and ATONEMENT, DAY OF.

**Go'ath.** Place mentioned as one of the boundaries to which the city of Jerusalem will extend when it is rebuilt 'to the Lord.' Jer. xxxi. 39. Not identified.

**Gob.** Place where David had two encounters with the Philistines. 2 Sa. xxi. 18, 19. By comparing this passage with 1 Ch. xx. 4 it appears that the same place is there called GEZER, *q.v.*

**Goblet.** Basin, bowl: used metaphorically in Cant. vii. 2.

**God.** The names by which God makes Himself known are various. 1. *El*, 'the strong or mighty one.' It is often used of God, especially in Job and the Psalms. Job v. 8; Psa. xxii. 1, &c.; and of the Lord Jesus in Isa. ix. 6. It is also used for the false gods, Psa. lxxxix. 9; Dan. xi. 36; and is translated 'mighty' in Psa. xxix. 1; lxxxii. 1.

2. *Eloah* (*Elah* Chaldee), *Elohim*. The names most commonly used for God the Creator, the One with whom man has to do, the supreme Deity. Gen. i. 1-31. (Running all through the O. T. to Mal. iii. 18.) These words are also applied to God's representatives, such as angels and judges. Exo. xxii. 28; Psa. lxxxii. 6; and also to false gods. Lev. xix. 4. *Elohim* (which is plural, called the plural of majesty or excellency) is the word of most frequent occurrence. When it is distinctly used for the one true God the article is often added.

3. *Jehovah*. This is a name of relationship with men, especially with Israel, taken by God in time. It is derived from *havah*, 'to exist,' and may be expanded into 'who is, who was, and is to come.' God thus reveals Himself in time as the ever-existing One: that is, in Himself eternally, He is always the same: cf. Heb. i. 12. The above 'relationship' may be seen in the change from *Elohim*, the Creator, in Gen. i., to *Jehovah Elohim* in chap. ii., when man was brought into relationship with God. Again in chap. vii. 16 *Elohim* ordered Noah to make the ark but *Jehovah* shut him in. Unfortunately the name *Jehovah* is seldom employed in the A. V. It is generally represented by LORD (sometimes God) printed in small capitals.\* There is a contraction of *Jehovah* into *Jah*, also translated in the A. V. by LORD, except in Psa. lxxviii. 4, where Israel is exhorted to sing unto God, and "extol him by his name JAH." *Jah* signifies the absolute supremacy of the self-existing One; whereas *Jehovah* was the name made known to Israel, and on which they could count. "God said unto Moses, I AM THAT I AM," Exo. iii. 14, where the word is *Ehyeh*, which is from the same root as *Jehovah*, the Eternal existing One; He that was, and is, and the coming One.

4. *Shaddai*, 'the Almighty,' is another name of God, and is often so translated, especially in Job, without any other name attached. Job vi. 4,

\* In four places the A. V. has preserved the name *Jehovah*, namely, Exo. vi. 3; Psa. lxxxiii. 18; Isa. xii. 2; xxvi. 4.



14; Psa. lxxviii. 14, &c. At times it is associated with one of the above words, and was the name by which He was especially known to the Patriarchs, as El Shaddai, God Almighty, Exo. vi. 3: which passage does not mean that the Patriarchs had not heard of the name of Jehovah, but that it was not the especial name for them.

5. *Elyon*, 'the Most High,' is another name of God, which stands alone, as in Deu. xxxii. 8; 2 Sa. xxiv. 14; and in Dan. iv. 17-34 (from a kindred word); or it has one of the above words added and is then 'the most high God,' Gen. xiv. 20; or 'the LORD most high.' Psa. vii. 17. It is not confined to Israel, for He is "the Most High over *all* the earth." Psa. lxxxiii. 18.

6, 7. *Adon* and *Adonai*, and the plural *Adonim*, are all translated 'Lord'; they occur frequently, and are found in some of the following compounds:—

Adon Jehovah, Exo. xxxiii. 17, the Lord God.

Adon Jehovah Elohim, Isa. li. 22, thy Lord, the LORD, and thy God.

Adon Jehovah Sabaoth, Isa. xix. 4, the Lord, the LORD of hosts.

Adonai Elohim, Psa. lxxxvi. 12, O Lord my God: cf. Dan. ix. 3, 9, 15.

Adona Jehovah, Deu. ix. 26, O Lord God (occurs frequently).

Adonai Jehovah Sabaoth, Jer. ii. 19, the Lord God of hosts.

El Elohim, Gen. xxxiii. 20, El-elohe [Israel]; xlv. 3, God, the God [of thy father].

El Elohim Jehovah, Jos. xxii. 22, the Lord God of gods.

El Shaddai, Gen. xxviii. 3, &c., God Almighty.

Jah Jehovah, Isa. xxvi. 4, the LORD JEHOVAH.

Jehovah Adon, Neh. x. 29, the LORD our Lord.

Jehovah Adonai, Psa. lxxviii. 20, God the Lord.

Jehovah El, Psa. xxxi. 5, O LORD God.

Jehovah Elohim, Gen. ix. 26, &c., the LORD God.

Jehovah Elohim Sabaoth Adonai, Amos v. 16, the LORD, the God of hosts, the Lord.

Jehovah Jehovah El, Exo. xxxiv. 6, the LORD, the LORD God.

Jehovah Sabaoth, Jer. xlv. 18, the LORD of hosts.

Jehovah Sabaoth Elohim, Jer. xxvii. 4, &c., the LORD of hosts, the God [of Israel].

For *titles* in combination with Jehovah, see JEHOVAH.

The true pronunciation of Jehovah is declared to be lost: the Jews when reading the O. T. never utter it (from a constrained interpretation of Lev. xxiv. 16), but say, 'the name,' 'the great and terrible name,' &c.

In the N. T. the word *Θεός* is constantly translated God; and *Κύριος* is the word commonly rendered Lord. In the O. T. the latter is used by the LXX as the translation of Jehovah, so in the N. T. it often represents Jehovah, and is then mostly, if not always, without the article, as in Mat. i. 20, 22, 24, &c. The Lord is also called 'the Almighty,' Rev. i. 8, &c.; and there are a few compound names as in the O. T.:

God Almighty, Rev. xvi. 14; xix. 15.

Lord Almighty, 2 Co. vi. 18.

Lord God Almighty, Rev. iv. 8; xi. 17; xv. 3; xvi. 7; xxi. 22.

Lord of Sabaoth, Rom. ix. 29; Jas. v. 4.

The characteristic name of God in the N. T. in relationship with His saints is that of FATHER: it was used anticipatively in the Lord's intercourse with His disciples, but made a reality after His resurrection, when He sent the message: "I ascend unto my Father and your Father, and to my God and your God." John xx. 17.

THE TRINITY. In reference to this term the Father is God. Phi. ii. 11; 1 Th. i. 1, &c. The Lord Jesus is God. Isa. ix. 6; Mat. i. 23; John i. 1; Rom. ix. 5; Phi. ii. 6; Col. ii. 9; 1 Ti. iii. 16; Heb. i. 8. The Holy

Spirit is God: "the Spirit of God moved upon the face of the waters." Gen. i. 2. Ananias lied to 'the Holy Ghost,' 'unto God;' and Sapphira unto the 'Spirit of the Lord,' Acts v. 3, 4, 9; 'Spirit of God.' 1 Co. ii. 11; iii. 16, &c. That there are three divine Persons (if we may so express it) is plain from scripture. The Father sent the Son, and He came to earth. The Father sent the Holy Spirit, and the Lord Jesus sent the Holy Spirit, and He came from heaven. He is a divine Person, of which there are many proofs (see HOLY SPIRIT). There is but one God.

Scripture reveals what God is in Himself, 'God is love' (used absolutely), 1 John iv. 8; and 'God is light' (used relatively, in opposition to darkness), 1 John i. 5; and Christ is the expression of both in a Man. The principal of God's attributes and characteristics as revealed in scripture are 1. His Eternity. Hab. i. 12; Rom. i. 20. 2. Invisibility. Col. i. 15. 3. Immortality. Ps. xc. 2; 1 Ti. i. 17. 4. Omnipotence. Job xxiv. 1; Mat. xix. 26; only Potentate. 1 Ti. vi. 15. 5. Omnipresence. Ps. cxxxix. 7-10; Jer. xxiii. 23, 24. 6. Omniscience. 1 Ch. xxviii. 9; Isa. xlii. 8, 9; Rom. viii. 29, 30; Heb. iv. 13. 7. Incorruptibility. Rom. i. 23; Jas. i. 13. 8. Immutability. Mal. iii. 6; Jas. i. 17. 9. Wisdom. Ps. civ. 24; Rom. xi. 33-36. 10. Holiness. Ps. xlvii. 8; xcix. 3, 5; Rev. iv. 8. 11. Justice. Ps. lxxxix. 14; 2 Ti. iv. 8. 12. Grace and mercy. Ps. cxxxvi. 2; 2 Co. i. 3; Eph. ii. 4. 13. Longsuffering. Exo. xxxiv. 6; Rom. ix. 22. 14. Faithfulness. Ps. xxxvi. 5; Heb. x. 23.

God's eternal power and divinity may be known in creation, Rom. i. 20; but He has revealed Himself in the person of Christ, the Son, the eternal Word. God has been pleased also to reveal Himself in His written word. His purposes, His ways, and what He has done for sinful man, all demand universal reverence, adoration, and worship.

**God forbid.** This is an unhappy expression, bringing in the name of God where it does not occur. In the O.T. it is *chali'lah*, 'far be it.' Gen. xlv. 7, 17, &c. In the N.T. *μη γένοιτο*, 'let it not be.' Rom. iii. 4, 6, 31, &c.

**God speed.** The word is *χαίρω*, 'to rejoice, to be glad:' hence do not 'greet' one who brings not true doctrine; say not to him 'Hail,' as in Luke i. 28; 2 John 10, 11.

**Gods, Goddess.** See IDOLATRY.

**Godhead.** 1. *θεός*, that which is 'divine:' it is not like gold, silver, or stone, &c. Acts xvii. 29. The word is translated 'divine' in 2 Pe. i. 3, 4. 2. *θεϊότης*, that which is characteristic of God, namely, 'divinity.' Rom. i. 20. 3. *θεότης*, Deity or Godhead; in Christ 'dwells all the fulness of the Godhead bodily.' Col. ii. 9.

**Godliness.** 1. *θεοσέβεια*, 'worship or reverence of God,' 'reverential fear of God.' 1 Ti. ii. 10. The same word is used in the LXX for 'the fear of God' in Gen. xx. 11, and for 'the fear of the Lord' in Job xxviii. 28. 2. *εὐσέβεια*, from 'to worship well,' hence piety towards God. The word 'piety' seems to suit all the passages where the Greek word occurs. Acts iii. 12; 1 Ti. ii. 2; iii. 16; iv. 7, 8; vi. 3, 5, 6, 11; 2 Ti. iii. 5; Tit. i. 1; 2 Pe. i. 3, 6, 7; iii. 11.

**Gog.** Son of Shemaiah, a Reubenite. 1 Ch. v. 4.

**Gog and Magog.** Gog is a symbolical name for the powerful and proud chief of the vast hordes of Scythia and Tartary. Magog, the son of Japheth (Gen. x. 2), whose descendants spread over the vast steppes in the north, after whom the land is here called. Eze. xxxviii. 2 should read "Son of man, set thy face against Gog, the land of Magog, the prince of Rosh, Meshech, and Tubal." Gog is the prince of Rosh, Meshech and Tubal answering to Russia, Moscow or Muscovy, and Tobolsk: all now in the Russian empire. These, 'coming out of the north,'

'as a cloud to cover the land,' will attack Israel in the land of Palestine, but will be smitten by God. Eze. xxxviii. 2, 18; xxxix. 1, 6, 11. The valley where they will be buried will be called HAMON-GOG, the 'multitude of Gog,' chap. xxxix. 11, 15. The destruction of these hordes will cause the heathen to know the Lord, that is, the nations extern to the Antichristian Empire of the West.

In Rev. xx. 8 we also read of Gog and Magog attacking "the camp of the saints about, and the beloved city," Jerusalem; but this must not be confounded with the prophecy in Ezekiel, for here they come out of 'the four corners of the earth;' and the battles do not coincide as to time. In Ezekiel the attack is before Israel is finally settled in the land, as may be seen by the context; whereas in the Revelation it is after the thousand years of the millennium, and is followed by the final overthrow of God's enemies who are led on by Satan. There is doubtless an allusion to the names in Ezekiel; 'Gog and Magog,' being symbolical names, are employed to describe all the proud and powerful hordes of post-millennium times, whose number is 'as the sand of the sea,' and whom Satan will collect together from all quarters to attack the kingdom of the Lord Jesus as established on earth, only to be devoured by fire from heaven: for Satan, when loosed, will not be able to raise up an *empire* against the Lord.

**Go'lan.** Levitical city of Manasseh in Bashan, and a city of refuge. Deu. iv. 43; Jos. xx. 8; xxi. 27; 1 Ch. vi. 71. Identified by some with *Sahem el Jarlan*, 32° 48' N, 35° 56' E.

**Gold.** The well-known precious metal. It was discovered very early. Gen. ii. 11, 12. It was purified by fire. Pro. xvii. 3; Zec. xiii. 9: and we read of 'choice gold,' 'fine gold,' 'pure gold.' Precious things are compared with gold to shew their value. Ps. cxix. 72, 127. It was extensively used in the tabernacle and in the temple; some things being made of gold, and others being overlaid with it. For fabrics the gold was beaten into thin plates and cut into wires to be woven with the blue, the purple, and the fine twined linen. The heavenly Jerusalem is also described as of 'pure gold.' Rev. xxi. 18, 21. Being the most costly metal it is regarded as symbolical of what pertains to God, and as signifying divine righteousness. The Lord Jesus counselled the poor Laodiceans to buy of Him 'gold tried in the fire,' that they might be rich. Rev. iii. 18.

**Golden Candlestick.** See CANDLESTICK.

**Golden City.** "The golden city ceased," Isa. xiv. 4 is better translated, as in the margin, "the exactress of gold ceased!" Babylon, which had heaped up gold by its conquests, was overcome.

**Gol'gotha.** See CALVARY.

**Goli'ath.** The giant of Gath, who for forty days defied the armies of Israel. He was slain by David with a sling and a stone in the name of Jehovah. David cut off his head and carried it to Jerusalem. Goliath's sword was preserved and eventually restored to David. His height was six cubits and a span, about 8ft. 4in. by the shortest cubit. He was a type of Satan, too strong for any to conquer except the one in the power of Jehovah, David being a type of the Lord Jesus. 1 Sa. xvii. 4-23; xxi. 9. Goliath's *brother*, named Lahmi, also a giant, is evidently the one spoken of in 2 Sa. xxi. 19, compare 1 Ch. xx. 5.

**Go'mer.** 1. Eldest son of Japheth, and father of Ashkenaz, Riphath, and Togarmah. Gomer is supposed to be the progenitor of the early Cimmerians who occupied the Tauric Chersonese, of which the name of the *Crimea* is a relic. In the 7th century they devastated the western part of Asia Minor. Gen. x. 2, 3; 1 Ch. i. 5, 6; Eze. xxxviii. 6. 2. Daughter of Diblaim, and 'wife' of Hosea. Hos. i. 3.



**Gomor'rah, Gomor'ra.** One of the five cities of the plain, or Vale of Siddim, that revolted against Chedorlaomer, who attacked and carried away the people and the spoil. They were rescued by Abraham because Lot was among the captives. The wickedness of the cities being exceedingly great, they were, with the exception of the small city of Zoar, destroyed by fire and brimstone from heaven. Sodom is constantly associated with Gomorrah in the accounts of this destruction, and they are held up both in the O. T. and in the N. T. as a signal instance of God's direct action in judgment. Gen. xiv., xviii., xix.; 2 Pe. ii. 6; Jude 7. Yet, solemn and complete as was their destruction, the Lord said it would be more tolerable in the day of judgment for these cities than for those where His mighty works had been done, and which had rejected Him. Mat. x. 15.

It is not known where these cities were situated, except that they were near to the Dead Sea: at its north end is now considered to be most probable.

In Isa. i. 10 Israel had fallen so low that the prophet addresses them as 'ye rulers of Sodom,' 'ye people of Gomorrah,' and Jerusalem is 'spiritually called Sodom and Egypt' in Rev. xi. 8.

**Goodman.** 'Master of the house.' Pro. vii. 19; Mat. xx. 11; xxiv. 43; Mark xiv. 14; Luke xii. 39; xxii. 11.

**Gopher Wood.** The wood with which Noah built the Ark. For so large a vessel it must have been a strong wood, but 'gopher' is the Hebrew word and it is not known to what it refers. Gen. vi. 14.

**Go'shen.** 1. The part of Egypt in which the Israelites were located. It is often called 'the land of Goshen,' and is also termed 'the land of Rameses.' Pharaoh bade Joseph place his father and his brethren in the best of the land. It is generally supposed that Goshen was situated on the east of the ancient Delta of the Nile. Gen. xlv. 10; xlv. 28, 29, 34; xlvii. 1, 4, 6, 11, 27; L. 8; Exo. viii. 22; ix. 26. 2. Land or district in the southern part of Palestine. Jos. x. 41; xi. 16. Not identified. 3. Town in the highlands of Judah. Jos. xv. 51. Not identified.

**Gospel, The,** *εὐαγγέλιον*. 'Good news' or 'glad tidings.' Everything worthy of this title must come from God. It has not always had the same character. It was good news to Adam and Eve that the Seed of the woman should bruise the head of the serpent. Doubtless they believed it, for Eve said, when Cain was born, "I have gotten a man from the Lord." Gen. iii. 15; iv. 1. It was good news to Noah (when God made known that He was going to destroy all flesh) that he and his family should be saved in an ark, and that God would establish His covenant with him. Noah believed God, and was preserved. Heb. xi. 7. It was good news to Abraham, when called out by God to be blessed by Him, to be told that he should have a son in his old age; that his seed should possess the land, and that in his Seed should all the nations of the earth be blessed. Gal. iii. 8. Abraham believed God, and it was counted unto him for righteousness. Gen. xv. 6; Rom. iv. 3. It was good news to the Israelites, when slaves to Pharaoh, that God had come down to deliver them by the hand of Moses. They believed the good news, "they bowed their heads and worshipped." Exo. iv. 31. But this was only a part of the good news to Israel; they were not only to be brought out of Egypt; but to be brought into a "good land and a large, unto a land flowing with milk and honey." Here alas, many of them failed; though this 'gospel,' as it is called in the Epistle to the Hebrews, was preached to them, it did not profit them, because it was not mixed with faith in them: they "entered not in because of unbelief." Heb. iv. 2-6.

The "glad tidings of the kingdom" was prophesied of in the O. T. and

was preached by the Lord Jesus when on earth. Mat. iv. 23; Luke iv. 43, &c.; and will be preached in the future. Mat. xxiv. 14. Though this gospel was rejected by Israel at large, the Lord gathered around Him a little flock, who formed the nucleus of the church at Pentecost. Then Jesus Christ was preached and the forgiveness of sins through His death, "the gospel of the grace of God," and this was towards all mankind. Acts xx. 24.

To Paul was revealed "THE GOSPEL OF THE GLORY," that God has glorified Christ, and that His glory shines in the face of Him who put away the sins of believers. 2 Co. iv. 4; 1 Ti. i. 11. So peculiarly was this committed to Paul that he called it 'my gospel.' 2 Ti. ii. 8. It embraced more than salvation, great as that is, for he was desirous of making known "the mystery of the gospel," which separates believers from the first man of the earth, and associates them with Christ glorified in heaven.

In the future there will be glad tidings for Israel when God's time is come to bless them. The messengers will publish peace and salvation, and say to Zion, "Thy God reigneth." Isa. lii. 7. There will also be proclaimed THE EVERLASTING GOSPEL to the Gentiles, that which has been from the beginning, that the Seed of the woman should bruise the serpent's head. The testimony rendered by means of angelic power is, "Fear God, and give glory to him, for the hour of his judgment is come," with the injunction to worship the Creator. Rev. xiv. 6, 7.

**Gospels, The.** God having been pleased to give in His word four Gospels, it is manifest that He had a design and purpose in doing so, which it is well to endeavour to discover. If it is accepted that God is really the author of them all, it at once sweeps away all questions of anterior documents, from which one evangelist selected certain events, and another chose events somewhat different; and also the unworthy hypothesis that after the first, each writer had before him the gospel or gospels that had been previously written, and then sought to supply their deficiencies. Surely in all such thoughts God is forgotten.

It is surprising that the mass of modern commentators do not see any *design* in the differences in the gospels, and that each gospel has its own peculiar *characteristics*. As early as Irenæus (A.D. 120-200) this was seen: he compared them with the four cherubim in the Revelation; and in several of the old books a *man* is portrayed with Matthew; a *lion* with Mark; an *ox* with Luke; and an *eagle* with John. Why they were put in this order is not easy to see, for in the Revelation the lion is mentioned first, and the calf second; though the above is the order of the faces in Ezekiel. The distinctions may be seen in many instances.

**MATTHEW.** The gospel opens with "The book of the generation of Jesus Christ, the Son of David, the son of Abraham." And the genealogy goes no further than Abraham, whereas in Luke it ascends to Adam, agreeing with the scope of that gospel. In Matthew there are many more quotations from the O. T. than in either of the others. All proving that this gospel was a testimony to Jesus as the true Messiah for Israel. Here the Magi come and inquire for "the king of the Jews." On His entry into Jerusalem He was hailed with "Hosanna to the son of David," which is not found in the other gospels: with many other designed differences. The ascension is not recorded: the record ends with the Lord in resurrection power on the earth, agreeing with the fact that the kingdom for Israel will be established on earth in the power of Him who is risen. In pointing out the characteristic features of this gospel, which represents Christ as the Messiah and Son of David, it is not meant that other characters of the Lord are not there in a subordinate degree.

Indeed in this gospel the Person of the Lord is very prominent, for every promise depends on the truth and glory of His Person.

MARK. The opening words shew that it is the Gospel rather than the history of Jesus Christ, Son of God, which gives character to this gospel. It opens with a short preface to prepare the way for the introduction of the gospel of the kingdom of God, quoting part of Mal. iii. 1 and Isa. xl. 3. Various details shew that Christ is the faithful servant of this gospel: for instance, the word *εὐθὺς*, translated 'immediately,' 'straightway,' 'forthwith,' &c., occurs forty-two times: immediately one thing had been accomplished something else was to be done; and in Mark alone we read that they had no leisure to eat! The principles of the kingdom are not given here, nor the woes denounced, as in Matthew. In the passage "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father:" the words 'neither the Son' occur in this gospel only, agreeing with the passage that "the *servant* knoweth not what his lord doeth." As Son of God of course He knew all things. In Mark the Lord does not address God as His Father except in the agony in the garden, when His path of service was ended; nor do His disciples ever address him as 'Lord.' Surely all these things, and other differences that could be named, shew the character of the gospel to be the Lord Jesus as the divine Servant.

LUKE. In this gospel Jesus is presented as Son of man: as observed above, His genealogy is traced to Adam. The early incidents of His life are here stated, being subject to His parents, &c. In the quotation from Isa. xl. 3-5, Matthew stops at the words "make his paths straight;" but Luke continues the quotation to "*all flesh* shall see the salvation of God." So also when the Lord sends out His apostles to preach, in Matthew He charges them, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not;" but in Luke these words are omitted. The Lord is here the Son of man *for man*. In this gospel only we have the parable of the good Samaritan, teaching that grace does not ask the question, "who is my neighbour?" for all men are neighbours; and here only we get the parable of the lost sheep, the lost piece of money, and the prodigal son: it is God seeking *the lost*. All this agrees with Christ being the Son of man, seeking the blessing of man: cf. Luke ii. 14.

JOHN. The remarkable opening of this gospel gives its character. "The Word was with God, and the Word was God;" and near its close the object of its being written is stated to be that men might believe that Jesus is the Christ, the Son of God. There is no genealogy in John: in the *beginning* He was with God, and the world was made by Him. In this gospel the raising of Lazarus is recorded, and the Lord declares Himself to be 'the resurrection and the life.' Here alone is omitted the agony in the garden; and when they came to arrest Him, they all went backward and fell to the ground. In these and many other passages in this gospel we see the characteristic presentation of Jesus as the Son of God; though from the fifth chapter onwards, His perfect dependence upon the Father is fully presented.

Thus in the four gospels we have, as it were, four divine portraits of the Lord Jesus in the characters above named. It spoils their divine perfection if it is attempted to make them into one, often called a 'harmony.' Let them stand in their integrity as drawn by the finger of God; admire their differences, and the Lord revealed therein will be the better learnt. Each of the gospels is further considered under its respective name.

The distinctive features of the gospels may be further studied by observing the frequency of certain Greek words in each.



				MATT. MARK. LUKE. JOHN.			
Believe, to	-	-	πιστεύω	-	11	15	9 100
End of the world (age)	-	-		-	5	—	—
Father, The	-	-	πατήρ	-	44	5	17 122
Glory, glorify	-	-	δόξα, δοξάζω	-	12	4	22 42
Immediately	-	-	εὐθέως, εὐθύς	-	18	42	8 7
Kingdom of God	-	-		-	5	15	33 2
Kingdom of the Heavens	-	-		-	32	—	—
Know, to	-	-	γινώσκω	-	20	13	23 54
Life	-	-	ζωή	-	7	4	6 36
Light	-	-	φῶς	-	7	1	6 23
Love	-	-	ἀγαπάω, ἀγάπη	-	9	5	14 44
Love	-	-	φιλέω	-	4	—	1 13
Parable	-	-	παραβολή	-	17	13	18 —
People	-	-	λαός	-	15	3	36 3
Power	-	-	δύναμις	-	13	10	15 —
Preach, to	-	-	κηρύσσω	-	9	14	9 —
Preach (the gospel), to	-	-	εὐαγγελίζω	-	1	—	10 —
Scribe	-	-	γραμματεὺς	-	24	22	15 1
True	-	-	ἀληθής	-	1	1	— 12
True	-	-	ἀληθινός	-	—	—	1 8
Truly	-	-	ἀληθῶς	-	3	2	3 10
Truth	-	-	ἀλήθεια	-	1	3	3 25
Witness	-	-	μαρτυρέω, μαρτυρία	-	1	3	3 47
Woe	-	-	οὐαί	-	13	2	14 —
Works	-	-	ἔργον	-	5	2	2 27
World	-	-	κόσμος	-	9	3	3 79

For the Chronology of the Gospel History see NEW TESTAMENT.

**Gourd, qiqayon.** This was some gourd of rapid growth that afforded Jonah needed shelter. Jon. iv. 6–10. The margin of the R. V. calls it the *Palma Christi*. Others identify it with the *Lagenaria vulgaris*, which is often seen in Palestine as affording shelter. It grows rapidly, but rapidly withers, as by the gnawing of its bark by a snail, &c. Its fruit, emptied of seeds, is used for bottles.

**Gourd, Wild, paqquoth.** In a time of dearth a lap-full of gourds from a wild vine was gathered to provide a meal for Elisha and the sons of the prophets. 2 Ki. iv. 39. Some suppose this to have been the wild cucumber, the leaves of which resemble those of the vine, but have a bitter poisonous taste. Others think the poisonous Colocynth, the *Colocynthis agri*, to be referred to. The ancient versions support this. A kindred word is translated 'knops' in 1 Ki. vi. 18 ('gourds,' *margin*), as ornaments in the temple, for which the fruit of the Colocynth would be a graceful model.

**Governor.** There are ten Hebrew words thus translated, signifying any ruler, captain, viceroy, &c., that was set over the people. The term is also so used in the N. T. except the following: 1. ἐθνάρχης, 'governor of a nation,' an *ethnarch*, as the ruler of Damascus was called. 2 Co. xi. 32. 2. εὐθύνων, 'one who directs, guides,' used of the steersman of a ship.' Jas. iii. 4. 3. ἡγεμὼν, the *procurator* of Judæa. Mat. xxvii. 2; Luke xx. 20, &c. 4. οἰκονόμος, 'manager of a house, steward.' Gal. iv. 2.

**Governor of the Feast.** The word is ἀρχιτρίκλινος, *lit.* 'head of three couches.' Three couches were set round the dining table, leaving the fourth side for the access of the servants: hence the president or ruler of a feast. John ii. 8, 9.

**Go'zan.** Region in Mesopotamia, to which some of the Israelites were carried captive. The 'river Gozan' may signify the river at Gozan, and this is identified by most with the river Habor, now *Khabour*. A district about 37° N, 41° E. 2 Ki. xvii. 6; xviii. 11; xix. 12; 1 Ch. v. 26; Isa. xxxvii. 12.

**Grace, chen, χάρις.** The favour and graciousness shewn by God to guilty man. It stands in contrast to law, John i. 17; Gal. v. 4; also to works

and to desert or reward, Rom. iv. 4; xi. 6: 'by grace ye are saved.' Eph. ii. 5, 8. The grace of God is vouchsafed to the saints all along the way: we find nearly all the Epistles commence and end with the invocation of grace on the churches: whereas when individuals are addressed MERCY is added. 1 Ti. i. 2; 2 Ti. i. 2; Tit. i. 4; 2 John 3. The different aspects of grace and mercy have been thus set forth: "Grace refers more to the source and character of the sentiment; mercy to the state of the person who is its object. Grace may give me glory; mercy contemplates some need in me. Mercy is great in the greatness of the need; grace in the thought of the person exercising it."

**Graft, To.** The reference to the grafting of trees in Romans xi. shews that the system was then practised. It speaks of Gentiles, the wild olive branches, being grafted into the good olive tree; and this is said to be 'contrary to nature.' Gentiles have now been grafted into the tree of witness on earth, and of promise; but by-and-by the natural branches, Israel, will again be grafted into 'their own olive tree.' It does not refer to individual salvation. Rom. xi. 17-24.

**Grapes.** See VINE.

**Grass.** This word is often used in scripture for any kind of small herb or fodder. It is frequently referred to metaphorically to represent human frailty. "Surely the people is grass: the grass withereth, the flower fadeth." Isa. xl. 7, 8. It is growing one day, and the next it is cast into the oven as fuel. Mat. vi. 30.

**Grasshopper.** This insect cannot be distinguished from the locust. See LOCUST.

**Grate.** Anything twisted or woven. It refers to the 'grating' made of brass that formed part of the brazen altar. Exo. xxvii. 4; xxxv. 16; xxxviii. 4, 5, 30; xxxix. 39.

**Grave.** The principal words are 1. *qeber*, *qeburah*, *τάφος*, from 'to bury,' and hence any description of burying place, as Gen. xxxv. 20; L. 5; Mat. xxiii. 29, &c. They are often translated SEPULCHRE. Gen. xxiii. 6; Deu. xxxiv. 6; Mat. xxiii. 27. 2. *sheol*, *ᾗδης*, the place of departed spirits. Gen. xxxvii. 35; Psa. vi. 5; Hos. xiii. 14; 1 Co. xv. 55, &c. See HELL. 3. *μνημα*, *μνημεῖον*, from 'to remember,' hence a memorial tomb or monument. Mat. xxvii. 52, 53, &c. It is often translated SEPULCHRE, as in John xx. 1-11; and TOMB, as in Mat. viii. 28, &c.

The graves were of various descriptions: some were simply holes dug in the ground and at times covered over with one or more large stones, over which men might walk unawares. Luke xi. 44. Some were hewn in the rock, and a single stone placed or rolled against the mouth; the tomb of Lazarus and that of Joseph in which 'the body of Jesus was laid' being of this description. Other sepulchres or tombs were said to be *built*; an ornamental structure being erected over the place where the body was laid, similar to those found in nearly all modern cemeteries. Mat. xxiii. 29.

In places, and especially near Jerusalem, there are long passages, with holes cut in the sides in which the bodies were placed; and by continuing these passages such tombs could be enlarged to any extent. We read in the O.T. of the TOMBS OF THE KINGS. Those now bearing this name may be seen marked on maps to the north of Jerusalem; and others called the TOMBS OF THE PROPHETS are placed on the mount of Olives. These of course may not be those referred to in scripture.

Natural caves were also used as graves, as the cave of Machpelah. Gen. xxiii. 3-20. In Luke viii. 27 we read of a demoniac who lived in the 'tombs:' these were doubtless natural caves.

The Lord compared the hypocritical scribes and Pharisees to *whited*

sepulchres, the outward beauty of which stood in strong contrast to the dead men's bones and uncleanness within. There is a tradition that the sepulchres were white-washed once every year, that they might be readily seen and avoided. The hour comes when all that are in the graves shall hear His voice and come forth, some to the resurrection of life, and others to the resurrection of judgment. John v. 28, 29.

**Grave, To.** See ENGRAVING.

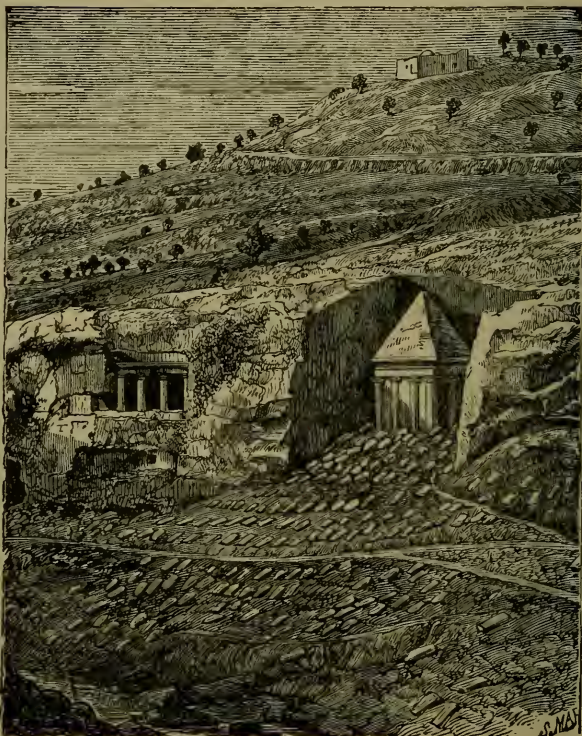
#### **Graven Image.**

Images were of two descriptions: they were cut or hewn out of a block of stone, and fashioned into some likeness.

Dagon, the god of the Philistines, had face, head, and hands, being, as is supposed, half fish and half man. 1 Sa. v. 3, 4. The gods made of a tree were also doubtless wrought, at least rudely, in the form of some living or imaginary creature. But there were also **MOLTEN IMAGES**, as the golden calf, which was first cast and then shaped more exactly with the graving tool. Exo. xxxii. 4: cf. Acts xvii. 29. Yet Israel had been expressly forbidden to make 'any graven image' to bow down to or to worship. Exo. xx. 4, 5. The Gentile also, led on by Satan, made his own god, and worshipped it, turning his eyes away from God's 'eternal power and divinity' which are manifest in His works. Rom. i. 20-23.

**Greaves.** SEE ARMOUR.

**Gre'cia, Greece.** The Hebrew of Greece is *Yavan*, which naturally associates it with Javan the son of Japheth. Gen. x. 2, 4; 1 Ch. i. 5, 7. In Isa. lxvi. 19 the country inhabited by his descendants is also called Javan, which is mentioned as a place whose merchants traded with Tyre. Eze. xxvii. 13, 19. See **JAVAN**. The same word is translated 'Grecia' in Daniel and 'Greece' in Zechariah. It is the well-known country bearing that name in the S.E. corner of Europe, but the name did not always apply to the same extent of territory. It did not anciently include Macedonia, nor does the modern kingdom. Greece is referred to in Daniel as the seat of the third great Gentile empire, of which Alexander the Great was the head, though he was a Macedonian; but he conquered Greece, and the empire he established bears that name. Dan. viii. 21; x. 20; xi. 2.



**TOMBS IN THE VALLEY OF JEHOSEPHAT.**



THE GRECIAN EMPIRE is called 'a kingdom of brass,' as *inferior* to the Babylonian and the Persian. Dan. ii. 39. It was not inferior as to its extent. Of it was said, "it shall bear rule over all the earth;" but as an empire it was not consolidated, and scarcely had any capital. An army had to be left in Greece under Antipater to preserve peace. On the death of Alexander the empire was not conquered by others, but fell to pieces of itself.

The empire is further compared to a leopard, with four wings, marking its rapid conquests. It had four heads, answering to its being divided into four kingdoms, before Rome became supreme. Dan. vii. 6. Again it is compared to a he-goat that touched not the ground, also marking the speed of its progress. It was very great, and when very strong its great horn was broken. "The rough goat is the king of Grecia: and the great horn that is between his eyes is the first king." Dan. viii. 6, 8, 21. See ALEXANDER THE GREAT. In Zec. ix. 13 Greece is mentioned as one of the nations to be subdued by Israel when Jehovah again fights for them. It was visited by Paul under the names of Macedonia, Achaia, and Greece. Acts xvi. 9-12: xviii. 12; xix. 21; xx. 2.

**Grecians.** 1. *Sons of Javanim*, Greeks. The children of Israel had been sold to them by Tyre and Sidon. Joel iii. 6. 2. *Ἑλληνιστής*, Hellenists. Greek-speaking Jews, not to be confounded with Gentile Greeks. They stand in contrast to the Hebrews in Acts vi. 1. Paul disputed with them at Jerusalem. Chap. ix. 29. The gospel was preached to them at Antioch, chap. xi. 20; but in this last passage many MSS read 'Greeks.'

**Greek**, *Ἕλλην*. A native of Greece. For their origin, and reference to them in the O. T., see GRECIA and GRECIANS. In the N. T. we read that some came to Jerusalem to worship and desired to see Jesus; but He was then just about to be offered up. John xii. 20-24. The Greeks were an intellectual people and naturally sought after wisdom; and Christ *crucified* was unto them foolishness. How could they naturally think of having faith in a man crucified with malefactors? But to the called ones Christ became the power and wisdom of God. 1 Co. i. 22-24. In Paul's evangelising among them 'great multitudes' believed, and lost their proud nationality in Christ. Acts xiv. 1; xvii. 4; Gal. iii. 28; Col. iii. 11.

**Greek Language.** God so ordained it that by the rise of the Greek empire this language was spread over Asia Minor, Syria, Egypt, and countries adjacent, and it is a language still understood by the learned of all nations. It is acknowledged to be a remarkably flexible language, capable of forming new theological terms with delicate shades of meaning, and of expressing ideas with precision. It was therefore, on all accounts, the most suitable language in which to make known the gospel of God, and the truths needed for the building up of the saints. Not only was the New Testament written in Greek, but the O. T. was also translated into the same language, and that version was quoted by both the Lord and His apostles. The chief captain at Jerusalem, though a Roman, asked Paul if he could speak Greek, supposing him to be an Egyptian. Acts xxi. 37. The inscription placed over the Lord at His crucifixion was written in Greek as well as in Hebrew and Latin: all the world must be informed who it was that hung upon that cross. Luke xxiii. 38; John xix. 20. The name and character of the angel of the bottomless pit was also proclaimed in Hebrew and Greek. Rev. ix. 11.

**Greyhound.** This is literally 'girt in the loins,' and reads in the margin 'horse.' Pro. xxx. 31. It probably refers to a girded warhorse as something that 'goes well,' and is comely or stately in its going.

**Grisled.** Grey colour, or mixed with grey. Gen. xxxi. 10; Zec. vi. 3, 6.

**Grove.** 1. *eshel*, a tamarisk, or perhaps any large tree. Abraham planted a memorial tree in Beer-sheba, and called there on the name of Jehovah. Gen. xxi. 33. The same word is translated 'tree' in the A. V. in 1 Sa. xxii. 6 ('grove' in *margin*) and chap. xxxi. 13. 2. *asherah*, *asherath*. The word 'grove' naturally suggests a row of trees, but that this cannot be the meaning is evident from groves being set up 'under every green tree.' 1 Ki. xiv. 23; 2 Ki. xvii. 10. Manasseh set a graven image of the grove that he had made in the temple, which Josiah removed, burnt, and ground to powder. 2 Ki. xxi. 7; xxiii. 6. This was doubtless made of metal, but the groves were of wood, as we learn from their being cut down, and burnt. Jud. vi. 25, 26; 2 Ki. xxiii. 14, 15. One passage speaks of groves being *planted*, Deu. xvi. 21; another, of their being *made*, and another, of their being *built*. 1 Ki. xiv. 15, 23. They are constantly associated with idols and images, and Jud. iii. 7 speaks of their being *served* along with Baalim.

On the whole it seems most probable that they were wooden symbols of a goddess, in the form of images or pillars, or mere stems of trees inserted in the earth. In 2 Ki. xxiii. 7 we read that women wove 'hangings' for the groves, but these were literally 'houses' or 'tents,' which implies that they enclosed the groves, probably for impure purposes, for immorality was almost constantly associated with idolatry. Kalisch and others suppose that the name *Asherah* has reference to the Syrian goddess Astarte, and it is so translated by the LXX in 2 Ch. xv. 16. Fürst refers it to the Phœnician nature-god. The many references to the idols, images, and groves shew how far Israel had departed from the living God and fallen into idolatry.

**Guard.** 1. *mishmaath*, from 'obedience,' a body-guard. 2 Sa. xxiii. 23; 1 Ch. xi. 25. 2. *mishmar*, a place where watch was kept. Neh. iv. 22, 23; Eze. xxxviii. 7. 3. *ruts*, 'to run,' runners, state couriers, who published edicts in the provinces, some of which would always be with the king. 1 Ki. xiv. 27, 28; 2 Ki. x. 25; xi. 4-19; 2 Ch. xii. 10, 11. 4. *tabbach*, slaughterer, executioner, attached to the body-guard of the king. Gen. xxxvii. 36; Dan. ii. 14. This Hebrew word occurs in every other passage where the word 'guard' occurs.

**Gudgo'dah.** One of the stations of the Israelites in the wilderness. Deu. x. 7. Probably the same as HOR-HAGIDGAD in Num. xxxiii. 32, 33.

**Guest-chamber.** It is recorded that in Jerusalem at the time of the feasts, when so many persons came from distant places, those living in the city who were able, gave up a room for the use of any that came to worship, hence the term 'guest-chamber.' The disciples found such a room ready furnished and prepared, where the Lord kept the last Pass-over with His disciples. Mark xiv. 14; Luke xxii. 11.

**Gu'ni.** 1. Son of Naphtali, whose descendants were called GUNITES. Gen. xlvi. 24; Num. xxvi. 48; 1 Ch. vii. 13. 2. Father of Abdiel, a chief man of Gad. 1 Ch. v. 15.

**Gunites.** Descendants of Guni No. 1. Num. xxvi. 48.

**Gur.** At the ascent or 'going up to Gur' Ahaziah was slain in his chariot. 2 Ki. ix. 27. Not identified.

**Gur-ba'al.** Place in which, at the time of Uzziah, Arabians dwelt, against whom God helped him. 2 Ch. xxvi. 7.

**Gutter.** 1. *tsinnor*, 'waterspout or watercourse,' spoken of by David in reference to the attack upon the stronghold of the Jebusites in Jerusalem. 2 Sa. v. 8. 2. *rahat*, water-trough for cattle. Gen. xxx. 38, 41.

## H

**Ha, Ha.** The war-horse answers the trumpet with Ha, Ha: he is ready. Job xxxix. 25. The same Hebrew word is translated אַח, אַחָא, *q.v.*

**Haahashta'ri.** Son of Ashur of the tribe of Judah. 1 Ch. iv. 6.

**Habai'ah.** Ancestor of some priests who returned from exile. They could not prove their genealogy, and were put from the priesthood. Ezra ii. 61; Neh. vii. 63.

**Habakkuk.** Nothing is said of the prophet's ancestors, nor as to when he prophesied. He is generally placed in the time of Josiah or a little later: it was before the captivity of Judah, for that is foretold.

Chapter I. The prophet exhibits the exercise of a heart full of sympathy towards the people of God. The evil among them greatly distressed him, and he cried mightily unto God. In verses 5-11 is God's answer. He will raise up the Chaldeans, a "bitter and hasty nation," to punish them. The character and violence of the Chaldeans are described.

In the verses from chap. i. 12 to chap. ii. 1, the prophet pleads with God not to be unmindful that the Chaldeans were worse than Judah. He will watch for God's answer.

In chapter II. 2-20 is God's reply. The prophet was told to write the vision so plainly that he who read it might run. The vision was for an appointed time, but it hastened to the end. The restless, grasping pride of the Chaldeans God would in due time judge; but meanwhile "the just shall live by his faith." The rapacity of the Babylonian is spoken of, and then *woes* are pronounced against the oppressor, for his covetousness, his blood-shedding, his debauchery, and his idolatry.

In contrast to all this the announcement is made that "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the [bed of the] sea." This looks forward to the millennium, passing over the partial return of the people in the books of Ezra and Nehemiah. The prophet is assured that "The Lord is in his holy temple: let all the earth keep silence before him." Judgment on the Gentile rulers of God's people will, at the time of the end, immediately precede and lead to the kingdom.

Chapter III. is a prayer of the prophet. 'Upon *Shigionoth*,' reads in the margin "according to variable songs or tunes," which signification seems confirmed by the subscription, "To the chief singer on stringed instruments." The prophet realises the presence of God while he reviews His past dealings against Israel's enemies, and sees in them the pledge of the future salvation. At the close, while faith has to *wait* for the blessing, he rejoices in God, saying, "I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places."

**Habazini'ah.** Ancestor of Jaazaniah, chief of the Rechabites in the time of Jeremiah. Jer. xxxv. 3.

**Habergeon.** See ARMOUR.

**Ha'bor.** An affluent of the Euphrates, joining that river about 35° N. It marks one of the districts to which the Israelites were carried captive. 2 Ki. xvii. 6; xviii. 11; 1 Ch. v. 26. It is now called *Khabour*. The name of the Habor has been found on some of the ancient Assyrian monuments. In ancient histories it has borne the names of Aborrhas, Aburas, Abora, and Chaboras, &c.

**Hachali'ah.** Father of Nehemiah. Neh. i. 1; x. 1.



**Hach'ilah.** Hill near Ziph in Judah, described as being 'before' or 'on the south of' Jeshimon. David resorted there when pursued by Saul, and there David spared Saul when he was in his power. 1 Sa. xxiii. 19; xxvi. 1, 3. Identified by some with *Dahret el Kolah*, 31° 28' N, 35° 13' E.

**Hach'moni.** Father of Jehiel, a companion of David's sons. 1 Ch. xxvii. 32. In chap. xi. 11 the same Hebrew word is translated 'Hachmonite.'

**Hach'monite.** Designation of Jashobeam, 1 Ch. xi. 11, or he was 'the son of Hachmoni.' Supposed to be the same as the TACHMONITE in 2 Sa. xxiii. 8 (see *margin*), the chief of David's valiant men. See ADINO.

**Hadad'.** 1. Son of Bedad and king of Edom. Gen. xxxvi. 35, 36; 1 Ch. i. 46, 47. 2. An Edomite of the royal family. When a child he was carried into Egypt: Pharaoh eventually gave him his sister-in-law as wife. On the death of David he returned to his own country, and, being stirred up by God, was an enemy and did mischief to Solomon. 1 Ki. xi. 14-22. 3. Son of Ishmael. 1 Ch. i. 30. Called HADAR in Gen. xxv. 15. 4. King of Edom who succeeded Baal-hanan. 1 Ch. i. 50, 51. Called HADAR in Gen. xxxvi. 39. Apparently 'Hadad' was a title of the kings of Edom rather than a name.

**Hadade'zer.** Son of Rehob, Syrian king of Zobah. He was defeated by David with great loss, and driven across the Euphrates. David took much spoil and the shields of gold he dedicated to the Lord. Hadadezer was also again totally defeated by David. 2 Sa. viii. 3-12; 1 Ki. xi. 23. Called HADAREZER in 2 Sa. x. 16, 19; 1 Ch. xviii. 3-10; xix. 16-19.

**Hadadrim'mon.** Place in the valley of Megiddo where there had been great mourning. It is quoted as an illustration of the great mourning there will be at Jerusalem when the sin of Judah is brought home to their conscience for having demanded the death of their Messiah. Zec. xii. 11. The allusion is considered to be the occasion when Josiah was smitten in that same valley, though the histories do not speak of any mourning there. 2 Ki. xxiii. 29; 2 Ch. xxxv. 22, 23. It is identified with *Rummaneh*, 32° 32' N, 35° 12' E.

**Had'ar.** See HADAD.

**Hadare'zer.** See HADAREZER.

**Hada'shah.** City in the lowlands of Judah. Jos. xv. 37. Identified by some with *Ebdis* or *Eddis*, 31° 41' N, 34° 42' E.

**Hadas'sah.** Another name for Esther. Est. ii. 7.

**Hadat'tah.** City in the south of Judah. Jos. xv. 25. See HAZOR-HADATTAH.

**Hades.** See HELL.

**Ha'did.** Town near Lod and Ono. Ezra ii. 33; Neh. vii. 37; xi. 34. Identified with *Haditheh*, 31° 58' N, 34° 57' E.

**Had'lai.** Father of Amasa, a chief of the Ephraimites. 2 Ch. xxviii. 12.

**Hado'ram.** 1. Son of Joktan, of the family of Shem. Gen. x. 27; 1 Ch. i. 21. 2. Son of Tou or Toi king of Hamath: he was sent to congratulate David on his victory over Hadarezer. 1 Ch. xviii. 10. The same as JORAM in 2 Sa. viii. 10. 3. Chief officer over the tribute in the days of Solomon. He lost his life at the division of the kingdom. 2 Ch. x. 18. Apparently the same as ADORAM in 2 Sa. xx. 24, and ADONIRAM in 1 Ki. iv. 6.

**Ha'drach.** District in Syria. Zec. ix. 1. Not identified. It is supposed to be found on the Assyrian monuments in the names *Hatarakka*, and *Hatarika*, where it is associated with Damascus and Hamath, as in Zechariah.

**Haft.** The 'handle,' as of a dagger. Jud. iii. 22.

**Ha'gab.** Ancestor of some Nethinim who returned from exile. Ezra ii. 46.

**Haga'ba, Haga'bah.** Ancestor of some Nethinim who returned from exile. Ezra ii. 45; Neh. vii. 48.

**Ha'gar.** Sarah's Egyptian handmaid, given to Abraham, and the mother of Ishmael. When she had conceived, her mistress was despised in her eyes, and on being harshly dealt with, she absconded; but the angel of the Lord bade her return. He would multiply her seed exceedingly. She called His name "Thou God seest me." Fifteen years later, at the feast made by Abraham on the occasion of the weaning of Isaac, Ishmael was seen to mock, and Sarah besought Abraham to cast out Hagar and her son; being instructed by God he did so. Still God protected her and her son, and saved him when she thought he was about to die. Gen. xvi. 1-16; xxi. 9-20; xxv. 12.

An allegory is drawn from the above history in Gal. iv. 24-31. Hagar (AGAR) answers to the covenant of law and to Jerusalem then in bondage; and Sarah to the covenant of promise and to Jerusalem above, which is free. The conclusion as to the believer is, "so then, brethren, we are not the children of the bondwoman, but of the free." The Christian is not under the law nor in the flesh; but is free, under grace. Being the seed of Abraham according to promise, that is, being 'of Christ,' or 'Christ's,' the gospel and new covenant blessings have come to believers through Him, and they are reckoned as of God's city, Jerusalem above, that is free. The *church* is of God's eternal counsel, heavenly, and is never in scripture called a mother.

**Hagare'nes, Hagari'tes.** People in Arabia on whom the two and a half tribes made war. The great spoil captured shews that they were a wealthy tribe. 1 Ch. v. 10, 19-22; Psa. lxxxiii. 6. The origin of the name, and where they abode, is not known. In the above Psalm they are distinguished from the Ishmaelites.

**Hag'erite.** Designation of Jaziz, whom David set over his flocks. 1 Ch. xxvii. 31. Probably the same as Hagarene.

**Hag'gai.** Scripture is silent as to the ancestors of this prophet. He stands as to date at the return from captivity, and his prophecy is mostly occupied with the house of the Lord, the temple at Jerusalem. About the year B.C. 535, by order of Cyrus, under God, the rebuilding of the temple had been begun; but in consequence of the opposition from without, and the Jews' lack of faith as to the purpose of God in restoring them to their land, the building was stayed. It had been lying for some fifteen years in that state when God caused Haggai to prophesy, and charge the Jews themselves with neglect of the house. God had been dealing with them in providence, withholding the fruits of the earth; but they understood it not, until the prophet bade them consider their ways. They had made excuses that the time had not yet come to build God's house; but they were building their own houses. The prophet bade them fetch wood and build the house, and God would take pleasure in it, though it might appear as nothing in their eyes.

Zerubbabel and Joshua at once responded, and the work was commenced with energy and *without permission* from the heathen authorities. When asked by whose permission they were building the house, they nobly said, "We are the servants of the God of heaven and earth." Letters were sent to Babylon by the governors of the land, and then God so ordered it that formal permission was given to continue the building. By comparing verses 1 and 15 of chap. i. it will be seen that in twenty-four days the work was resumed.

Chapter II. There was encouragement for them, and exhortations to

be strong: Jehovah was with them. They were reminded of their deliverance from Egypt, and the prophecy then goes on to the future, when God's purpose will be fully accomplished. God is going to shake the heavens and the earth: "the desire of all nations shall come"—doubtless referring to Christ in an objective sense. God will fill His house with glory. And then it is added (as it should read) "the latter glory of this house shall be greater than the former." There have now been three buildings, if the one restored by Herod be counted as one, and there will be another built by the Jews in unbelief; and another, as described by Ezekiel: yet all are designated 'this house,' as the first and second are called 'this house' in ver. 3: cf. Ezra v. 11. The latter glory will be when Christ, "the desire of all nations," shall come to it, and in that place He will give peace.

Verses 10 to 19 are a separate message from God, reminding the people how unclean they were, and every work of their hands; and how He had been dealing with them in discipline; yet they had not turned unto Him. But from the day of laying the foundation of Jehovah's temple He would bless them.

Verses 20 to 23 are still another message from God, and refer again to the future, when all nations will be shaken, and when God will take the true seed of David (here still called 'Zerubbabel my servant', a type of Christ as 'the prince of the house of David'), and make Him as a signet. In contrast to the faithless Coniah, or Jeconiah, king of Judah (as a signet plucked from God's right hand: cf. Jer. xxii. 24), Christ is the signet on God's right hand, to seal all His purposes touching the nations, and concerning His chosen people Israel.

**Hag'geri.** Father of Mibhar one of David's mighty men. 1 Ch. xi. 38

**Hag'gi.** Son of Gad and founder of the Haggites. Gen. xlv. 16; Num. xxvi. 15.

**Haggi'ah.** Son of Shimea, a descendant of Merari. 1 Ch. vi. 30.

**Hag'gites.** Descendants of Haggi. Num. xxvi. 15.

**Hag'gith.** One of the wives of David and the mother of Adonijah. 2 Sa. iii. 4; 1 Ki. i. 5, 11; ii. 13; 1 Ch. iii. 2.

**Hagiographa.** See BIBLE.

**Ha'i.** The same as AI, the translators having apparently included the article (ha) as part of the name in Gen. xii. 8; xiii. 3, but in these passages only.

**Hail.** Particles of ice falling from the clouds. Though hail is usually formed by natural causes not yet perhaps well understood, it is often referred to in scripture as one of the judgments of God. It formed one of the plagues in Egypt. Exo. ix. 18-34; Ps. lxxviii. 47, 48; cv. 32; and is at times connected with fire or lightning. God smote the Amalekites by 'great stones' from heaven. Jos. x. 11. The hail is called upon to praise Jehovah, because it fulfils His word. Ps. cxlviii. 8; Isa. xxviii. 2, 17; Hag. ii. 17. It will also form a notable part of the judgments of God in His future dealings with this guilty world. Rev. viii. 7; xi. 19; xvi. 21.

**Hair.** Given by God as an ornament and a protection for the head. The Israelites were not to "round the corners of their heads," doubtless in allusion to some heathen practice, one of which has been described as "cutting the hair in a ring away from the temples." Lev. xix. 27. Neither were they to make any baldness between their eyes for the dead. Deu. xiv. 1. Baldness should come as a judgment. Isa. xv. 2; Jer. ix. 26, *margin*; xlviii. 37.

Long hair is referred to in the N.T. as the natural covering of a woman, as owning her subjection to the man, and is a glory to her; but nature teaches that if a man have long hair, it is a shame to him. His



head must not thus be covered, for "he is the image and glory of God." 1 Co. xi. 6-15. "Hair as the hair of women" is a symbol of subjection to a head, and effeminacy. Rev. ix. 8.

**Hak'katan.** Father of Johanan whose descendants returned from exile. Ezra viii. 12.

**Hak'koz.** The chief of the seventh course of priests. 1 Ch. xxiv. 10. Some priests are alluded to as the descendants of Koz (the prefix being taken as the article) in Ezra ii. 61; Neh. iii. 4, 21; vii. 63. The R.V. has HAKKOZ in these passages.

**Haku'pha.** Ancestor of some Nethinim who returned from exile. Ezra ii. 51; Neh. vii. 53.

**Ha'lah.** District to which captive Israelites were carried. 2 Ki. xvii. 6; xviii. 11; 1 Ch. v. 26. In an Assyrian geographical list the name of *Halakhu* has been found, which corresponds with Halah, but its position is not well defined. The texts associate it with HAVOR, *q.v.*

**Ha'lak, Mount.** The southern limits of Joshua's conquests. Jos. xi. 17; xii. 7. Not identified.

**Hal'hul.** City in the highlands of Judah. Jos. xv. 58. Identified with *Hulhul*, 31° 35' N, 35° 6' E.

**Ha'li.** City on the boundary of Asher. Jos. xix. 25.

**Hallel.** This term, which signifies 'praise,' is used by the Jews in reference to certain of the Psalms. 1. *The Egyptian Hallel* embraces Psalms cxiii.-cxviii. It was so called because it was chanted in the temple while the Passover lambs, which were first enjoined in Egypt, were being slain. It was also chanted in private when the Passover was kept; and it is thought that the 'hymn' mentioned in Mat. xxvi. 30; Mark xiv. 26 refers to part of this Hallel. 2. *The Great Hallel.* This is so called because of including Psalm cxxxvi., in every verse of which is the response "His mercy endureth for ever." Maimonides says it includes Psalms cxviii.-cxxxvi. Others say it begins at Psalm cxx. or cxxxv. 4. It was recited on the first evening of the Passover, also on any special occasion.

**Hallelujah.** See ALLELUIA.

**Hallo'hesh.** One who sealed the covenant. Neh. x. 24.

**Halo'hesh.** Father of Shallum who helped to repair the wall of Jerusalem. Neh. iii. 12.

**Ham.** 1. One of Noah's three sons: he was father of Cush, Mizraim, Phut, and Canaan. Mizraim and Phut, in their descendants, were mainly connected with Egypt. Nothing personally is known of Ham except his disrespectful behaviour when his father was intoxicated, and which drew down the curse of Noah on Canaan. Gen. v. 32; vi. 10; ix. 18, 22; x. 1, 6, 20; 1 Ch. i. 4, 8. 2. The dwelling place of the above in Egypt was mostly designated 'the land of Ham.' Psa. lxxviii. 51; cv. 23, 27; cvi. 22. 3. A place somewhere on the east of the Dead Sea, where the Uzuzims dwelt who were smitten by Chedorlaomer. Gen. xiv. 5. 4. The Simeonites in searching for pasture for their flocks in the South came to a place where they of Ham had dwelt of old. 1 Ch. iv. 40. Some suppose these to have been a colony from Egypt; others judge them to have been Canaanitish nomads.

**Ha'man.** The chief minister of Ahasuerus in the time of Esther. He was called 'the Agagite,' which associated him with the Amalekites, a people that had attacked Israel maliciously. Perpetual warfare had been pronounced against them by Jehovah and this accounts for Mordecai's refusal to pay Haman reverence, which so wounded his pride and aroused his anger that he plotted to destroy not only Mordecai but all the Jews that were in the king's dominions. His offer of the immense sum of

10,000 talents of silver ought to have shewn the king that he had some sinister end in view. Lots were drawn to get a propitious day for their destruction. Not wishing however to wait for that distant day, he thought he would get rid of Mordecai at once by hanging him, and prepared a gallows for the purpose, intending in the morning to ask for his life. But God, who was watching over all, caused that the king on that very night should be reminded of Mordecai's services, which resulted in Haman being compelled to take his intended victim through the city on the king's horse, and proclaim *him* as the man whom the king delighted to honour. Then Esther pleaded for her life, and the salvation of her people, pointing out Haman as the one who had plotted their destruction; and he was hanged on the very gallows he had prepared for Mordecai: cf. Pro. xxvi. 27. The ten sons of Haman lost their lives also. Thus God watched over His people in their captivity and made the device of their enemy to fall upon his own head, as it will be with Satan. Est. iii.-ix.

**Hamath', Hemath.** District and a noted city in the north of Syria. We read of the HAMATHITE as early as Gen. x. 18. The district lay north of the Lebanon and the Anti-Lebanon, but perhaps extended southward, as the northern border of Israel is spoken of as 'the entering in of Hamath.' 1 Ki. viii. 65. Toi, king of Hamath, sent to congratulate David on his victory over Hadadezer. It was more than a hundred miles farther north than Dan, but it became tributary to Solomon and he built store cities there. 2 Ch. viii. 4. On the death of Solomon it appears to have gained its independence, for it was recovered by Jeroboam II. 2 Ki. xiv. 28. It afterwards fell into the hands of the Assyrians. Jer. lii. 9, 27.

Antiochus Epiphanes changed its name to Epiphaneia, which name appears on some maps. It is now called *Hamah*. The river Orontes runs through the city. It is so far removed from the path of ordinary travellers (35° 12' N, 36° 38' E) that it retains its ancient customs and pride, along with its poverty and fanaticism. The district is mentioned in the future division of the land. Eze. xlvii. 16, 17, 20; xlviii. 1; Amos vi. 14; Zec. ix. 2. In Amos vi. 2 it is called HAMATH THE GREAT.

**Hama'thite.** Inhabitant of Hamath. Gen. x. 18; 1 Ch. i. 16.

**Ha'math-zo'bah.** A city conquered by Solomon. 2 Ch. viii. 3. It can scarcely be the same as the Hamath which is mentioned in ver. 4. Probably Hamath was a province or city belonging to Zobah.

**Ham'math.** One of the fenced cities of Naphtali. Jos. xix. 35. Probably on the south of Tiberias, where there are hot springs (as its name implies). Now called *Hummam Ibrahim Basha*. The heat of the water rises from 132° to 140° Fahr. See HAMMON.

**Hammeda'tha.** An Agagite, father of Haman. Est. iii. 1, 10, &c.

**Hamme'lech.** Father of Jerahmeel and Malchiah, as in the A.V. The word is considered by some not to be a proper name, but to signify 'the king,' reading 'Jerahmeel, the king's son,' and 'Malchiah, the king's son,' Jer. xxxvi. 26; xxxviii. 6; as in the margin and the R.V.

**Hammole'keth.** Apparently the daughter of Machir. 1 Ch. vii. 18.

**Ham'mon.** 1. City of Asher. Jos. xix. 28. Identified by some with *Ain Hamul*, 33° 7' N, 35° 10' E. 2. City in Naphtali allotted to the Levites. 1 Ch. vi. 76. By comparing this list of Levitical cities with the one in Jos. xxi., Hammon appears to be the same as HAMMOTH-DOR (ver. 32); and this, by the similarity of the name, appears to be the same as HAMMATH in Jos. xix. 35.

**Ham'moth-dor.** See HAMMON.

**Hamo'nah.** Name of the place where the multitudes of Gog are to be buried after their destruction. This apparently will give the place its name, which signifies 'multitude.' Eze. xxxix. 16.

**Hamon' Gog.** See Gog.

**Hamor'.** Prince of the Hivites and father of Shechem, of whose family Jacob bought a piece of ground in which Joseph was buried. Gen. xxxiii. 19; Jos. xxiv. 32; Jud. ix. 28. He is called EMMOR in Acts vii. 16. He with Shechem and all the males of the city were slain with the sword by Simeon and Levi in vindication of their sister Dinah. Gen. xxxiv. 2-26.

**Ha'muel.** Son of Mishma, a Simeonite. 1 Ch. iv. 26.

**Ha'mul, Hamulites.** Son of Pharez, and his descendants. Gen. xlvi. 12; Num. xxvi. 21; 1 Ch. ii. 5.

**Hamu'tal.** Daughter of Jeremiah of Libnah, and wife of king Josiah. 2 Ki. xxiii. 31; xxiv. 18; Jer. lli. 1.

**Hanam'eel.** Son of Shallum, and cousin of Jeremiah the prophet, of whom, when Jerusalem was besieged by the Chaldeans, the prophet bought a field, as a token that Jehovah would surely fulfil His word that houses, fields, and vineyards would be possessed again in that land. Jer. xxxii. 7-15.

**Ha'nan.** 1. Son of Shashak, a Benjamite. 1 Ch. viii. 23. 2. Son of Azel, a Benjamite. 1 Ch. viii. 38; ix. 44. 3. Son of Maachah and one of David's mighty men. 1 Ch. xi. 43. 4. Ancestor of some Nethinim who returned from exile. Ezra ii. 46; Neh. vii. 49. 5, 6. Levites who returned from exile, one of whom sealed the covenant. Neh. viii. 7; x. 10. 7, 8. Two chiefs of the people who sealed the covenant. Neh. x. 22, 26. 9. Son of Zaccur and one of the 'treasurers.' (Apparently the four treasurers or store-keepers represented the priests, the scribes, the Levites, and the people.) Neh. xiii. 13. 10. One whose sons had a chamber in the house of the Lord. Jer. xxxv. 4.

**Hana'neel, Tower of.** Tower in the wall of Jerusalem between the sheep-gate and the fish-gate. Neh. iii. 1; xii. 39; Jer. xxxi. 38; Zec. xiv. 10. Its position is not identified.

**Hana'ni.** 1. Son of Heman: appointed to the service of song. 1 Ch. xxv. 4, 25. 2. Seer who rebuked Asa for relying on the king of Syria instead of upon the Lord God. 2 Ch. xvi. 7. 3. Father of Jehu the seer who testified against Baasha and Jehoshaphat. 1 Ki. xvi. 1, 7; 2 Ch. xix. 2; xx. 34. 4. Priest who had married a strange wife. Ezra x. 20. 5. Brother of Nehemiah, and governor of Jerusalem under him. Neh. i. 2; vii. 2. 6. Priest who assisted at the dedication of the wall of Jerusalem. Neh. xii. 36.

**Hanani'ah.** 1. Son of Heman: appointed to the service of song. 1 Ch. xxv. 4, 23. 2. A captain of king Uzziah's army. 2 Ch. xxvi. 11. 3. Father of Zedekiah a prince in the reign of Jehoiakim. Jer. xxxvi. 12. 4. Son of Azur and the false prophet who withstood Jeremiah. He prophesied that God would break the yoke of the king of Babylon within two years. Jeremiah denounced his prophecy as a lie: he should die within a year, which took place in the seventh month. Jer. xxviii. 5. Father of Shelemiah and grandfather of Irijah. Jer. xxxvii. 13. 6. Son of Shashak and a prince of the Benjamites. 1 Ch. viii. 24. 7. The Hebrew name of SHADRACH, a companion of Daniel. Dan. i. 6-19; ii. 17. 8. Son of Zerubbabel. 1 Ch. iii. 19, 21. This Hananiah is supposed to be the JOANNA of Luke iii. 27 in the genealogy of the Lord Jesus. 9. One who had married a strange wife. Ezra x. 28. 10, 11. Two who repaired the wall of Jerusalem. Neh. iii. 8, 30. 12. Ruler of the palace, who had charge over Jerusalem in the time of Nehemiah: he is described as a faithful man who feared God above many. Neh. vii. 2. 13. One who sealed the covenant. Neh. x. 23. 14. A priest of the family of Jeremiah. Neh. xii. 12. 15. Priest who assisted at the dedication of the wall of Jerusalem. Neh. xii. 41.



**Handbreadth.** See WEIGHTS AND MEASURES.

**Handkerchief.** Any small cloth. Acts xix. 12. The same is translated 'napkin' in Luke xix. 20; John xi. 44; xx. 7.

**Handmaid, Handmaiden.** These words often refer in scripture to a female slave, as applied to Hagar the Egyptian, Gen. xxv. 12; but were also used by women themselves as a term of humility, as when Hannah spake to Jehovah and to Eli, 1 Sa. i. 11, 16, 18; as Abigail to David, chap. xxv. 24-41; and by Mary and Elizabeth as handmaids of the Lord. Luke i. 38, 48.

**Hands, Laying on of.** This was very significant in the sacrifices of the O.T. At the consecration of Aaron and his sons, they laid their hands on the bullock for the sin offering, on the ram for the burnt offering, and on the ram of consecration, shewing identification of the offerers with the sacrifices. Lev. viii. 14, 18, 22. At the consecration of the Levites the children of Israel first laid their hands on the Levites, and the Levites laid their hands on the head of one bullock for a sin offering, and on another for a burnt offering, to make atonement for the Levites. Num. viii. 10-12. On the day of atonement Aaron laid his hands upon the head of the scapegoat, and confessed over it all the iniquities of the children of Israel, and it was sent away into the wilderness to signify the putting away of the sins confessed over the goat. Lev. xvi. 21.

There was also the laying on of hands as the induction to office, as Moses laid his hands on Joshua, and gave him a charge from the Lord as his successor. Num. xxvii. 23. The apostles also laid hands upon those that had been chosen to take charge of the poor, Acts vi. 6; and it is probable that in the appointment of elders, hands were laid upon them. Timothy was counselled not to 'lay hands suddenly' on any man. 1 Tim. v. 22. As a mark of commendation and fellowship hands were laid on Paul and Barnabas when sent forth on their missionary journey. Acts xiii. 3. A gift was imparted to Timothy with the laying on of Paul's hands, the elderhood being associated with the apostle in the act. 1 Ti. iv. 14; 2 Ti. i. 6. The Holy Spirit was also given with the laying on of the apostles' hands. Acts viii. 17; xix. 6. The sick were often cured with the laying on of hands. Mark vi. 5; Luke iv. 40; xiii. 13; Acts xxviii. 8. This apostolic action has been imitated in Christendom and much misused, great pretensions being made as to a status given and spiritual blessing imparted; whereas if it were regarded as a simple recognition and mark of fellowship in service it would be a scriptural act.

**Hanes.** City in Egypt to which the ambassadors of Israel were sent when they trusted in Egypt instead of in Jehovah. Isa. xxx. 4. It was for long identified with Tahpanhes on the eastern frontier, but is now supposed to be the ancient Heracleopolis Magna, identified with *Ahnas el Medeeneh*, about seventy miles S.W. of Cairo.

**Hanging.** See PUNISHMENTS.

**Han'iel.** Son of Ulla, and prince of the tribe of Asher. 1 Ch. vii. 39.

**Han'nah.** A pious woman, the wife of Elkanah. She deeply lamented that she had no child, and was on that account provoked by Peninnah, the other wife of Elkanah. She represented the feeble condition of Israel at that time, and in that condition prayer was her resource. In pouring out her soul before the Lord, she vowed that if God would hear her prayer and give her a man-child, she would give him unto Jehovah all the days of his life, and no razor should come upon his head. God heard her prayer, and she became the mother of Samuel (which means 'asked of God'), who, when he had been weaned, was given to be servant of Eli the priest. He was 'lent' or 'returned' to the Lord who gave him: see 1 Sa. i. 28, *margin*.

Hannah prayed to the Lord, and the joy of her heart flowed out in a beautiful prophetic song, praising and exalting God for His salvation and wonderful doings, which would cause the poor to inherit the throne of glory. Led by the Spirit she spoke of Jehovah giving strength to His king and exalting the horn of His Anointed. Her son Samuel anointed David who was a type of Christ. Thus the prayer of a feeble and barren woman brings in intervention and blessing of God by His Messiah. Eli blessed Elkanah and his wife, and she became the mother of three sons and two daughters. 1 Sa. i. 1-28; ii. 1-21.

**Hanna'thon.** Border city of Zebulon. Jos. xix. 14. Identified with *Kefr Anan*, 32° 55' N, 35° 25' E.

**Han'niel.** Son of Ephod and a prince of Manasseh. Num. xxxiv. 23.

**Hanoch', He'n'och.** 1. Son of Midian, and grandson of Abraham and Keturah. Gen. xxv. 4; 1 Ch. i. 33. 2. Eldest son of Reuben, and founder of the HANOCHITES. Gen. xlv. 9; Exo. vi. 14; Num. xxvi. 5; 1 Ch. v. 3. 3. Son of Jered. 1 Ch. i. 3. The same as ENOCH in Gen. v. 19-24.

**Hano'chites.** Descendants of Hanoch, No. 2. Num. xxvi. 5.

**Ha'nun.** 1. Son of Nahash and king of Ammon: he insulted the ambassadors of David, and was severely punished for his insolence. 2 Sa. x. 1-4; 1 Ch. xix. 2-6. He is a type of those who, refusing the proffered grace of God, will suffer by His judgments. 2, 3. Two who helped to repair the wall of Jerusalem. Neh. iii. 13, 30.

**Hap.** 'Happen;' if it should so happen; it happened to Ruth that she gleaned in the field of Boaz. Ruth ii. 3.

**Haphra'im.** City of Issachar. Jos. xix. 19. Identified by some with ruins at *el Farriyeh*, 32° 38' N, 35° 6' E.

**Haply.** 'Perchance, perhaps.' 1 Sa. xiv. 30; Mark xi. 13; Luke xiv. 29, &c.

**Ha'ra.** Place to which some of the captives of Israel were carried. 1 Ch. v. 26. It is not included in the parallel passage in 2 Ki. xvii. 6, and may in Chronicles signify 'hill country.'

**Hara'dah.** One of the stations of the Israelites. Num. xxxiii. 24, 25.

**Har'an.** 1. Son of Terah, and brother of Abraham, and father of Lot. Gen. xi. 26-31. 2. Son of Shimei a Gershonite. 1 Ch. xxiii. 9. 3. Son of Caleb and Ephah. 1 Ch. ii. 46. The Hebrew of this differs from Nos. 1 and 2.

**Ha'ran.** Ancient city in Mesopotamia to which Terah and his family removed from Ur of the Chaldees, and where Abraham tarried, when on his way to the land of Canaan, until his father's death. Here also the descendants of Nahor, Abraham's brother, established themselves; hence the city was called the 'city of Nahor.' Gen. xxiv. 10. The name occurs in Gen. xi. 31, 32; xxviii. 10; xxix. 4; Isa. xxxvii. 12; Eze. xxvii. 23, &c. It appears in its Greek form as CHARRAN in Acts vii. 2, 4. Its district is situated between the river Khabour and the Euphrates. There is still a town in the district called *Harra*n, about 36° 50' N, 39° E. The name signifies 'road' in Accadian. It was probably so called because the caravan routes of Syria, Assyria and Babylonia crossed there. It was the seat of a bishopric in the fourth century, and there are still ruins of a cathedral.

**Hara'rite.** Designation of Agee, Shammah, Shage, and Sharar or Sacar. 2 Sa. xxiii. 11, 33; 1 Ch. xi. 34, 35. The term has been thought to signify 'mountaineer.'

**Harbo'na, Harbo'nah.** One of the eunuchs or chamberlains of Ahasuerus. Est. i. 10; vii. 9.

**Hardly bestead.** 'Hard pressed.' Isa. viii. 21.

**Hare.** The Hebrew word is *arnebeth*, and the Arabic name for hare

is *ernebah*; the LXX also translate it as the hare. There can be little doubt therefore that this is the right signification. A difficulty thereupon arises in its being forbidden as unclean, because it chewed the cud but did not divide the hoof. Lev. xi. 6; Deu. xiv. 7. It is now a well-known fact that the hare does not chew the cud, its teeth and stomach not being suited for such a process. Various suggestions have been made in explanation, the most probable is that as the animal *appears* to chew the cud it is classed with those who did so. Scripture usually speaks of things in nature as they appear to the senses of man, and not according to strict science.

The hare is almost constantly moving its jaws as if it were a ruminant. The poet Cowper kept some young hares in his house, and he says of one, "I made it my custom to carry him always after breakfast into the garden, where he hid himself generally under the leaves of a cucumber vine, sleeping, or *chewing the cud*, till evening." The two principal species in Palestine are the *Lepus syriacus* and the *Lepus ægyptiacus*.

**Ha'reph.** Father of Beth-gader, a descendant of Judah. 1 Ch. ii. 51.

**Ha'reth.** Forest where David hid himself from Saul. 1 Sa. xxii. 5.

**Harhai'ah.** Father of Uzziel who repaired the wall of Jerusalem. Neh. iii. 8.

**Har'has.** Grandfather of Shallum the husband of Huldah the prophetess. 2 Ki. xxii. 14. Called HASRAH in 2 Ch. xxxiv. 22.

**Har'hur.** Ancestor of some Nethinim who returned from exile. Ezra ii. 51; Neh. vii. 53.

**Ha'rim.** 1. The head of the third order of priests. 1 Ch. xxiv. 8. 2. Ancestor of priests who returned from exile. Ezra ii. 39; x. 21. Neh. vii. 42. 3-5. Ancestors of some who returned from exile. Ezra ii. 32; x. 31; Neh. vii. 35. 6. Father of Malchijah. Neh. iii. 11. 7. Priest who sealed the covenant. Neh. x. 5. 8. A chief of the people who sealed the covenant. Neh. x. 27. 9. Head of a priestly family. Neh. xii. 15.

**Ha'rîph.** 1. Ancestor of some who returned from exile. Neh. vii. 24. Apparently called JORAH in Ezra ii. 18. 2. A chief of the people who sealed the covenant. Neh. x. 19.

**Harlot.** A woman given up to fornication: there were such as early as Gen. xxxviii. 15. The term is used metaphorically for unfaithfulness: "how is the faithful city become an harlot!" Isa. i. 21; Eze. xvi. 31, 35. The mystic Babylon is designated "The mother of harlots," Rev. xvii. 5: not only unfaithful herself, but the mother of such.

**Harmony of the Gospels.** Many have laboriously tried to mould the four gospels into one narrative, thereby more or less destroying what is peculiar to each. Such attempts arise from not seeing that each gospel has its own characteristics stamped upon it by God. See GOSPELS.

**Harne'pher.** Son of Zophah of the tribe of Asher. 1 Ch. vii. 36.

**Harness.** Armour. Ahab was wounded by an arrow that entered at the joints of his armour. 1 Ki. xxii. 34; 2 Ch. ix. 24; xviii. 33.

**Harnessed.** The children of Israel went up 'arrayed,' or, as in the margin, 'by five in a rank.' Exo. xiii. 18. See EXODUS, THE.

**Harod'.** A well, or more correctly a spring, near which Gideon encamped, and at which apparently he tested his army by their manner of drinking the water. Jud. vii. 1. Identified with *Ain Jalud*, 32° 33' N, 35° 21' E; connected with which is a large pool, at which many might drink at the same time.

**Haro'dite.** Designation of Shammah and Elika, two of David's mighty men, probably from some place called Harod. 2 Sa. xxiii. 25. Apparently the former is called SHAMMOTH the HARORITE in 1 Ch. xi. 27.



**Haro'eh.** Son of Shobal, a descendant of Judah. 1 Ch. ii. 52.

**Haro'rite.** See HARODITE.

**Haro'sheth of the Gentiles.** City where Sisera dwelt. At his defeat Barak pursued the enemy to this city. Jud. iv. 2, 13, 16. Identified with *el Harithiyeh*, 32° 43' N, 35° 6' E.

**Harp.** Musical instrument, probably somewhat like those now bearing the name, for such are seen depicted on the Egyptian monuments. The harp is mentioned as early as Gen. iv. 21. It was one of the instruments used in the temple service. 1 Ki. x. 12; 1 Ch. xiii. 8, &c. The harp is remarkable for its soft, soothing sounds. It was used by



EGYPTIAN HARPS.

David to drive away the evil spirit from Saul, 1 Sa. xvi. 23; and it is the only musical instrument referred to symbolically as being in heaven. Rev. v. 8; xiv. 2: called 'the harps of God' in chap. xv. 2.

**Har'sha.** Ancestor of some Nethinim who returned from exile. Ezra ii. 52; Neh. vii. 54.

**Hart, ayyal.** A species of deer which is not now definitely known. Many suppose it to be the red deer, the *Cervus elaphus*. It was a clean animal, and was one supplied to Solomon's table. Deu. xii. 15, 22; 1 Ki. iv. 23. Its desire for the water-brooks is used as a symbol of a soul's panting after God. Psa. xlii. 1. The bride in the Canticles compares the bridegroom to a young hart. Chap. ii. 9, 17; viii. 14. In predicting God's blessing upon Israel in a future day it is said, "the lame man shall leap as a hart." Isa. xxxv. 6. The deer are remarkable for their pleasing form, their graceful movements, and their great agility.



HART, OR HIND.

**Ha'rum.** Father of Aharhel, a descendant of Judah. 1 Ch. iv. 8.

**Haru'maph.** Father of Jedaiah who returned from exile. Neh. iii. 10.

**Haru'phite.** Designation of Shephatiah who resorted to David in Ziklag. 1 Ch. xii. 5.

**Har'ruz.** Father of Meshullemeth wife of Manasseh, and mother of king Amon. 2 Ki. xxi. 19.

**Harvest.** With Israel the harvest was associated with the Feasts, which should have kept ever before them the goodness of God. Barley harvest was at the feast of first fruits; the wheat harvest at the feast of weeks; and the vintage at the feast of tabernacles. Lev. xxiii. 10, 16, 34.

Harvest was a joyful time, Isa. ix. 3, and the poor were not to be forgotten. Deu. xxiv. 19-22.

The harvest is used symbolically in the N.T. for the gathering of souls to God. Mat. ix. 37, 38; John iv. 35. Also of the judgment of the kingdom at the end of the age, when the angels as reapers will first gather the tares and bind them in bundles for burning, and then the wheat will be gathered into God's barn. Mat. xiii. 39-41. There will also be a harvest of judgment for the earth: the earth will be reaped; and the vine of the earth, that should have produced fruit to God, will be cast into the wine-press of the wrath of God. Rev. xiv. 15-20. In the harvest there is discrimination in judgment.

**Hasadi'ah.** Son of Zerubbabel, a descendant of David. 1 Ch. iii. 20.

**Hasenu'ah.** Father of Hodaviah of the tribe of Benjamin. 1 Ch. ix. 7.

**Hashabi'ah.** 1. Son of Amaziah, a Merarite. 1 Ch. vi. 45. 2. A Merarite, father of Azrikam. 1 Ch. ix. 14. 3. Son of Jeduthun: appointed to the service of song. 1 Ch. xxv. 3, 19. 4. A Hebronite, an officer of David. 1 Ch. xxvi. 30. 5. Son of Kemuel, a Levite. 1 Ch. xxvii. 17. 6. Levite who assisted Josiah at the great passover feast. 2 Ch. xxxv. 9. 7, 8. Two priests who returned from exile. Ezra viii. 24; Neh. xii. 21. 9-11. Three Levites who returned from exile. Ezra viii. 19; Neh. x. 11; xii. 24. 12, 13. Two Levites, ancestors of some who returned from exile. Neh. xi. 15, 22. 14. One, described as 'ruler of the half part of Keilah,' who helped to repair the wall. Neh. iii. 17.

**Hashab'nah.** One who sealed the covenant. Neh. x. 25.

**Hashabni'ah.** 1. Father of Hattush. Neh. iii. 10. 2. Levite who assisted at the great fast under Ezra and Nehemiah. Neh. ix. 5.

**Hashbada'na.** One who assisted Ezra when he read the law. Neh. viii. 4.

**Ha'shem.** A Gizonite, father of some of David's mighty men. 1 Ch. xi. 34. Apparently the same as JASHEN in 2 Sa. xxiii. 32.

**Hashmo'nah.** Halting place of Israel. Num. xxxiii. 29, 30.

**Ha'shub, Has'shub.** 1. Merarite, son of Azrikam. 1 Ch. ix. 14; Neh. xi. 15. 2, 3. Two, who helped to repair the wall of Jerusalem. Neh. iii. 11, 23. 4. A chief of the people who sealed the covenant. Neh. x. 23.

**Hashu'bah.** Son of Zerubbabel, a descendant of David. 1 Ch. iii. 20.

**Ha'shum.** 1. Ancestor of some who returned from exile, some of whom had married strange wives. Ezra ii. 19; x. 33; Neh. vii. 22. 2. One who assisted Ezra when he read the law. Neh. viii. 4. 3. A chief of the people who sealed the covenant. Neh. x. 18.

**Hashu'pha.** Ancestor of some Nethinim who returned from exile. Neh. vii. 46. Called HASUPHA in Ezra ii. 43.

**Has'rah.** See HARHAS.

**Hassena'ah.** One whose sons built the fish gate at Jerusalem. Neh. iii. 3. Probably the same as SENAAH in chap. vii. 38 and Ezra ii. 35, the article being added in Neh. iii. 3.

**Has'shub.** See HASHUB.

**Hasu'pha.** See HASHUPHA.

**Hat.** 'Turban.' Dan. iii. 21. The word *karbela* occurs nowhere else.

**Hatach'.** Chamberlain or eunuch of Ahasuerus who attended on Esther. Est. iv. 5-10.

**Hathath'.** Son of Othniel, of the tribe of Judah. 1 Ch. iv. 13.

**Hati'pha.** Ancestor of some Nethinim who returned from exile. Ezra ii. 54; Neh. vii. 56.

**Hati'ta.** Ancestor of some door-keepers who returned from exile. Ezra ii. 42; Neh. vii. 45.

**Hat'til.** Servant of Solomon, whose descendants returned from exile. Ezra ii. 57; Neh. vii. 59.

**Hat'tush.** 1. Son of Shemaiah, a descendant of David. 1 Ch. iii. 22: cf. Ezra viii. 2. 2. Son of Hashabniah: he helped to repair the wall of Jerusalem. Neh. iii. 10. 3. Priest who sealed the covenant. Neh. x. 4; xii. 2.

**Hau'ran.** Province on the east of the Jordan forming part of the ancient kingdom of Bashan, lying to the south of Damascus. The half tribe of Manasseh occupied it. Afterwards it became the province, including Ituræa, ruled over by Philip. Luke iii. 1. It is now called *the Hauran*. It is a flat and fertile plain, but with little natural supply of water. There are many sites of ruined cities and villages, with houses built of hard stone, some of which are in fairly good repair, but with few inhabitants. It is remarkable for its under-ground dwellings, even forming villages, which are difficult of access. The inhabitants are mostly Druzes and nomadic Arabs. When Israel in a future day are in full possession of Palestine, their territory will reach on the N. E. to the 'coast of Hauran.' Eze. xlvii. 16, 18.

**Havi'lah.** 1. Son of Cush, a descendant of Ham. Gen. x. 7; 1 Ch. i. 9. 2. Son of Joktan, a descendant of Shem. Gen. x. 29; 1 Ch. i. 23. 3. Land compassed by the river Pison, where there was fine gold and precious stones. Gen. ii. 11. It has not been identified. 4. District near or connected with that of the Amalekites, on the south of Palestine, reaching towards Shur 'that is over against Egypt.' Gen. xxv. 18; 1 Sa. xv. 7. It was probably named from No. 2.

**Ha'voth-jair.** This signifies 'towns of Jair.' They were in "the country of Argob unto the coasts of Geshuri and Maachathi;" and were also called Bashan-havoth-jair." Deu. iii. 14. They were small towns of Gilead. Num. xxxii. 41. The same are called 'towns of Jair' in Jos. xiii. 30; 1 Ki. iv. 13; 1 Ch. ii. 23. The name occurs again in Jud. x. 4. See JAIR.

**Hawk.** The Hebrew word is *nets*, and is held to embrace the different species of hawk, of which there are several, as indeed is implied by the words 'the hawk after his kind.' They were birds of prey and were pronounced to be unclean. Lev. xi. 16; Deu. xiv. 15. Some at least of the hawks are migratory, and this is supposed to be alluded to in Job. xxxix. 26, in the expression "stretch her wings toward the south." The most common of the smaller hawks in Palestine is the Kestrel, *Tinnunculus alaudarius*.

**Hawk, Night, tachmas.** According to Gesenius this is the ostrich, but both the LXX and the Vulgate make it the *night owl*. It is classed among the unclean birds. Lev. xi. 16; Deu. xiv. 15.

**Haza'el.** King of Syria. When an officer of Ben-hadad, he was sent to Elisha (who was visiting Damascus) to know whether Ben-hadad should recover of his sickness. Elisha's answer was indefinite: "Go, say unto him, Thou mayest certainly recover: howbeit the Lord hath shewed me that he shall surely die." Elisha then wept and explained it was in view of the cruelty that Hazael would do to Israel. Hazael repudiated this imputation, whereupon Elisha told him that he would be king over Syria. Elijah had been bidden to anoint Hazael as king of Syria, but we do not read that he ever anointed him, neither is there any word of Elisha's doing this on the above occasion. Hazael returned to his master and told him that the message was that he should surely recover; but the next day he smothered him, and reigned in his stead.

For some time Hazael was attacked by Assyria, and his kingdom suffered severely; but when these hostilities ceased, he turned his arms



against Israel, and was the instrument God used to punish His guilty people, and 'to cut Israel short.' Hazael smote all the coasts of Israel. This antagonism he continued to the end of his life. From time to time God gave His people relief, but they turned not from their evil ways, and the oppression was renewed with varying success by Hazael's son, Ben-hadad III. 1 Ki. xix. 15, 17; 2 Ki. viii. 8-29; ix. 14, 15; x. 32; xii. 17, 18; xiii. 3, 22-25; 2 Ch. xxii. 5, 6; Amos i. 4. The name of Hazael has been identified on one of the obelisks of Assyria.

**Hazai'ah.** Son of Adaiah, of the tribe of Judah. Neh. xi. 5.

**Hazar'-ad'dar.** A southern boundary of Palestine. Num. xxxiv. 4. Called ADAR in Jos. xv. 3. Not identified.

**Hazar'-e'nan.** The N.E. boundary of the promised land both in the past and in the future. Num. xxxiv. 9, 10; Eze. xlvii. 17; xlviii. 1. Mr. Porter has identified it with *Kuryetein*, about sixty miles E. N. E. of Damascus, where there are copious fountains, which 'Enan' seems to imply.

**Hazar'-gad'dah.** Town in the south of Judah. Jos. xv. 27. Not identified.

**Ha'zar-hatti'con.** Place connected with the N.E. boundary of the land in Ezekiel. It reads the 'middle village' in the *margin*. Eze. xlvii. 16. Not identified.

**Hazarma'veth.** One of the sons of Joktan, a descendant of Shem. Gen. x. 26; 1 Ch. i. 20. The name is supposed to have been preserved by the settlement of the tribe in *Hadramaut*, in the far south of Arabia, about 16° 10' N, 50° E.

**Hazar'-shu'al.** Town in the south of Judah. Jos. xv. 28; xix. 3; 1 Ch. iv. 28; Neh. xi. 27. Not identified.

**Hazar'-su'sah, or -susim.** City in the extreme south of Judah, allotted to Simeon. Jos. xix. 5; 1 Ch. iv. 31. The names signify 'village of horses,' and it may have been a *dépôt* for horses from Egypt.

**Ha'zazon-ta'mar.** See HAZEZON-TAMAR.

**Ha'zel.** The word is *luz*, which is now thought to refer to the 'almond,' and is so translated in the R. V. Gen. xxx. 37.

**Hazelelpo'ni.** A woman of the tribe of Judah. 1 Ch. iv. 3.

**Haze'rim.** This may refer to a district in the S. W. of Palestine, or to the temporary dwellings of the Avim before they were expelled by the Caphtorim. Deu. ii. 23. The R. V. and others translate it 'hamlets' or 'villages.'

**Haze'roth.** Station of the Israelites in the wilderness. Num. xi. 35; xii. 16; xxxiii. 17, 18; Deu. i. 1. Identified by some with *Ain Hudherah*, 28° 55' N, 34° 30' E.

**Ha'zezon-ta'mar.** Same as En-gedi. Gen. xiv. 7. It is HAZEZON-TAMAR in 2 Ch. xx. 2.

**Hazi'el.** Son of Shimei, a Gershonite. 1 Ch. xxiii. 9.

**Hazo'.** Son of Nahor and Milcah: the location of his descendants is not known. Gen. xxii. 22. The name of *Ha-zu-u* (*Hazu*) has been found in the Assyrian inscriptions, which are thought to point out the settlement of Hazo to be on the borders of northern Arabia.

**Ha'zor.** 1. Ancient city and capital of northern Palestine. It was taken and burnt by Joshua; rebuilt and allotted to Naphtali, but was retaken by a second Jabin, king of Canaan, who was defeated by Deborah and Barak. It was fortified by Solomon, and was afterwards taken by Tiglath-pileser, and the inhabitants carried to Assyria. Jos. xi. 1-13; xii. 19; xix. 36; Jud. iv. 2, 17; 1 Sa. xii. 9; 1 Ki. ix. 15; 2 Ki. xv. 29. Identified by some with *Jebel Hadireh*, 33° 4' N, 35° 30' E. Others prefer the ruins at *Harrah*, about three miles to the N.E., which

are much nearer the waters of Merom. **2.** City in the south of Judah. Jos. xv. 23. **3.** Apparently another city of Judah, which is distinguished thus: 'Hezron, which is Hazor.' Jos. xv. 25. See HAZOR-HADATTAH. **4.** Place where the Benjamites resided after the return from exile. Neh. xi. 33. Identified with *Hazzur*, 31° 50' N, 35° 12' E. **5.** Place in 'the east' that was to be smitten by Nebuchadnezzar, and be a desolation for ever. Jer. xlix. 28, 30, 33. Not identified.

**Ha'zor-hadat'tah.** 'New Hazor,' in the south of Judah. Jos. xv. 25. In the A. V. the words are divided, but not in the R. V. and other translations. It will be seen that Hazor is mentioned again at the end of the verse.

**Head.** Besides the common use of this as 'chief,' referring to the heads of families and heads of tribes, the word was used symbolically of government and power, as when God declared that the Seed of the woman should bruise the serpent's 'head.' Gen. iii. 15. In the N. T. the term *κεφαλή* is employed for the relative position of man in nature, and of Christ and of God: the head of the woman is the man; the head of every man is Christ; and the head of Christ is God. 1 Co. xi. 3. In another connection Christ is the head of the church, Eph. v. 23; Col. i. 18; and He is head over all things to the church. Eph. i. 22; Col. ii. 10. As head of the church Christ removes entirely every other controlling or guiding authority. As the head of a man guides and controls his body, so Christ has the complete control over His church.

In Rev. xii. 3 the 'head' symbolises a form of power or kingdom; and in chap. xvii. 3, 9, the seven heads are seven mountains on which the woman sitteth, representing Rome, which was commonly described as built upon seven hills, and the woman signifies Papal Rome.

**Head Stone.** See CORNER STONE.

**Heady.** 'Headstrong.' 2 Ti. iii. 4.

**Heart.** The heart is often referred to in scripture as the seat of the affections and of the passions, also of wisdom and understanding—hence we read of 'the wise in heart,' also the Lord gave to Solomon 'a wise and understanding heart.' It is the centre of a man's being. But before the deluge God's verdict of man was that every imagination of the thoughts of his heart was only evil continually. Gen. vi. 5. A similar verdict is found in Gen. viii. 21, after Noah came out of the ark. And the Lord said, Out of the heart of man proceed evil thoughts and every form of wickedness. Mark vii. 21. The law required man to love God with all his heart. The reception of the gospel must be in the *heart*, Rom. x. 9; and God enables a hearer to receive the good news in 'an honest and good heart,' upon which there is fruit. Luke viii. 15. In new creation there is a 'pure heart,' the Christian being led by the Holy Spirit. 1 Ti. i. 5; 2 Ti. ii. 22; 1 Pe. i. 22.

**Heath, arar, aroer.** These words are supposed to refer to the Arabic *Arar*, which is a juniper (the *Juniperus sabina*). It grows on the rocks even to their summits in most sterile soil. It stands therefore as a fit emblem of the man who



JUNIPERUS COMMUNIS.



JUNIPERUS SABINA.

“maketh flesh his arm, and whose heart departeth from the Lord.” Jer. xvii. 6. Moab also, under the judgment of God, is compared to ‘the heath in the wilderness.’ Jer. xlviii. 6. The *Juniperus communis* is another species.

**Heathen.** The Hebrew word *goi* is also translated ‘Gentiles,’ and ‘people,’ and very often ‘nations:’ it is used in contrast to Israel irrespective of those designated being civilised or not. All the nations were idolaters, but this is not implied in the word *goi*, nor in the *ἔθνος* of the N. T., which is more frequently translated ‘nations’ and ‘Gentiles.’ In Mat. xviii. 17 *ἔθνικός* has a peculiar application: if an offending brother will not hear the church, the injunction is “let him be unto thee as an heathen man and a publican,” that is, as an outsider, the heathen being outside the privileges of Israel, as one to be avoided: cf. Rom. xvi. 17; 2 Th. iii. 6, 14.

**Heave Offering.** See OFFERINGS.

**Heaven.** The principal words so translated are *shamayim*, from ‘the heights,’ and *οὐρανός*. They are used in a variety of senses: as 1. The atmosphere in which the birds fly, and the lightning appears, and from whence the rain descends. Gen. vii. 23; Deu. xi. 11; Dan. iv. 21; Luke xvii. 24. It will pass away. 2 Pe. iii. 10, 12. 2. The firmament or wide expanse in which are seen the sun, moon, and stars. Gen. i. 14, 15, 17. 3. The abode of God, where His throne is. Psal. ii. 4; xi. 4; Mat. v. 34. Whence the Lord descended and to which He ascended, and where He was seen by Stephen. Mark xvi. 19; Acts vii. 55; 1 Co. xv. 47. 4. The abode of angels. Mat. xxii. 30; xxiv. 36; Gal. i. 8.

It is important to see that, in forming the present system of this world, God made a heaven to this earth, so that the earth should be ruled from heaven. The blessing of the earth, either materially or morally, depends upon its connection with heaven. This blessing will be full when the kingdom of the heavens is established in the Son of man, and He will come in the clouds of heaven. Psal. lxviii. 32, 35. It is the place of angelic power, ‘the principalities and powers in the heavenly places’ being angelic, Satan and his angels, though fallen, still being among them. Job i. 6; ii. 1; Rev. xii. 7–9.

That there are various heavens is evident; Satan cannot have entrance into the glory, and Paul speaks of being caught up into the *third* heavens, 2 Co. xii. 2; and the Lord Jesus passed *through* the heavens, and we read of ‘the heaven of heavens.’ Deu. x. 14; 1 Ki. viii. 27. Very little is said of the saints going to heaven, though their citizenship is there now, Phi. iii. 20; but they are to be where Jesus is, and He went to heaven, and prepared a place for them. In the Revelation the four and twenty elders are seen in heaven sitting on ‘thrones.’ To Him that sitteth on the throne, and to the Lamb be glory for ever and ever. Amen. Believers “look for NEW HEAVENS and a new earth, wherein dwelleth righteousness.” 2 Pe. iii. 13; Rev. xxi. 1.

**He'ber.** 1. Son of Beriah, a son of Asher, and head of the family of the **HEBERITES**. Gen. xlii. 17; Num. xxvi. 45; 1 Ch. vii. 31, 32. 2. A Kenite, of the family of Hobab: he was husband of Jael who killed Sisera. Jud. iv. 11, 17, 21; v. 24. 3. Son of Jehudijah, of the tribe of Judah. 1 Ch. iv. 18. 4. Head of a family in the tribe of Gad. 1 Ch. v. 13. 5. Son of Elpaal, a Benjamite. 1 Ch. viii. 17. 6. Son of Shashak, a Benjamite. 1 Ch. viii. 22. 7. Son of Sala in the genealogy of the Lord Jesus. Luke iii. 35. Called **EBER** in Gen. x. 24; 1 Ch. i. 18; &c.

**Heberites.** Descendants of Heber No. 1. Num. xxvi. 45.

**He'brew.** Designation of Abraham and of his descendants. The name is first met with when Lot had been carried away prisoner, one



came and told Abram 'the Hebrew.' Gen. xiv. 13. Hence it is applied to Abraham's descendants through Isaac and Jacob in distinction to the name of Israelites (from the name of Israel given to Jacob), which is their covenant name, the name of promise. It may be remarked how Saul king of Israel had lost the sense of this when he said "Let the Hebrews hear." 1 Sa. xiii. 3.

The term occurs in the N.T. only in Acts vi. 1 to distinguish the Greek-speaking Jews from those of Palestine, and in 2 Co. xi. 22 and Phi. iii. 5 concerning the ancestors of Paul, wherein, to meet the cavilling of the Judaizing teachers, he calls himself a Hebrew of the Hebrews, one who had descended without any Gentile or proselyte blood.

It is not very clear why Abraham was called a Hebrew. It is generally supposed to be derived from his ancestor Eber or Heber; but it will be seen from Gen. xi. 17-26 that there were five generations between Eber and Abraham, so by this derivation many others might have been called Hebrews. Gen. x. 21 says that Shem was "the father of all the children of Eber." This shows that the Hebrews were Shemites, but many other tribes were 'Shemites' that could not be called Hebrews. In scripture the name is not applied to any except to Abraham and his descendants, and *only* to those who descended through Isaac and Jacob, to the exclusion of the children of Ishmael and Esau. So that there must be some other reason for the name and for its being thus restricted.

The root of the word is 'to pass over,' as when one passes over a river, or from one region to another. Abraham was bidden to leave his country and his kindred and to go into the land of Canaan, and the word Hebrew is not employed until Abraham had left his country and was in the land of Canaan. Gen. xiv. 13. When there he was a 'sojourner,' in a strange country, dwelling in tents. Heb. xi. 9. The name was therefore *characteristic*, and the people of the land could go to Abraham the 'sojourner' and tell him that Lot had been taken prisoner. Joseph when in Egypt said he had been stolen from "the land of the Hebrews." Gen. xl. 15. The above characteristic was doubtless subsequently lost, and nothing seen in it but the natural descent from Abraham through Isaac and Jacob; the same persons being mostly called Israelites. The descendants of Ishmael and Esau were not sojourners in the promised land, but wandered whither they would. The name Hebrew does not occur in the O.T. after 1 Samuel except in Jer. xxxiv. 9, 14 and once in Jon. i. 9.

**Hebrew Bible.** As is well known the O.T. was written in Hebrew, except the portions mentioned under ARAMAIC. Until the labours of Kennicott and De' Rossi it was thought that there were no errors in the Hebrew manuscripts, but many differences were found. The variations however are for the most part trivial mistakes of the copyists, which do not materially affect the text. The examination of MSS goes to prove that the penmen must have exercised great care, some of the Hebrew letters being very similar.

It is now well established that the Hebrew language was originally written without vowel points. It is judged that the translation of the LXX must have been made from MSS without these points, and without any spaces between the words. There were no points to the Hebrew as late as the time of Jerome. Neither were they there when the Talmud was written (see TALMUD). For instance, it is questioned whether in Isa. liv. 13 it should be read 'thy children' or 'thy builders'—a question which the vowel points would have decided.

It is supposed they were introduced about the seventh century, though there may have been a few marks to doubtful words before that date.

While the Hebrew was a living language the vowel points were not needed. It is judged that the purity of its pronunciation began to fail during the Babylonian captivity. In the tenth century the vowel points were well known, and had been apparently in use some time. Comparatively lately some MSS of the Karaite Jews in the East have shewn that there was another system of vocalisation and accentuation very different from that found in the common Hebrew Bible. The synagogue rolls of the sacred books are still written without vowels and accents. There can be no doubt in studying Hebrew as a dead language the vowel points give great help and precision.

God has watched over His own book, and doubtless He helped the Jewish copyists: to the Jews "were committed the oracles of God." Rom. iii. 2. The various Readings in the O.T. are mostly comprised in the KERI AND CHETHIB, *q. v.* For the order of the books see BIBLE.

**He'brew Language.** See ARAMAIC.

**He'brews, Epistle to the.** This is the only Epistle attributed to Paul that does not bear his name. In all the oldest MSS his name does not occur, either at the beginning or at the end. Most of the early writers attribute it to Paul, though with some there were doubts respecting it. 2 Pe. iii. 15, 16 seems to confirm the authorship of Paul, besides the internal evidences of it. The question as to who the writer was does not touch its inspiration: of this there can be no legitimate doubt. It may be that Paul's name is withheld because he was so maligned by the Jews, many of whom were related to the very ones to whom he was writing, that they might not be prejudiced against the Epistle. Doubtless many to whom he was writing had heard the discourses of the Lord, and the Epistle was, as it were, a further discourse from God through Christ as His Apostle: "Hath spoken unto *us* in [His] Son." Here Paul classes himself with the listeners.

It was written to Jews as persons already in relationship with God, but evinces that only those who received the Lord Jesus as Mediator were really in that relationship, and were "partakers of the heavenly calling." It shews that they no longer needed the *shadows* of heavenly things, for in Christ Jesus the heavenly things themselves were to be possessed. *Eternal* things are spoken of to the displacement of those that were temporal. It is not properly speaking an Epistle addressed to an assembly, but a treatise, in which the heavenly glory of Christ is contrasted with earthly hopes.

The tender way in which the apostle deals with the consciences of the Jews still clinging to Judaism, stands in marked contrast to the severe manner in which he writes to the Galatians, who as Gentiles never should have placed themselves under law. The believing Hebrews needed to be detached from the earth and attached to Christ in heaven; but though association with Christ is touched on, *union* with Him is not taught in the epistle, nor is the believer's relationship to God as Father brought out. The saints are viewed as in the wilderness on their way to the rest of God. In accordance with this the *tabernacle* is referred to, and not the temple, which belongs to the kingdom. As might be expected, the epistle contains many quotations from the O. T., but they are often cited by way of *contrast* rather than of comparison.

When and where the epistle was written is unknown: the temple service was still being carried on, and therefore it was written before A. D. 70 (cf. chap. viii. 4, 5; x. 11; xiii. 10). It probably dates from A. D. 63 or 64.

The great subject of the Epistle to the Hebrews is approach to God, the basis of which is found in the blessed Person and work of the Son of

God, the Lord Jesus Christ. He is viewed as the Apostle and High Priest, while His work is set forth, of such a nature as to give boldness to the believer to enter into the holiest by a new and living way inaugurated by Christ, who has died and risen, and entered as the great priest over God's house. This entrance is the climax to which the epistle leads the believing Hebrews, in complete contrast to the system, which, though given of God, left the worshippers at a distance and the holiest inaccessible to man. They were to learn the incomparable superiority of that which had been brought in by God Himself through Christ, over all that had been given by Him through Moses, and that, though all was on the ground of faith, with present suffering, they were brought into better things: they had better promises, better hopes, and had privileges to which those who served the tabernacle had no right. But all turns on the glory of the person of the Lord Jesus.

In Chapter I. God has spoken in [the] Son. He is the Apostle in whom God speaks, one of the Persons of the Godhead—the exact expression of His substance. Again, when viewed as born on earth, begotten in time, He is still the Son; His Person is identified with His manhood. In this respect He inherits a more excellent name than the angels. He is worshipped by them, He is addressed as God. If, being man, He has companions, He is above them. He is the Creator. He is set at the right hand of God where no angel is ever placed.

Chapter II. Having thus presented the glorious Person as the One in whom God had spoken in these last days to His people, the inspired writer in chapter ii. parenthetically warns those who had believed, of the danger of slipping away from such a message, and of the impossibility of escape for those who neglected so great salvation, which had first been presented by the Lord Himself, and had been confirmed by those who had heard Him, to whom God also had borne testimony by various acts of power. The subject of the Person is then resumed. If God had been revealed in the Son become man, Man is also presented before God in this same blessed One, and this in answer to the quotation from Psalm viii., "What is man, that thou rememberest him?" &c. Jesus is the 'Son of man,' made indeed a little lower than the angels for the suffering of death, but now crowned with glory and honour. Everything is to be placed in suitability to the mind and will of God through His death. But He is not alone in the purposes of God as to glory, He is the leader of many sons, destined to this fulness of blessing, and as leader He has reached the goal through suffering. Then is stated what is of the deepest interest, namely, that those who are sanctified—believers in Him—are all of one with the sanctifier Himself: they are His brethren, and form the company identified with Him, "Behold I and the children which God has given me." He had partaken of flesh and blood and had died, that this might be brought about, having in his death annulled the devil, and broken the power of death for His own, who were now in liberty. He has taken up, not the cause of angels, but the seed of Abraham. It became Him in all things to be made like His brethren, that He might be a merciful and faithful High Priest in things relating to God, to make propitiation for the sins of the people. As such He is able to succour the tempted, having Himself suffered being tempted.

Chapters III., IV. It will be noted that in chapters i. and ii. God is speaking to man, and man is presented to God in the same blessed Person. Accordingly in chapters iii. and iv. the Hebrews, as partakers of the heavenly calling, are invited to "consider the Apostle and High Priest of our confession, Jesus." Compared with Moses, who had indeed been faithful as a servant in the house of God, Christ had been faithful.



But He was the builder of the house, and Son over it. "Whose house are we, if indeed we hold fast the boldness and the boast of hope firm to the end." This 'if' introduces a reference to the forty years' wandering in the wilderness, the argument being that the Hebrews at that time were not able to enter the rest of God because of not hearkening to the word—because of unbelief. This is warning for the present time. The rest of God is what He has in view for His people. Let none seem to come short of it. The rest now is neither that of creation nor that of Canaan, but one still future, into which those enter who believe. Let all use diligence to enter into that rest, hearkening to the word, which is sharper than a two-edged sword and discovers the very motives of the heart. Returning from this digression on the 'if,' the writer takes up again the thread from chapter iii. 6: "Having therefore a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast the confession." He is a High Priest able to sympathise in believers' infirmities, having been tempted in all things as they are, apart from sin. They should approach the throne of grace therefore with boldness so as to receive mercy, and find grace for seasonable help. This aspect of the priesthood of Christ is for their relief from what would otherwise turn them out of the way.

In Chapters V.-VIII. the subject of the priesthood of Christ is continued, with another digression in chapters v. and vi. on the condition of the Hebrew saints, and warnings arising therefrom. High Priests among men, as Aaron, had their functions, but were called of God to the dignity. So Christ, addressed by God as His Son, is selected also by Him as High Priest after the order of Melchisedec. Witness is then borne to His perfect dependence and obedience in the days of His flesh, and that perfected as High Priest beyond death, He became, to all who obey Him, Author of eternal salvation. Of Him much had to be said, but the state of the Hebrews called for serious remark. They had made no progress in spiritual growth, but had become babes.

Chapter VI. They are urged to leave the word of the beginning of the Christ, and to go on to what belonged to full growth. The hopelessness of apostasy is most solemnly set forth, but of those he is addressing, the writer is persuaded better things, and he presses them to follow those who through faith and long patience have inherited the promises. These promises were all on the ground of grace, and were secured to the heirs of promise by the word and the oath of God. They then have strong encouragement, and the hope set before them as an anchor of the soul entering within the veil—into the very presence of God, where Jesus has entered as the forerunner—a High Priest after the order of Melchisedec.

In Chapter VII. some detail is given of Melchisedec. His titles are interpreted—king of righteousness and king of peace. The fact is noted that nothing is said of his father, mother, or genealogy; nothing of his birth or death; he is said to be assimilated to the Son of God, and abides a priest continually. The greatness of this personage is then dwelt on, as evidenced by Abraham's conduct toward him, and he is shewn to be superior to Levi. Further, if perfection had come in with Levi, why speak of another Priest of another order? Melchisedec is in fact the type of the priesthood of Christ, constituted after the power of an endless life. There was a setting aside of the Aaronic priesthood, because connected with the law which perfected nothing, and the bringing in of a better hope by which we draw nigh to God. The superiority of Christ's priesthood is further evidenced by its being introduced by the swearing of an oath, and by its continuing for ever. He then is able to save completely those who come to God by Him, always living to intercede for them.

The High Priest of Christians is the Son, holy, harmless, undefiled, and as man made higher than the heavens. He had no need as other priests to offer up sacrifices for His own sins; He has offered Himself once for all for the sins of the people.

In Chapter VIII. a summary is given, setting forth again the glory of our High Priest, where He is set, and what He is minister of; all is contrast to what, as Jews, they had in the old order. The ministry is more excellent: the covenant, of which He is Mediator, a better one, established on the footing of better promises. A new covenant had been spoken of in the prophets, not like the first, for it was on the principle of sovereign grace. The old covenant was ready to vanish away.

If Christ be such a Priest, He must have 'somewhat to offer,' and in the following chapters the value of His offering is shewn forth. This He did once when He offered up Himself.

In Chapters IX.—X. 18, the contrast between the two covenants is further enlarged on. Certain features of the tabernacle arrangement are given with regard to the holy and most holy places. Into the first the priests went at all times, but into the second the high priest only once a year. The way into the holiest had not been manifest while the first tabernacle was standing, wherein gifts and sacrifices were offered, which could not give to those who brought them a perfect conscience. But Christ, in contrast to this, had, in connection with a heavenly tabernacle, entered in once into the holy of holies by His own blood, having found an eternal redemption. The blood of Christ, who through the eternal Spirit offered Himself without spot to God, was efficacious in complete contrast to the blood or ashes of the victim of old. The 'called' ones now received the promise of eternal inheritance. All was established on the basis of death. The tabernacle was but a pattern of things in the heavens, which latter had to be purified with better sacrifices than those of bulls and goats. Christ had entered into heaven itself, to appear in the presence of God for us. His work had never to be repeated, like the yearly sacrifices of the high priests. He had once been manifested in the consummation of the ages for the putting away of sin by the sacrifice of Himself. And as it was the lot of man to die and then to be judged, Christ had borne the sins of many, having borne the judgment due to them, and will appear to those who look for Him to salvation, having broken the power of death.

Of the great work of Christ, and of the good things to come which depended on that work, the law had only shadows, not the very image. The yearly sacrifices never perfected those who brought them; else they would have ceased to be offered by worshippers having no more conscience of sins; sins were in fact brought to mind every year, not put away for ever. But there was One who, coming into the world, could speak of a body prepared for Him, in which He would accomplish the will of God. Sacrifice and offering and offering for sin were taken away, that the will of God might be accomplished by His Son in the prepared body. By this will believers in Christ were sanctified by His one offering. In contrast to the priests, who always stood, offering often the same sacrifices, with barren results as to the taking away of sins, He, having offered one sacrifice for sins, for ever sat down on the right hand of God, His rejection from earth being indicated by the words of the psalm, "from henceforth expecting till his enemies be made his footstool." The sanctified ones were now perfected in perpetuity. Their sins would never be remembered, the Holy Ghost being witness. There remaineth therefore no longer a sacrifice for sin.

Chapter X. 19 gives immediate application of all this. We have boldness to enter into the holy of holies—the presence of God—by the

blood of Jesus, by a new and living way, through the veil, that is, through His flesh. And we have a great Priest over the House of God. Let us then "approach with a true heart, in full assurance of faith, sprinkled as to our hearts from a wicked conscience, and washed as to our bodies with pure water." This is the climax of the epistle. Other results follow. "Let us hold fast the confession of the hope," and "let us consider one another to provoke to love and good works." A second solemn warning is given as to the danger of apostasy. The Hebrews should remember how they had suffered for the truth's sake, and should not now cast away their confidence which would have great recompense.

In Chapters XI., XII., on the question of faith 'to soul salvation,' a most remarkable cloud of witnesses is marshalled, to give their testimony as it were to this great principle. Beginning with Abel and closing with Rahab, various individual characteristics of faith and its consequences are presented, while in verse 32, &c., is given a group of worthies, many not mentioned by name, who by faith triumphed in different ways through suffering, with regard to whom it is added "And these all, having obtained witness through faith, received not the promise, God having foreseen some better thing for us, that they should not be made perfect without us." The application of this to the Hebrew believers is at once given, "Let us, . . . laying aside every weight and sin which so easily entangles us, run with endurance the race that lies before us, looking steadfastly on Jesus the leader and completer of faith." He had reached the goal, the right hand of the throne of God, through suffering. Believers must resist to blood, if need be, wrestling against sin. Chastening after all is necessary, and a proof of God's interest in them as sons. To those exercised by it, it would yield the peaceable fruit of righteousness. The Hebrews were to encourage those who were feeble; but to watch lest any lacked the grace of God, and lest evil should come in amongst them.

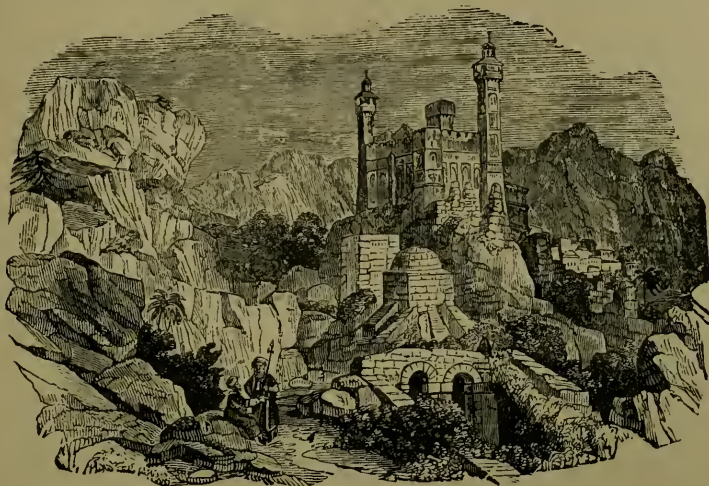
A very striking contrast between the terror of law and the fulness of grace is now given, to which latter with all its blessings Christians were now come. Let them beware of refusing Him who now speaks from heaven. Everything would be shaken by Him, save the kingdom which He sets up, and which believers receive. Let them serve Him with reverence and godly fear.

Chapter XIII. A few exhortations follow as to love, hospitality, and the marriage bond. Believers should consider those in affliction, should beware of covetousness, and be content with their present circumstances, if only He is there with them. Leaders who had been faithful and had passed away were to be remembered and their faith followed. But Jesus Christ is the same in the past, present, and future. The Hebrews are warned against "divers and strange doctrines," a systematic mixture of Judaism and Christianity. Referring to the great day of atonement, it is shewn that the Christian's altar was one of which those who serve the tabernacle have no right to eat. The sacrifice on that day was wholly burnt outside the camp, Jesus had suffered outside the gate—outside the Jewish system which had rejected Him. Believers in Him must now go forth to Him, bearing His reproach. It is the final breach between Christianity and Judaism. Sacrifices of praise and of doing good should be rendered to God. Their guides were to be obeyed, for they watched over their souls. The writer commends the saints to the God of peace, who brought again from the dead the Lord Jesus, the great Shepherd of the sheep, in the power of the blood of the everlasting covenant, that they might be perfect in every good work to do His will.

A word as to Timothy's liberation, and mutual salutations bring this deeply important epistle to a close.



**Heb'ron.** 1. City and district in which Abraham, Isaac, and Jacob dwelt, about twenty-two miles south of Jerusalem. There also Sarah died, and was buried in the cave of Machpelah, as were also Abraham, Isaac, Jacob, Rebekah, and Leah. Gen. xlix. 31. The city was built seven years before 'Zoan in Egypt' and had been formerly called KIRJATH-ARBA. It was thus one of the most ancient cities known in the world. It was possessed by the Canaanites, until conquered by Joshua, and the city given to Caleb, in the portion of Judah. It afterwards became a city



MOSQUE AT HEBRON.

of refuge. David reigned in Hebron seven and a half years. Gen. xiii. 18; xxiii. 2, 19; Num. xiii. 22; Jos. x. 36; xx. 7; Jud. i. 10, 20; 2 Sa. ii. 11, &c. There is still a large town on the spot, with some 18,000 inhabitants, called *el Khulil*, 31° 32' N, 35° 6' E. Also a mosque, said to be built over the cave of Machpelah. This is strictly guarded, very few being allowed to see the tomb.

2. City in Asher. Jos. xix. 28. Not identified. 3. Son of Kohath, a son of Levi. His descendants are called HEBRONITES. Exo. vi. 18; Num. iii. 19, 27; 1 Ch. vi. 2, 18; xv. 9; xxiii. 12, 19. 4. One of the descendants of Caleb. 1 Ch. ii. 42, 43.

**Heb'ronites.** Descendants of Hebron the son of Kohath. They were a numerous and important Levitical family. On the west of the Jordan Hashabiah and his brethren, 1700 'men of valour,' were officers of Israel; and on the east, Jerijah and his brethren, 2700 'mighty men of valour,' were over the two and a half tribes. Num. iii. 27; xxvi. 58; 1 Ch. xxvi. 23, 30-32.

**He'gai, He'ge.** Eunuch or chamberlain of Ahasuerus. Est. ii. 3, 8, 15.

**Heifer.** A young cow, which is several times alluded to as 'three years old,' as if that was the age when they began to be broken in for labour. Gen. xv. 9; Isa. xv. 5; Jer. xlviii. 34. They were not usually offered as sacrifices; but it was appointed that one should be slain when an unknown murder was discovered in a field, to put away the guilt of shedding innocent blood. Deu. xxi. 1-9. Various symbolical references are made to the heifer. Samson called his wife a heifer with which others had ploughed to discover his riddle. Jud. xiv. 18. Egypt was like a 'very fair heifer;' and Israel was a 'backsliding or untractable heifer,' though

it had been taught and loved to tread out the corn. Jer. xlv. 20; L. 11; Hos. iv. 16; x. 11.

**Heifer, Red.** This was a unique offering. The red heifer was killed outside the camp, and its blood was sprinkled by the priest seven times directly before the tabernacle. The whole of the heifer was then burnt, and the priest cast cedar wood, hyssop, and scarlet into the burning of the heifer. The ashes were gathered up and laid in a clean place outside the camp. When the ashes were used, a person that was clean mixed in a vessel some of the ashes with running water, then he dipped hyssop into the water, and sprinkled the person, tent, &c., that was unclean. It was a water of separation—a purification for sin.

The ordinance of the red heifer was an exceptional form of sin offering. It had not atonement in view, but the cleansing by water of those who, having their dwelling and place in the camp, where Jehovah's sanctuary was, had become defiled by the way: cf. Num. v. 1-4. Upon the basis of sin being condemned in the cross, it corresponds to 1 John i. 9. The washing of the feet of those that are clean, as taught by the Lord in John xiii. has this character of cleansing with water. The Holy Spirit applies, by the word, the truth of the condemnation of sin in the cross of Christ to the heart and conscience, to purify the believer, without applying the blood again. Num. xix. 1-22; Heb. ix. 13. But John xiii. goes further. The Lord applies the truth of His departure out of this world to the Father to the walk of His disciples.

**Heir.** This is used in various applications as of one coming into a possession. It is applied to the Lord when He came to Israel seeking fruit. They said in effect, "This is the heir: come let us kill him, and the inheritance shall be ours." Mark xii. 7. Christ is appointed by God to be heir of all things. Heb. i. 2. Believers are by grace made sons through Christ, hence heirs, heirs of God, and joint-heirs with Christ. Rom. viii. 17; Gal. iv. 7: cf. John xvii. 22.

**Hel'ah.** Wife of Ashur, of the tribe of Judah. 1 Ch. iv. 5, 7.

**He'lam.** Place situate between the Jordan and the Euphrates, where David defeated the Syrians under Hadarezer. 2 Sa. x. 16, 17. Possibly the *Alamatha* of Ptolemy, near Nicephorium.

**Hel'bah.** Town in the tribe of Asher. Jud. i. 31. Not identified.

**Hel'bon.** Place celebrated for its wine. Eze. xxvii. 18. Identified with *Helbon*, 33° 41' N, 36° 13' E. The village is in a wild glen, high up the Anti-Lebanon, and is still celebrated for its luxurious grapes.

**Hel'dai.** 1. A Netophathite, a descendant of Othniel, and one of David's captains. 1 Ch. xxvii. 15. 2. One who returned from exile, Zec. vi. 10 (probably the same as HELEM in ver. 14), who apparently had gold and silver of which crowns were made, to be 'for a memorial in the temple of the Lord.'

**He'leb, He'led.** Son of Baanah a Netophathite, and one of David's valiant men. 2 Sa. xxiii. 29; 1 Ch. xi. 30.

**He'lek, He'lekites.** Son of Gilead, of the tribe of Manasseh, and his descendants. Num. xxvi. 30; Jos. xvii. 2.

**He'lem.** Descendant of Asher. 1 Ch. vii. 35. See HELDAI, No. 2.

**He'leph.** Border town of Naphtali. Jos. xix. 33. Identified with *Beit Lif*, 33° 8' N, 35° 20' E.

**He'lez.** 1. A Paltite or Pelonite, one of David's valiant men. 2 Sa. xxiii. 26; 1 Ch. xi. 27; xxvii. 10. 2. Son of Azariah, of the tribe of Judah. 1 Ch. ii. 39.

**He'li.** Son of Matthat in the genealogy of the Lord Jesus. Luke iii. 23.

**Hel'kai.** Priest in the family of Meraioth. Neh. xii. 15.

**Hel'kath.** Town on the border of Asher allotted to the Gershonites.

Jos. xix. 25; xxi. 31. Called **HUKOK** in 1 Ch. vi. 75. Identified by some with *Yerka*, 32° 57' N, 35° 12' E.

**Hel'kath-haz'zurim.** Name, signifying, as in the *margin*, 'field of strong men,' given to the place where twelve **men** of Israel and twelve of Judah killed each other, which led to a very sore battle. 2 Sa. ii. 16. Identified by some with *Wady el Askar*, 31° 52' N, 35° 11' E.

**Hell.** In the A. V. this is the translation of 1. *sheol*, which is often translated 'grave,' and three times it is 'pit.' It refers to an invisible place or state, which may have several applications, according to the connection of each passage. Korah and his company and their houses went down into 'sheol.' Num. xvi. 33. Jonah said, "Out of the belly of 'sheol' cried I." Jon. ii. 2. "The wicked shall be turned into sheol." Ps. ix. 17. "Let them go down quick into 'sheol,' for wickedness is in their dwellings." Ps. lv. 15; Pro. vii. 27. But for the redemption which faith looked for 'sheol' must have had to O. T. saints the character of eternal punishment, and so finally 'hades' will be cast into the lake of fire. The word also refers to the place of departed spirits. The Lord said, "Thou wilt not leave my soul in 'sheol.'" Ps. xvi. 10. This signification corresponds with

2. *ᾗδης*, *hades*, which occurs where this last passage is quoted in Acts ii. 27, 31; and has the same meaning in other passages: Mat. xi. 23; xvi. 18; Luke xvi. 23; Rev. i. 18; vi. 8; xx. 13, 14.

3. *γέεννα*, *Gehenna*, the Greek equivalent for two Hebrew words, signifying 'valley of Hinnom.' It was the place near Jerusalem where the Jews made their children pass through fire to heathen gods, and which was afterwards defiled. 2 Ki. xxiii. 10. A continual fire made it a fit emblem of the place of eternal punishment. Mat. v. 22, 29, 30; x. 28; xviii. 9; xxiii. 15, 33; Mark ix. 43, 45, 47; Luke xii. 5; Jas. iii. 6. The above-named place of defilement and fire is also called in the O. T. **TOPHET** or **TOPHETH**. 2 Ki. xxiii. 10; Isa. xxx. 33; Jer. xix. 13.

4. *ταρταρώω*, 'to cast into Tartarus,' a term used by heathen writers for the 'deepest abyss of the infernal regions,' a place of extreme darkness. 2 Pe. ii. 4: cf. ver. 17 and Jude 13.

Whatever figurative meaning there may be in the use of any of the above words, it is plain and certain from scripture that there is a place of everlasting punishment. It is awfully described as the **LAKE OF FIRE**, 'the lake that burneth with fire and brimstone.' Rev. xix. 20; xx. 10, 15; xxi. 8. It was prepared for the devil and his angels, but into it the wicked also will be cast. Mat. xiii. 40, 42; xxv. 41; 2 Pe. ii. 4; Jude 6, &c. See **ETERNAL**.

**Hell'enists.** See **GRECIANS**.

**Helmet.** For the protection of the head, as worn by warriors. See **ARMOUR**. In the Christian's armour the helmet is 'salvation,' or 'the hope of salvation.' Eph. vi. 17; 1 Th. v. 8. It is those who know their salvation that can take part against the wicked spirits in the heavenlies. It is to be remarked that Jehovah (Christ) in a future day will Himself put on righteousness as a breastplate, and a helmet of salvation, to avenge His people by punishing their enemies. Isa. lix. 17.

**He'lon.** A Zebulonite, father of Eliab. Num. i. 9; ii. 7; vii. 24, 29.

**Helve.** Handle, as of an axe, &c. Deu. xix. 5.

**Hem of the Garment.** On the hem of the high priest's robe were pomegranates of blue, and purple, and scarlet, and twined linen, placed alternately with a golden bell—typifying that fruit and testimony flow from Christ's heavenly position, and are borne and rendered by Christians through abiding in Him. Exo. xxviii. 33, 34; xxxix. 24, 26. All the Israelites were to wear on the border of their garment a riband of blue



(the colour of heaven) that they might look upon it and remember the commandments and be holy unto God: typical of the walk of the Christian as being heavenly in its character, not according to this world, but according to the good and perfect and acceptable will of God. Num. xv. 38-40. The Lord had, alas, to declare that the scribes and Pharisees, among other pretended marks of sanctity, enlarged the borders of their garments to be seen of men. Mat. xxiii. 5.

**He'mam.** Son of Lotan, a descendant of Seir. Gen. xxxvi. 22. Called HOMAM in 1 Ch. i. 39.

**He'man.** 1. Son of Zerah, or Mahol: he was renowned for his wisdom, which, however, was surpassed by that of Solomon. 1 Ki. iv. 31; 1 Ch. ii. 6. 2. Son of Joel, a Kohathite: he was both a seer and chief of the musicians in the sanctuary under David. His fourteen sons were also musicians. 1 Ch. vi. 33; xv. 17, 19; xvi. 41, 42; xxv. 1-6; 2 Ch. v. 12; xxix. 14; xxxv. 15. Psalm lxxxviii. is ascribed to Heman the Ezrahite, who some think to be the same person, but (as in the margin of the A. V.) it more probably refers to No. 1.

**He'math.** One called 'the father of the house of Rechab.' 1 Ch. ii. 55. See also HAMATH.

**Hem'dan.** Eldest son of Dishon the Horite. Gen. xxxvi. 26. Called AMRAM in 1 Ch. i. 41.

**Hem'lock.** 1. *laanah*, 'wormwood:' used only in a figurative sense for bitterness or poison. Amos vi. 12. It is translated WORMWOOD in Deu. xxix. 18; Pro. v. 4; Jer. ix. 15; xxiii. 15; Lam. iii. 15, 19; Amos v. 7. It corresponds with *ἄψινθος* in Rev. viii. 11. 2. *rosh*, some poisonous plant expressive of bitterness or poison. Hos. x. 4. The word is elsewhere translated 'gall,' 'poison,' and 'venom.' The common hemlock is the *conium maculatum*; the water hemlock the *cicuta virosa*.

**Hen.** Son of Zephaniah. Zec. vi. 14. By comparing verse 14 with verse 10 Hen (really Chen) appears to be another name of Josiah. Some treat the word Hen not as a proper name, and translate 'for the favour of the son of Zephaniah.'

**Hen.** In Mat. xxiii. 37; Luke xiii. 34 the domestic fowl is alluded to, and her well-known care for her chickens, in illustration of how the Lord would have gathered the Jews under His almighty and loving protection; but, alas, they would not!

**He'na.** A city of which Rabshakeh boasted that neither its god nor its king had been able to resist the power of Assyria. 2 Ki. xviii. 34; xix. 13; Isa. xxxvii. 13. Identified with *Anah*, 34° 30' N, 42° E.

**Hena'dad.** Head of a Levite family who helped to rebuild the temple, and to repair the wall of the city, one of whom sealed the covenant. Ezra iii. 9; Neh. iii. 18, 24; x. 9.

**He'noch.** See ENOCH and HANOCH.

**He'pher.** 1. Youngest son of Gilead, and head of the family of the HEPHERITES. Num. xxvi. 32; xxvii. 1; Jos. xvii. 2, 3. 2. Son of Ashur and Naarah, of the tribe of Judah. 1 Ch. iv. 6. 3. The Mecherathite, one of David's mighty men. 1 Ch. xi. 36. 4. City and district, taken by Joshua. Jos. xii. 17; 1 Ki. iv. 10. Not identified.



CICUTA VIROSA.

**He'pherites.** Descendants of Hephher, No. 1. Num. xxvi. 32.

**Heph'zi-bah.** Wife of Hezekiah and mother of Manasseh. 2 Ki. xxi. 1. It is used symbolically for the name to be given to Jerusalem when it comes again into blessing, signifying 'My delight is in her.' Isa. lxii. 4.

**Herd, Herdman.** In the O.T. the term 'herd' is applied to the cattle, the word 'flocks' embracing the sheep and goats. As these, with camels, constituted the principal property of the patriarchs, the herdmen held an important office. All the sons of Jacob were introduced to Pharaoh as shepherds, and men whose trade had been to feed cattle. Gen. xlv. 32; Exo. x. 9; 1 Sa. xxi. 7. Amos had been a herdman. Chap. i. 1; vii. 14. In the N.T. the term 'herd' is only applied to the swine that, possessed by the demons, perished in the sea. Mat. viii. 30, 32.

**He'res.** 1. Mount in the territory of Dan, mentioned with Aijalon, held by the Amorites, who became tributary to Israel. Jud. i. 35. 2. The same name occurs in the margin of Isa. xix. 18 as the name of the 'city of destruction,' or 'city of the sun' in Egypt.

**He'resh.** Head of a Levite family. 1 Ch. ix. 15.

**Heresy, Heretic.** The word *αἵρεσις* is from 'to choose.' The same Greek word is translated 'sect' and is applied to the sects among the Jews, as the Sadducees and the Pharisees. Acts v. 17; xv. 5; xxvi. 5. It was employed by the Jews respecting Christianity. Acts xxiv. 5, 14; xxviii. 22. Heresies and sects were developed early in the church, they were the result of the working of the will of man in some form. The root of the Greek word being 'to choose' shews that a heresy is something *peculiar*. The doctrine held and enforced may be true in itself but may be exaggerated or put out of its connection. The common result is, a party or sect is formed. 1 Co. xi. 19; Gal. v. 20; 2 Pe. ii. 1. One who adheres to a heresy is a heretic, and after the first and second admonition is to be rejected. Tit. iii. 10. God having given in His word all things needed for the church, there is no room for man's choice or man's will: he must be a humble receiver: cf. 1 Co. iv. 7.

**Her'mas.** A Christian to whom Paul sent salutations in his epistle to the Romans. Rom. xvi. 14. Some have judged him to be one of the Apostolic Fathers, and the writer of a treatise called "THE SHEPHERD OF HERMAS," which was highly esteemed in the early church. It is a sort of allegory, and has been compared to Bunyan's Pilgrim's Progress. Parts of it are very trivial, and some scarcely decent. It is found attached to the Greek manuscript of the N.T., known as the Codex Sinaiticus, and exists in several ancient Latin copies.

**Her'mes.** Christian at Rome saluted by Paul. Rom. xvi. 14.

**Hermog'enes.** Christian in Asia who had 'turned away' from Paul. 2 Ti. i. 15. He may not have been an apostate, but have turned from the heavenly character of the truth taught by Paul.

**Her'mon.** A noble mountain on the north-east border of Palestine, forming the highest part of the Anti-Lebanon range. Its highest summit is 9200 feet above the sea, and is almost constantly covered with snow. It was called by the Sidonians *SIRION*, Deu. iii. 9; Ps. xxix. 6; and *SHENIR* by the Amorites (or perhaps one of the summits was called *SHENIR* or *SENIR*. 1 Ch. v. 23; Cant. iv. 8; Eze. xxvii. 5); and once it was called *SION*. Deu. iv. 48. The silent refreshing dews of Hermon are used to illustrate how good and pleasant it is for brethren to dwell together in unity. Ps. cxxxiii. 3. It is probable that some part of Hermon was the mount of transfiguration; the Lord was in that district, and it seems much more suitable from its privacy than the traditional mount Tabor. It is now called *Jebel esh Sheikh*, or *Jebel eth Thelj*, 'mountain of snow,' 33° 25' N, 35° 51' E.

**Her'monites.** This occurs only in Psa. xlii. 6, which is translated by some, "I remember thee from the land of Jordan, and of the Hermons, from the hill Mizar;" the reference being, not to any people called Hermonites, but to the peaks of Mount Hermon.

**Her'od the Great.** He was the son of Antipater an Idumæan, who was a proselyte to Judaism. His father having aided Cæsar in his war with Egypt was rewarded by being made procurator of all Judæa, and he made his son Herod, then only fifteen years of age, governor of Galilee. On the death of Julius Cæsar the country was in anarchy; but eventually Herod contrived to ingratiate himself with Antony and Octavian, and was appointed KING OF JUDÆA. He began his reign (B. C. 37) with blood: there were a few left of the Asmonæan house, descendants of the Maccabees; these were put to death and their adherents, and the whole of the Sanhedrim except two.

Herod had married Mariamne, daughter of Alexandra, who had a son named Aristobulus, a descendant of the Maccabees. Herod, being afraid of Rome to which Alexandra had appealed, made Aristobulus high priest; but when he witnessed the joy of the people his jealousy was aroused, and he caused the young man to be drowned, while bathing with his comrades, through their pretended rough play. Herod honoured his funeral, but none were deceived, and on Alexandra appealing to Cleopatra and Antony, he was summoned to appear. He left orders with his uncle Joseph that if he were put to death, Mariamne was to be killed. Herod succeeded in satisfying Antony; and indeed he had Cœle-syria added to his dominions. On his return, his sister Salome poisoned his mind with suspicions of his wife's infidelity with Joseph, who had unwisely betrayed the orders of Herod. He was however reconciled with his wife, but Joseph was put to death and Alexandra imprisoned.

On Octavian becoming emperor, Herod contrived to secure his favour. Herod's domestic life was however greatly embittered by his renewed suspicions against his wife (who had again discovered that during his absence orders had been given to put her to death if he lost his life). He seemed to think her guilty and she was sacrificed to his jealousy; but as soon as his beautiful wife was slain he was filled with the deepest remorse. Her mother also was put to death. [For Herod's other wives, see HEROD, FAMILY OF.]

Though Herod was nominally attached to Judaism he tried to introduce into Jerusalem Grecian and Roman games. These things were great eye-sores to the strict Jews, but a great many were won over to these follies.

The year B. C. 25 was one of famine in Judæa, and Herod sacrificed his gold and silver plate to purchase corn from Egypt to feed the people, and he gave them seed for the next year, by which he gained popularity.

Herod also ingratiated himself with the Jews by his costly enterprise of rebuilding the temple. To allay their suspicions, he procured the material before he demolished any part. The new edifice was a stately one of white marble.

New fears destroyed the peace of Herod. On the return of his two sons by Mariamne, now grown to manhood, they were hailed with enthusiasm by the people. He feared they would avenge their mother's death, therefore after trivial charges they were both strangled. This was followed by Antipater, another son, being put to death, who was proved to be guilty of plotting to have his father poisoned.

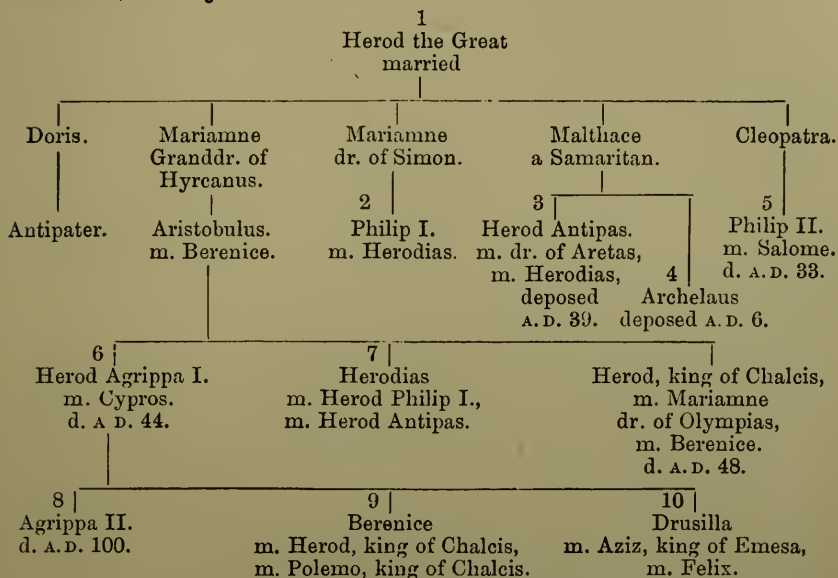
Herod's body was greatly diseased: the increasing torments had even caused him to attempt suicide. He ordered that the heads of the chief families in Judæa should be shut up in the Hippodrome at Jericho,



to be put to death as soon as he expired, that *there might be mourning at his death!* This cruel order was not carried out.

His anxieties were heightened by the visit of the Magi to Jerusalem, inquiring for the child who had been born KING OF THE JEWS. Herod cunningly sought to find out what child was to have this honour, that he might at once cut him off. Being thwarted by the Magi he ordered the massacre of all the infants in the district; but God had sent away *His Son* from his power. Mat. ii. 1-22. Herod died B. C. 4. This was the first earthly 'power' that had anything to do with the Lord Jesus. We know from Rev. xii. 1-5 that Satan was really the actor through Herod; but he was defeated then and will be again and again until his final doom.

### Herod, Family of.



No. 1 is mentioned as 'Herod the king' in Mat. ii. 1-22; Luke i. 5. No. 2 Philip. Mat. xiv. 3; Mark vi. 17; Luke iii. 19. No. 3. Herod the Tetrarch, Mat. xiv. 1-6; Luke iii. 1-19; ix. 7; Acts xiii. 1; the king, Mat. xiv. 9; King Herod, Mark vi. 14-22; Herod, Luke xiii. 31; xxiii. 7-15. No. 4. Archelaus. Mat. ii. 22. No. 5. Philip tetrarch of Ituræa and Trachonitis. Luke iii. 1. No. 6. Herod the king. Acts xii. 1-21. No. 7. Herodias. Mat. xiv. 3-6; Mark vi. 17-22; Luke iii. 19. No. 8. King Agrippa. Acts xxv. 13; xxvi. 1-32. No. 9. Berenice. Acts xxv. 13; xxvi. 30. No. 10. Drusilla. Acts xxiv. 24.

**Her'od Agrip'pa I.** Grandson of Herod the Great, and son of Aristobulus and Berenice. He was appointed by the emperor Caligula to the government of Ituræa and Abilene, with the title of king. Eventually he had the government of Judæa and Samaria given to him by Claudius. He was an observer of the law of Moses, and added to the extent of Jerusalem by a wall on the north of the city. It was he who put to death James the son of Zebedee to please the Jews, and imprisoned Peter, who was miraculously delivered. His miserable end is recorded in Acts xii.

**Her'od An'tipas.** Son of Herod the Great by Malthace a Samaritan. He succeeded his father in the tetrarchy of Galilee and Peræa. This was he whom the Lord called 'that fox.' He heard John the Baptist 'gladly,' yet put him to death. He was present at Jerusalem when the Lord was before Pilate, and by the courtesy of Pilate they settled their difference;

but he treated the Lord with brutal indignity. He had married a daughter of Aretas king of Arabia, but subsequently induced Herodias the wife of Philip, his own half-brother, to leave her husband and live with him. This led to the death of John the Baptist by her desire, as recorded in scripture; and also to his being attacked and defeated with great loss by Aretas. Prompted by Herodias, he sought from the emperor Caligula the title of king (which did not belong to him though so called in Mark vi. 14), but this ambition led to his perpetual banishment, A.D. 39. Herodias voluntarily accompanied him.

**Hero'dians.** The name comes from Herod, and refers to those who took part with him and his successors in leavening the Jews with Grecian and Roman manners and licentiousness. In scepticism they sided with the Sadducees, but were strongly opposed to the Pharisees. This makes it the more striking that they should have united with the latter in endeavouring to entrap the Lord in His speech. Mat. xxii. 16; Mark iii. 6; xii. 13. Their evil principles may well come under the term 'the leaven of Herod.' Mark viii. 15.

**Hero'dias.** See HEROD ANTIPAS and HEROD'S FAMILY.

**Hero'dion.** Kinsman of Paul, saluted by him. Rom. xvi. 11.

**He'ron.** A bird that was unclean to the Israelites. The name *anaphah* cannot be identified, but several species of heron are found throughout Palestine, which are doubtless included because of the words 'after her kind.' The *Ardea cinerea* is a heron common in Palestine. They live upon fish, frogs, and reptiles. (R. V. *margin* has 'ibis.') Lev. xi. 19; Deu. xiv. 18.

**He'sed.** Father of one of Solomon's commissariat officers. 1 Ki. iv. 10.

**Hesh'bon.** Chief city of Sihon king of the Amorites. Lying on the east of the Jordan, it was the first city of importance that fell into the hands of the Israelites. The cause of their attacking it was that Sihon refused to let them pass through his land. This initial conquest is often referred to. Heshbon was subsequently assigned to Reuben, but became a Levitical city in connection with Gad. Num. xxi. 25-34; Deu. ii. 24-30; Jos. xiii. 17-27; 1 Ch. vi. 81. After the captivity it fell into the hands of the Moabites; and is denounced in the prophets. Isa. xv. 4; Jer. xlviii. 2, 34, 45; xlix. 3. Identified with *Hesban*, 31° 48' N, 35° 48' E. There are extensive ruins shewing its former strength as a fortified city.

**Hesh'mon.** Town in the extreme south of Judah. Jos. xv. 27.

**Heth.** Second son of Canaan, from whom descended the HITTITES, *q.v.* They are often called 'the children of Heth.' Gen. x. 15; xxiii. 3-20; xxv. 10; xxvii. 46; xlix. 32; 1 Ch. i. 13.

**Heth'lon.** Place spoken of as 'the way of Hethlon:' only mentioned as the border of the land in the north to be possessed by Israel in the future. It is in the locality of Hamath. It is supposed to be identified with 'the entrance of Hamath.' Eze. xlvii. 15; xlviii. 1.

**He'zeki.** Son of Elpaal, a descendant of Benjamin. 1 Ch. viii. 17.

**Hezeki'ah.** 1. Son of Neariah, of the royal house of Judah. 1 Ch. iii. 23. 2. Ancestor of Ater whose descendants returned from exile. Ezra ii. 16; Neh. vii. 21.

**Hezekiah, King of Judah.** Son and successor of Ahaz. Hezekiah "did that which was right in the sight of the Lord, according to all that David his father did." He trusted in the Lord God of Israel, so that there was none like him before or after. He reigned from B.C. 727 to 698.

Hezekiah began his reign by opening the doors of the house of the Lord, which was cleansed and repaired by the priests and Levites. Then he called the rulers, and sacrifices were offered as sin offerings for the kingdom and the sanctuary, and for Judah; songs were sung, and the king

and all present bowed themselves and worshipped. He proposed to all Israel and Judah to come to the house of the Lord at Jerusalem to keep the Passover, and invitations were sent to *all* the tribes to turn to the Lord and to come and keep it. Though his messengers were in general mocked, there was a remnant that responded to the king's invitation. Such was the joy that after the seven days of unleavened bread they kept other seven days with gladness.

What naturally followed this worship was the removal of all signs of idolatry. Because the people had burnt incense to the brazen serpent, he brake it in pieces calling it 'a piece of brass.' He clave to the Lord, and the Lord was with him, and prospered him whithersoever he went.

The unfaithfulness of Ahaz had given the Assyrians a footing in Immanuel's land, against which Hezekiah rebelled, but afterwards submitted to pay tribute. Sennacherib required complete submission, and the Assyrians came with a great host against Jerusalem. Their general not only reviled Hezekiah, but spoke against God, comparing Him with the gods of the nations which the Assyrians had conquered. Hezekiah rent his clothes, covered himself with sackcloth, and went into the house of the Lord. God wrought deliverance. There was a rumour of opposition elsewhere, and the general departed. Of the Assyrians 185,000 were slain in one night: Sennacherib returned to Nineveh and was subsequently killed by two of his own sons.

We next read of Hezekiah's sickness, when Isaiah was sent to tell him to set his house in order, for he should die. Hezekiah wept sore and prayed for his life, and it was prolonged fifteen years. Though he had witnessed a great deliverance of the Lord, his faith was weak and he asked for a sign. God made the shadow go back ten degrees on the dial of Ahaz. But Hezekiah rendered not to the Lord according to the benefit done to him, for his heart was lifted up, therefore there was wrath upon him and upon Judah and Jerusalem. Yet, on Hezekiah humbling himself with the inhabitants of Jerusalem, the wrath came not in his days.

Hezekiah had great riches; and when Berodach-baladan, king of Babylon, sent ambassadors to him with a present, for they heard that he had been sick, and to inquire of the wonder that had been done in the land (doubtless the shadow going *back* ten degrees), Hezekiah shewed them all his riches; and then he had to hear the sorrowful tidings that all he had shewn them should be carried into Babylon, and his sons should be made eunuchs in the palace of the king of Babylon. Hezekiah piously resigned himself to the will of Jehovah. We read that God had "left him, to try him, that he might know all that was in his heart." It was pride; but God was gracious, and Hezekiah seemed to have the consciousness that God would give him peace and truth in his days. 2 Ki. xviii.-xx.; 2 Ch. xxix.-xxxii.; Isa. xxxvi.-xxxix.; Jer. xxvi. 18, 19; Hos. i. 1; Mic. i. 1.

**Hez'ion.** Grandfather of Benhadad king of Syria. 1 Ki. xv. 18.

**Hez'ir.** 1. Leader of the seventeenth course of priests. 1 Ch. xxiv. 15.  
2. A chief of the people who sealed the covenant. Neh. x. 20.

**Hez'rai.** A Carmelite, one of David's valiant men. 2 Sa. xxiii. 35.

**Hez'ro.** A Carmelite, one of David's valiant men. 1 Ch. xi. 37.  
Doubtless the same as HEZRAI.

**Hez'ron.** 1. Son of Pharez, and grandson of Judah. Gen. xlv. 12; Num. xxvi. 21; Ruth iv. 18, 19; 1 Ch. ii. 5-25; iv. 1. 2. Son of Reuben. Gen. xlv. 9; Exo. vi. 14; Num. xxvi. 6; 1 Ch. v. 3. 3. Place on the south border of Judah. Jos. xv. 3, 25; also called HAZOR. Identified by some with *Jebel Hadireh*, 30° 52' N, 35° 50' E.

**Hez'ronites.** Descendants of Hezron, son of Reuben and of Hezron, son of Pharez. Num. xxvi. 6, 21.



**Hid'dai.** One of David's valiant men, 'of the brooks of Gaash.' 2 Sa. xxiii. 30. Called HURAI in 1 Ch. xi. 32.

**Hid'dekel.** One of the rivers of Eden: supposed to be identical with the Tigris, which is called *Dijlah*. Gen. ii. 14; Dan. x. 4.

**Hi'el.** Native of Bethel who rebuilt Jericho in the reign of Ahab. In him was fulfilled the curse pronounced by Joshua that he should lay the foundation of the city in his firstborn and set up the gates in his youngest son. His building the city was a marked sign of insubordination. 1 Ki. xvi. 34. Cf. Jos. vi. 26.

**Hiera'polis.** City of Phrygia in Asia Minor, for the saints of which Epaphras had a great zeal, or for whom he laboured much. Col. iv. 13. Now called *Pambuk Kalesi*, 37° 58' N, 29° 11' E. It is remarkable for its hot calcareous springs, which have deposited curious incrustations.

**Higgai'on.** A Hebrew word that occurs four times, but in the A. V. is only once untranslated. This is in Psalm ix. 16, where the *margin* reads 'that is, *meditation*.' It is thought by some to refer to a musical sign or instrument. Literally it means 'the sound of a harp when struck.' In Psalm xix. 14 the word is translated 'meditation;' in xcii. 3, 'solemn sound;' and in Lam. iii. 62, 'device.'

**High Place.** The word commonly used for the high place is *bamah*, signifying what is high or elevated (cf. Eze. xx. 29), and then the hills on which altars were erected. There were such places in Canaan before the Israelites entered it, which they were told to destroy. Num. xxxiii. 52. If the Israelites had such, God would destroy them and cut down their images. Lev. xxvi. 30.

In the above passages the high places are connected with idolatry; but it would appear that before the temple was built, altars for the worship of God had been erected elsewhere than at the tabernacle. With Samuel at Zuph, there was 'a sacrifice of the people' in the 'high place' (God having forsaken the tabernacle at Shiloh, this disorder resulted). It was evidently on elevated ground, for they went up to it and came down. 1 Sa. ix. 12-25. At the beginning of the reign of Solomon the people sacrificed in high places *because* the temple was not yet built. This was failure, for we read that "Solomon loved the Lord, walking in the statutes of David his father: *only* he sacrificed and burnt incense in high places." 1 Ki. iii. 2-4. The tabernacle was there (Gibeon), 1 Ch. xvi. 39; 2 Ch. i. 3, so that it appeared to be the right place to go to, and it was where God appeared to Solomon in the night; yet it was 'the great high place.' The reason of this implied disapproval is doubtless because *the ark was not there*, the symbol of God's presence, which was the true place of worship. At the close of Solomon's life he sinned greatly in building a high place for the gods of all his strange wives. 1 Ki. xi. 7, 8. On the division of the kingdom, Jeroboam set up his idols and "ordained him priests for the high places, and for the devils, and for the calves which he had made." 2 Ch. xi. 15. With these two examples it is not surprising that in the whole land there were many high places. Hezekiah and Josiah zealously destroyed the high places, which included the buildings thereon and the idols connected therewith. The word *bamah* is used apparently for any idolatrous erection, for we once read of high places in a valley. Jer. vii. 31.

The term 'high places' has another application under the Hebrew word *ramah*, which also signifies 'exalted;' for Israel is charged with making a high place in every street, and at every head of the way, which doubtless refers to some shrine or symbol of idolatry connected with abominable practices. Eze. xvi. 24, 25, 31, 39. They courted the favour of the heathen by adopting their idolatrous worship and customs.

**High Priest.** It is remarkable that this title occurs but seldom in the

O.T. Lev. xxi. 10; Num. xxxv. 25; Jos. xx. 6; 2 Ki. xii. 10; 2 Ch. xxiv 11, &c. Aaron was constantly called 'the priest;' but as his sons were also called priests, he was necessarily the 'chief' and would correspond to what is called high priest in the N.T. His office is summed up in few words: he "is ordained *for* men in things pertaining *to* God" that he might offer both gifts and sacrifices for sins. He stood for the people to God: he offered up the sacrifices which put the people in relation with God (Lev. ix.), also those on the day of atonement (Lev. xvi.), and he blessed them as from God. He, as taken from among men, was one who could have compassion on, or forbearance toward, the ignorant and the erring; for that he himself was compassed with infirmity. Heb. v. 1, 2. Aaron did not take the honour upon himself, nor did Christ. Heb. v. 4, 5. Having accomplished redemption by the offering of Himself, He passed through the heavens and sat down on the right hand of God. He is touched with the feeling of our infirmities, having been Himself tempted as we are, apart from sin. He ever lives to make intercession for us, He is also the minister of the sanctuary—He appears in the presence of God for us, and is the great Priest over the house of God. Heb. iv. 14, 15; viii. 1, &c. See AARON, AARONIC PRIESTHOOD, MELCHISEDEC.

**Hil'en.** City in Judah assigned to the priests. 1 Ch. vi. 58. Called HOLON in Jos. xv. 51; xxi. 15. Identified by some with *Beit Alam*, 31° 35' N, 34° 57' E.

**Hilki'ah.** 1. Father of Eliakim, the head of Hezekiah's household. 2 Ki. xviii. 18, 26, 37; Isa. xxii. 20; xxxvi. 3, 22. 2. Son of Shallum, or Meshullam, and high priest in the time of Josiah king of Judah. He found a copy of the law in the temple, which caused great heart-searchings and repentance. 2 Ki. xxii. 4–14; xxiii. 4, 24; 1 Ch. vi. 13; ix. 11; 2 Ch. xxxiv. 9–22; xxxv. 8; Ezra vii. 1; Neh. xi. 11. 3. Son of Amzi, a Merarite. 1 Ch. vi. 45. 4. Son of Hosah, a Merarite. 1 Ch. xxvi. 11. 5. One who stood by Ezra when he read the law. Neh. viii. 4; probably the priest in chap. xii. 7, 21. 6. Priest of Anathoth and father of the prophet Jeremiah. Jer. i. 1. 7. Father of Gemariah. Jer. xxix. 3.

**Hill Country.** Any part of the range of hills that runs through Palestine from north to south, in distinction from the plains towards the Mediterranean or the Jordan; and in distinction from the *Shephelah* which is a region in Judah that runs between the hill country and the plain on the west, called the 'lowlands.' (See a section of the country on page 150.) Jos. xiii. 6; Luke i. 39, 65.

**Hil'lel.** A Pirathonite, father of Abdon one of the judges of Israel. Jud. xii. 13, 15.

**Hin.** See WEIGHTS AND MEASURES.

**Hind.** The word *ayyalah* is supposed to allude to any kind of deer found in Palestine: no particular species can be identified. It is used as a symbol of activity. Gen. xlix. 21; 2 Sa. xxii. 34; Ps. xviii. 33; xxix. 9; Cant. ii. 7; iii. 5; Hab. iii. 19. See HART.

**Hinge.** The only hinges handed down from antiquity are pivots projecting above and below the door, on which the door turned. In the temple the hinges were of gold, and may have been of this description. 1 Ki. vii. 50; Pro. xxvi. 14. In ancient existing houses with stone doors the hinges are stone projections at the top and bottom of the doors.

**Hin'nom, Valley of.** This is often called 'the valley of the son of Hinnom,' but who Hinnom and his son were is unknown. Jos. xv. 8; xviii. 16; Neh. xi. 30. The valley running from east to west, on the south of Jerusalem, now bears the above name. In some part of this, supposed to be the east end, children were passed through the fire to false gods. Jer. vii. 31, 32; xxxii. 35. To prevent this Josiah defiled

**TOPHETH** in this valley. 2 Ki. xxiii. 10; 2 Ch. xxviii. 3; xxxiii. 6. The prophet Isaiah gives the key to its being associated in the N.T. (under the name of **GEHENNA**) with eternal punishment: "Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it." Isa. xxx. 33. See **HELL**. In God's judgments the valley shall become the 'valley of slaughter.' Jer. xix. 2-14.

**Hi'rah.** An Adullamite, a friend of the patriarch Judah. Gen. xxxviii. 12.

**Hi'ram.** 1. King of Tyre, who loved David and was a friend of Solomon. By his servants he supplied both timber and stone for the temple and the palaces of Solomon. Their navies also united to bring the produce of other lands. Solomon gave to Hiram twenty cities in the land of Galilee, but Hiram was not pleased with them: he called them, in Aramaic, **CABUL**, 'displeasing or dirty;' and the cities were eventually returned to Solomon. 2 Sa. v. 11; 1 Ki. v. 1-18; ix. 11-27; x. 11, 22; 1 Ch. xiv. 1, &c. He is called **HURAM** in 2 Ch. ii. 3-12; viii. 2, 18; ix. 10, 21. 2. A skilful workman of Tyre, filled with wisdom and understanding, who was sent to make things for the temple. His father was a man of Tyre, and he is called "the son of a woman of the daughters of Dan" in 2 Ch. ii. 14; but in 1 Ki. vii. 14 it reads "a widow's son of the tribe of Naphtali," which may mean that her husband was a man of Naphtali. 1 Ki. vii. 13, 40, 45. He is called **HURAM** in 2 Ch. ii. 13; iv. 11, 16.

**Hireling, Hired Servant.** These were distinct from the house servants who were generally slaves. Hired servants were engaged by the day and paid at the close of the day. A servant hired by the priest was not regarded as one of the family, and was not allowed to eat of the holy things, whereas the slaves were considered a part of the family. Lev. xix. 13; xxii. 10; Deu. xv. 18; xxiv. 14; Job xiv. 6; Mal. iii. 5. They are contrasted in the N.T. with the Shepherd who owned the sheep. Mat. xx 1-8; Luke xv. 17, 19; John x. 12, 13.

**Hit'tites.** The descendants of Heth, a son of Canaan, and hence descendants of Ham: a numerous race who inhabited Palestine. In God's covenant with Abraham their territory was to be possessed by his descendants. Gen. xv. 20. On the death of Sarah, Abraham bought the field and cave of Machpelah from the Hittites. His intercourse and contract with them shew that they were a civilised race, used to commercial transactions. Gen. xxiii. 3-20. This was near or at Hebron in the south of Palestine, whereas other passages speak of them in the north, between the Lebanon and the Euphrates, which was probably where they originally settled, Jos. i. 4; and there are intimations that they continued a powerful and warlike race after Palestine was possessed by Israel. 1 Ki. x. 29; 2 Ki. vii. 6. Ahimelech and Uriah, eminent men in the time of David, were Hittites. 1 Sa. xxvi. 6; 2 Sa. xxiii. 39.

In various parts of Palestine and Syria monuments have been found of the Hittites, and in Egypt there are records of a long defensive treaty that was made between the Egyptians and the Hittites, shewing that the latter were an important race. The Tell Amarna tablets shew that they seized upon Damascus then held by Egypt. Letter after letter urged Egypt to come to the rescue. Their features even are now well understood on the monuments, being described as a people with yellow skins and 'mongoloid' features, receding foreheads, oblique eyes, and protruding upper jaws. There are inscriptions which shew their language; but this at present is only beginning to be deciphered.

**Hi'vites.** One of the races found early in Palestine: they were descendants of Ham through Canaan. Gen. x. 17. Jacob, on his return to Palestine, found Shechem occupied by the Hivites. Gen. xxxiv. 2. They also



possessed Gibeon, and found means to deceive Joshua into making a league with them. Jos. ix. 3, 7. They seemed to be more a commercial than a warlike people. We also find the Hivites in the north in mount Lebanon, and Israel was beguiled into making marriage contracts with them. Jud. iii. 3, 5, 6. In the days of Solomon they were still in the land, and were made tributary to Israel. 1 Ki. ix. 20. Israel suffered through not carrying out the directions of God to cast out these and other inhabitants of the land. They were by them led into idolatry.

**Hizki'ah.** Ancestor of Zephaniah the prophet. Zep. i. 1.

**Hizki'jah.** One who sealed the covenant. Neh. x. 17.

**Ho'bab.** This name occurs only in Num. x. 29 and Jud. iv. 11. He was apparently the father-in-law of Moses, and if so he is the same as Jethro. See JETHRO.

**Ho'bah.** Place 'on the left hand,' that is, to the north of Damascus, to which Abraham pursued the kings who had captured Lot. Gen. xiv. 15. The Muslims point out *Burzeh*, 33° 32' N, 36° 8' E, as the ancient Hobah; but the Jews prefer *Jobar*, about two miles N.E. of Damascus.

**Hod.** Son of Zophah, of the tribe of Asher. 1 Ch. vii. 37.

**Hoda'iah.** Son of Elioenai, a descendant of David. 1 Ch. iii. 24.

**Hodav'iah.** 1. A chief of Manasseh on the east of the Jordan. 1 Ch. v. 24. 2. Son of Hasenuah, a Benjamite. 1 Ch. ix. 7. 3. Ancestor of some Levites who returned from exile. Ezra ii. 40. Called HODEVAH in Neh. vii. 43.

**Ho'desh.** Wife of Shaharaim, a Benjamite. 1 Ch. viii. 9.

**Hode'vah.** See HODAVIAH, No. 3.

**Hodi'ah.** One of the wives of Ezra, of Judah. 1 Ch. iv. 19. The same apparently as JEHUDIAH, which signifies 'the Jewess,' in ver. 18.

**Hodi'jah.** 1, 2. Levites who returned from exile and sealed the covenant. Neh. viii. 7; ix. 5; x. 10, 13. 3. A chief of the people who sealed the covenant. Neh. x. 18.

**Hog'lah.** One of the daughters of Zelophehad. Num. xxvi. 33; xxvii. 1; xxxvi. 11; Jos. xvii. 3.

**Ho'ham.** King of Hebron, one of the five kings put to death by Joshua at the cave of Makkedah. Jos. x. 3, 17-26.

**Holiness.** Holiness has been described as "a nature that delights in purity, and which repels evil." Adam and Eve were 'innocent,' not holy; for though they might have delighted in purity, they did not repel the evil of Satan. God is ever holy; in heaven there is no evil to separate from, and He was holy, consistent with His perfection in everything, before there was any evil. The Spirit is the *Holy* Spirit though He is down here where sin is, and the Lord Jesus when in this sinful world was holy, harmless, and undefiled. God is called 'the Holy One of Israel,' Isa. xxx. 15, &c., and the Lord Jesus 'the Holy One.' Mark i. 24; Acts iii. 14.

The Israelites having been redeemed out of Egypt, and separated to God, it was said to them, "Thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." Deu. vii. 6. They were viewed as the chosen of God, as set apart for Him. This should have led to practical holiness, as God said, "Be ye holy, for I am the Lord your God." Lev. xx. 7. The Christian also is sanctified and justified, and Christ is made of God sanctification to him (1 Co. i. 30), referring to the separative call of God, and the means and measure of his sanctification. As new created in Christ he partakes of the divine nature, so that holiness is followed. He is chastened also by the Father of spirits in order to his being partaker of God's holiness.

One has said, "The Christian is called holy because he is set apart for God absolutely, according to the rights won by Christ in His death, and made good when he is born again, and thus set apart in a real way; and more perfectly, and with more intelligence, when he is sealed by the Holy Ghost, as cleansed by the blood of Christ." Upon this are based the practical exhortations: "As he which hath called you is holy, so be ye holy in all manner of conversation." 2 Co. vii. 1; 1 Th. iv. 7; Heb. xii. 14; 1 Pe. i. 15; 2 Pe. iii. 11.

**Ho'lon.** 1. City of Moab in the low country, east of the Jordan. Jer. xlviii. 21. Not identified. 2. City in Judah. See HILEN.

**Holy-day.** Applied to the Sabbath or any of the Jewish festivals. Exo. xxxv. 2; Psa. xlii. 4; Col. ii. 16.

**Holy Ghost, Holy Spirit.** The third Person in the Trinity, as seen in the formula of baptism. Mat. xxviii. 19. The Spirit moved upon the face of the waters at the creation, Gen. i. 2; and He came upon certain persons in the O. T. to fulfil the purposes of God. David asked that the Holy Spirit might not be taken from him, Psa. li. 11; which stands in contrast to the indwelling of the Holy Spirit in Christians, for He *abides* with them. It is by the operation of the Spirit that they are born anew, and He is the seal of their faith in Christ, and the earnest of their inheritance above. John iii. 5; Eph. i. 13, 14. He is their COMFORTER or Advocate (*παράκλητος*, one who manages their affairs) on earth, as Christ is the same in heaven. John xiv. 16, 26.

Though the Holy Spirit influenced and came upon the O. T. saints, He did not come personally until Christ had ascended. John xvi. 7. Many passages prove His personality—a matter of great importance, often lost sight of by those who constantly speak of Him as an influence. Ananias lied to the Holy Spirit. Acts v. 3. "The Holy Ghost said, Separate *me* Barnabas and Saul," &c. Acts xiii. 2. "Dividing . . . as *he* will." 1 Co. xii. 11. The Holy Spirit directed the labours of Paul and his companions, Acts xvi. 6, 7, and the Lord Jesus cast out demons by the Spirit of God. Mat. xii. 28.

His presence and operations here are some of the fruits of Christ's exaltation. He forms Christ in the believer. He is also the power of life and the power for testimony. Indwelling the saints individually, He forms them collectively into one body, they are also builded together for a habitation of God through the Spirit. 1 Co. iii. 16; Eph. ii. 22.

To be indwelt by the Holy Spirit is an immense favour, for He is a divine Person: any one so indwelt is not in the flesh, but in the Spirit. He is the Spirit of sonship and by him the believer cries, Abba Father. Christians are exhorted to be guided by Him, and neither to quench nor to grieve that holy One. Our responsibility is to "walk in the Spirit." Gal. v. 16.

His presence on earth is a demonstration as to the world of sin, of righteousness, and of judgment. John xvi. 8–11.

**Ho'mam.** See HEMAM.

**Homer.** See WEIGHTS AND MEASURES.

**Honest, Honesty.** These words in the N. T. are not confined to trustworthiness, as the words are now commonly understood; but extend to any honourable conduct. Luke viii. 15; Rom. xii. 17; 2 Co. viii. 21; xiii. 7; Phi. iv. 8; 1 Ti. ii. 2; Heb. xiii. 18; 1 Pe. ii. 12.

**Honey.** This was so plentiful in Palestine, that the country was often described as a land 'flowing with milk and honey.' Exo. iii. 8, 17. It is symbolical of what is sweet in nature; to be partaken of with discretion, lest it cause vomiting. Pro. xxv. 16, 27. It was strictly forbidden to add honey to the offerings of the Lord made by fire. Lev.

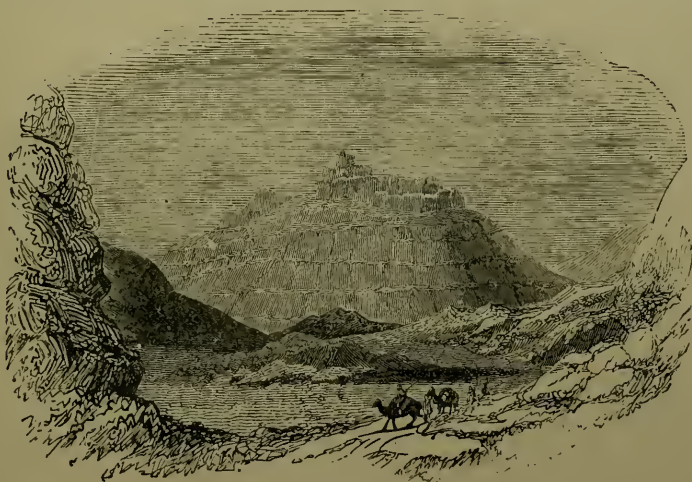
ii. 11. What is of nature, though it be sweetness, can have no place in what is offered to God. The Lord Jesus when in service on earth said to His mother, "Woman, what have I to do with thee?" though when His service was over He commended her to John.

**Hope.** This is described as waiting for something that is not seen but which has been promised. Rom. viii. 24, 25. Blessed is the man whose hope the Lord is; though troubles arise he will not cease to bear fruit. Jer. xvii. 7, 8. There is nothing vague in the Christian's hope: it is an anchor of the soul, sure and steadfast, because the Lord Himself is his hope, and Christ in him is the hope of glory. Col. i. 27; 1 Ti. i. 1; Heb. vi. 18, 19. The coming of the Lord, and not death, is a blessed part of the Christian's hope. 1 Th. iv. 13-18; 1 John iii. 2, 3.

**Hoph'ni.** Son of Eli the priest. He and his brother Phinehas also acted as priests; but their sin was very great both respecting the offerings of the Lord and as to their moral conduct. Their father reproved them, but did not restrain them. They accompanied the ark to the war with the Philistines and were both slain. 1 Sa. i. 3; ii. 34; iv. 4-17.

**Hoph'ra.** See PHARAOH HOPHRA.

**Hor, Mount.** 1. The mountain on which Aaron died when the Israelites were near the end of their wanderings. Num. xx. 22-28; xxi. 4; xxxiii. 37-41; Deu. xxxii. 50. Identified with *Jebel Neby Harun*, about 30° 18' N, 35° 25' E. It is the range of mountains on the eastern



MOUNT HOR.

side of the *wady Arabah*; from which the scene of mountain peaks is described as awfully majestic. 2. A mount on the northern boundary of the land. Num. xxxiv. 7, 8. Probably one of the peaks of Lebanon, but not identified.

**Ho'ram.** King of Gezer conquered by Joshua. Jos. x. 33.

**Ho'reb.** A mount closely connected with Sinai, and supposed to embrace the range of mountains lying about 28° 30' N, between the Gulf of Suez and the Gulf of Akaba, whereas Sinai is one of the mountain peaks. Horeb was called 'the mountain of God.' Exo. iii. 1. It was where God had intercourse with Moses, and where He made a covenant with Israel. Near here also the golden calf was set up. Exo. xvii. 6; xxxiii. 6; Deu. i. 2, 6, 19; iv. 10, 15; xxix. 1; Psal. cvi. 19. See SINAI.



**Ho'rem.** Fenced city in Naphtali. Jos. xix. 38. Identified with ruins at *Harah*, 33° 10' N, 35° 26' E.

**Hor-hagid'gad.** Station of the Israelites in the wilderness. Num. xxxiii. 32, 33. Perhaps the same as GUDGODAH in Deu. x. 7.

**Ho'ri.** 1. Son of Lotan, a descendant of Seir the Horite. Gen. xxxvi. 22, 30; 1 Ch. i. 39. 2. Father of Shaphat of the tribe of Simeon. Num. xiii. 5.

**Ho'rims, Ho'rites.** Descendants of Seir, and Aborigines of mount Seir. They were destroyed by the children of Esau. Gen. xiv. 6; xxxvi. 20, 21, 29; Deu. ii. 12, 22. It is thought that they were cave-dwellers, as the name implies. The sandstone rocks of mount Seir are full of excavated dwellings, and there are traces of the same throughout the region of Edom.

**Hor'mah.** The name signifying 'utter destruction' given to ZEPHATH in the far south when conquered by Judah and Simeon. Num. xiv. 45; xxi. 3; Deu. i. 44; Jos. xii. 14; Jud. i. 17; 1 Sa. xxx. 30; 1 Ch. iv. 30. Identified by some with ruins at *S'baita*, 30° 52' N, 34° 42' E.

**Hornet.** The insect *tsirah* is of the wasp kind. God promised to send these insects before the Israelites to drive out the inhabitants of the land of Canaan. Exo. xxiii. 28; Deu. vii. 20; Jos. xxiv. 12. Travellers relate that when a nest of such insects has been disturbed, the animals and people have fled in terror, the stings being very painful, and occasionally causing death. Some hang their nests to the boughs of trees, and these may be disturbed by an animal passing underneath.

**Horns.** These are referred to in scripture as 1. On the altar, the projections placed at its corners, on which the blood of the sacrifices was placed, and to which culprits clung for protection. Exo. xxxviii. 2; Lev. iv. 7; 1 Ki. i. 50. 2. For trumpets, especially rams' horns. Jos. vi. 4-13. 3. For holding oil. 1 Sa. xvi. 1, 13. 4. For holding ink. Eze. ix. 2, 3. 5. They were worn in the East as a symbol of exaltation and power. Jehovah was David's horn of salvation. He exalted the horn of His people, and brake the horns of the wicked. Ps. xviii. 2; lxxv. 10; cxlviii. 14. 6. Horns are spoken of frequently in Daniel and the Revelation as a symbol for kings: "the ten horns which thou sawest are ten kings." Dan. vii. 7-24; viii. 3-21; Rev. xii. 3; xiii. 1; xvii. 3-16.

**Horona'im.** Place in Moab, mentioned by the prophets, with Zoar and Luhith. Isa. xv. 5; Jer. xlviii. 3, 5, 34. The name of Horonaim is found on the Moabite stone: it was taken by King Mesha.

**Hor'onite.** Designation of Sanballat, probably as a native of Horonaim or of Beth-horon. Neh. ii. 10, 19; xiii. 28.

**Horse.** The horse was used among the Israelites only for war, either in chariots or for what is now called cavalry; but its use betokened failure in confidence on the Lord: see Hos. xiv. 3. They had been forbidden to multiply horses, Deu. xvii. 16; and at first they hamstrung the horses, and burnt the chariots of the Canaanites. Jos. xi. 6, 9. David, however, after the defeat of Hadadezer, reserved 100 horses for chariots. 2 Sa. viii. 4. (See a description of the war-horse in Job xxxix. 19-25.) Solomon had 40,000 stalls of horses for his chariots and 12,000 horsemen. 1 Ki. iv. 26.



Symbolically the horse represents careering imperial *power*, in general providentially controlled. In the early part of Zechariah the prophet had visions of horses of different colours, they are called spirits of the heavens, and as such they acted in the four great Gentile empires described by Daniel. When these are further spoken of, the red horses are not named, for the Chaldean empire had passed away when Zechariah saw the vision. Zec. i. 8; vi. 1-7.

In the Revelation also there are horses and riders thereon, representing the powers engaged in the providential course of God's dealings. Chap. vi. 1-8; cf. ix. 7, 9, 17. In chap. xix. the Lord Jesus, the Faithful and True, comes forth on a white horse, to make war in righteousness. Vers. 11-21. See REVELATION.

**Horseleech.** Leeches are abundant in Palestine, and the horseleech may simply refer to a large species that would settle on a horse's foot if placed in the water where they abound. A horse has been known, in drinking, to get a leech into its mouth, which immediately began to suck its blood. The leech is used symbolically of a rapacious person, who is never satisfied, graphically delineated by the leech's two daughters, who say, 'Give, give.' Pro. xxx. 15.

**Ho'sah.** 1. City in the tribe of Asher. Jos. xix. 29. Identified with *Ezziyat el Foka* or *et Tahta*, 33° 11' N, 35° 14' or 13' E. 2. A Levite and doorkeeper in the time of David. 1 Ch. xvi. 38; xxvi. 10, 11, 16.

**Hosan'na.** This word, which is the same in the Greek, is considered to be a compound of two Hebrew words, and signifies 'save now,' as in Psa. cxviii. 25. In the N. T. the sense appears to be 'bestow blessing.' 'Bestow blessing on the Son of David: bestow blessing [O thou who art] in the highest.' Mat. xxi. 9; Mark xi. 9, 10; John xii. 13.

**Hose'a.** Nothing is related of the ancestors of the prophet Hosea (whose name is identical with Hoshea) except that he was the son of Beeri. He prophesied in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and of Jeroboam king of Israel. He is especially occupied with the moral condition of the people, principally of Israel, and the judgments that would follow. Israel is treated as in rebellion from the commencement. The prophecy divides itself thus: chaps. i.-iii. give God's purposes respecting Israel; and in chaps. iv.-xiv. the people are addressed: there are minor sub-divisions.

Hosea was to *act* a parable, by taking a 'wife of whoredoms,' which may mean that the woman that he was to take *would be* unfaithful to him; but grace abounds over sin. Hosea's wife was symbolical of Israel who had been unfaithful to Jehovah. He took Gomer the daughter of Diblaim, who bore him a son, who, by the Lord's direction, was called Jezreel (a place that had witnessed the judgments of God. 2 Ki. ix. 30-37). The prophet's wife then bare a daughter, and her name was called *Lo-ruhamah*, 'not having obtained mercy:' no more mercy was to be shewn to Israel. Again Gomer bare a son, and called his name *Lo-ammi*, 'not my people:' God would not acknowledge them as His. But a future blessing is at once announced to them, and those who had no claim to be God's people should be called 'sons of the living God.' Paul applies this to the Gentiles in Rom. ix. 26, as he does in verse 25 to the Jews (where Hosea is called OSEE).

Chapter II. This introduces a remnant, the 'brethren' and 'sisters' of the prophet, those acted upon by the Spirit, to whom God's message was *Ammi*, 'my people;' and *Ruhamah*, 'received in mercy.' They will plead with their mother—Israel in the mass—and tell her that she was not the wife of Jehovah. She must be dealt with in judgment, but the valley of Achor (where God's anger was turned away, Jos. vii. 26) should be a

door of hope. She will be able to call Jehovah *Ishi*, 'husband,' and not *Baali*, 'master.' Those that had not obtained mercy will obtain mercy; and those that had been declared 'not God's people' would be able to say, 'Thou art my God.' Cf. 1 Pe. ii. 10.

Chapter III. This deals with the past, the present, and the future. Other details are given of their unfaithfulness and rejection. They should be many days without a king, or a sacrifice, or even an idol (as is the state of Israel in the present day); but they will afterwards return, and seek Jehovah and their king, that is Christ.

Chapter IV. This commences the appeal to their consciences. The sins of the people are pointed out. Their prophets had failed, and the people were destroyed for lack of knowledge. The priests also had failed and it became 'like people, like priest.' In ver. 15 Judah is warned not to follow the evil example of Israel. In ver. 17, as elsewhere, Israel is called Ephraim, that being the chief of the ten tribes.

Chapter V. The priests, the people, and the king are addressed. They had all sinned, and had been rebuked, but had not returned to Jehovah. Ephraim, instead of turning to Jehovah in his sickness, had sought the Assyrian—a king who could not cure them.

Chapters VI., VII. The prophet touchingly appeals to the people to return to Jehovah: it must be in reality, and not merely in outward forms. They had, like Adam (ver. 7, instead of 'men'), transgressed the covenant: cf. Rom. v. 14. The people encouraged the king and princes in their wickedness: their weakness was manifest, for strangers had devoured them. They would not turn to the Most High.

Chapter VIII. They are still threatened for their impiety. Israel had 'made many altars to sin,' and had leaned upon Assyria, an arm of flesh. Judah had trusted to her fenced cities: judgment should fall upon both.

Chapter IX. This reveals a touching mixture of the prophet's affection for the people, and the judgments he is compelled to utter against them. Various illustrations are used to enforce his words.

Chapter X. Israel was an empty vine. They are reproached for their altars and the golden calves: they had sinned from the days of Gibeah. Cf. Jud. xix. 15–25.

Chapter XI. Israel had been called out of Egypt, but the fulfilment of this call was verified in the history of the Lord. Mat. ii. 15. For their sin they should be as Admah and Zeboim: cf. Deu. xxix. 23. Assyria should be the place of their captivity. Jehovah yearned over them and would not destroy them, for He is God, not man.

Chapter XII. The prophet enters into the detail of God's moral relationship with Israel, in order that the force of their being rejected by Him may convict them of their sin. They were to study how God had dealt with Jacob. The prophet in this chapter, as also in chap. x. 9, refers to the beginning of evil in the history of the people. Jacob's character was reproduced in his descendants.

Chapter XIII. Here again is found the conflict between the prophet's affection for the people, and the punishment God was compelled to inflict. And here again, almost as soon as the punishment is pronounced, God's thoughts of grace are uttered.

Chapter XIV. This speaks of restoration. Iniquity is acknowledged and forgiveness asked. Assyria shall no more be appealed to, nor the work of their hands be called their God. Abundant blessing is then foretold. Ephraim will say, "What have I to do any more with idols?" God's answer, "I have heard him and observed him." Again Ephraim says, "I am like a green fir tree;" and the answer is, "From me is thy fruit found." The prophecy ends with the declaration that the wise and the prudent will



grasp the things revealed; "for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein."

Thus the dealings of God with Israel and Judah are dealt with in Hosea more fully perhaps than in any other of the minor prophets. The learned look upon Hosea as the most difficult of the prophets to translate, its abrupt transitions being numerous and hard to understand, because of its dealing strictly with Jewish circumstances.

**Hosen.** 'Coverings for the legs, trowsers' ('hosen' and 'coats' have been transposed in the A. V.). Dan. iii. 21.

**Hosha'iah.** 1. Leader of the princes of Judah at the dedication of the wall of Jerusalem. Neh. xii. 32. 2. Father of Jezaniah, or Azariah. Jer. xlii. 1; xliii. 2.

**Hosha'ma.** Son or descendant of Jeconiah or Jehoiachin. 1 Ch. iii. 18.

**Hoshe'a.** 1. The original name of JOSHUA, the son of Nun. Deu. xxxii. 44. 2. Son of Azaziah and a chief of the tribe of Ephraim. 1 Ch. xxvii. 20. 3. Son of Elah and the last king of Israel. He conspired against Pekah and slew him, and reigned in his stead, 'in the twentieth year of Jotham.' (But Jotham reigned only 16 years, and the above probably means that Pekah was slain in the twentieth year after Jotham became king.) There was then anarchy for about 9 years, thought to be noticed in Hosea x.; and Hoshea began to reign B.C. 730, the twelfth year of Ahaz, which agrees with 2 Ki. xvii. 1. He did evil in the sight of the Lord, but was not so bad as the kings that had preceded him. He sought an alliance with the king of Egypt against the king of Assyria, who imprisoned him in bonds. Three years later Samaria was attacked, and after three years it was taken, and the people carried away; but the fate of Hoshea is not revealed. 2 Ki. xv. 30; xvii. 1-6; xviii. 1, 9, 10. 4. A chief of the people who sealed the covenant. Neh. x. 23.

**Hospitality.** This was a striking feature of oriental life, as seen practised by Abraham in Gen. xviii. 2-8, and it continues in these days to a partial extent. It is enforced in the N. T. as a duty among Christians. Rom. xii. 13; 1 Ti. iii. 2; Tit. i. 8; 1 Pe. iv. 9. The fact is mentioned that by exercising hospitality "some have entertained angels unawares." Heb. xiii. 2.

**Hosts, Lord of.** We do not meet with this name until 1 Sa. i. 3. It came in with prophetic testimony, faith laying hold of Jehovah's glory when Israel had corrupted themselves, and were in a weak and low estate. Scripture reveals that there is a mighty heavenly host, and principalities and powers in the unseen world. God is the God of them all, as well as God of all the elements of nature, which have often been used by Him to punish His enemies. "The stars in their courses fought against Sisera." Jud. v. 20. We read of 'the God of hosts' only a few times comparatively; it is mostly 'Jehovah of hosts,' and at times 'Jehovah God of hosts,' shewing that it is in connection with Israel that God revealed Himself under this name. Jehovah of hosts dwelt between the cherubim. From the beginning of 1 Samuel these titles constantly occur to the end of the O. T. In Ps. xxiv. 10 the Lord Jesus is shewn to be "Jehovah of hosts: he is the king of glory:" cf. Eph. i. 20, 21; Col. i. 16. The same title occurs in the N. T. as the LORD OF SABAOth. Rom. ix. 29 (in a quotation from Isa. i. 9), and Jas. v. 4.

**Ho'tham.** Son of Heber, of the tribe of Asher. 1 Ch. vii. 32.

**Ho'than.** The Aroerite, father of Shama and Jehiel, two of David's mighty men. 1 Ch. xi. 44.

**Ho'thir.** Son of Heman: appointed to the service of song. 1 Ch. xxv. 4, 28.

**Hough, To.** To lame a horse and render it useless by cutting the

sinews of the hind leg, called the hamstring. Jos. xi. 6, 9; 2 Sa. viii. 4; 1 Ch. xviii. 4.

**Hour.** Used with various significations in scripture: as 1. An indefinite period, when the word 'time' gives the sense: "the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." John iv. 21. 2. A definite point of time, when 'moment' or 'at once' would give the sense. "The woman was made whole from that hour." Mat. ix. 22. 3. The division of the day into twelve hours, generally considered to be from sunrise to sunset. This varied in Palestine, from ten of our hours in the winter to fourteen in the summer; so that the hours in summer would be nearly half as long again as in the winter. The hours of scripture are now usually reckoned from 6 o'clock A.M. to 6 o'clock P.M., which would make the third hour our 9 o'clock; the sixth hour our 12 o'clock; the ninth hour our 3 o'clock P.M., and so on.

This would be applicable to all the definite hours mentioned in the N.T. *except in the Gospel by John.* This evangelist followed the plan of reckoning from midnight to midnight. This explains the difficulty found in John xix. 14, which represents the trial proceeding at the *sixth* hour, whereas Mark xv. 25 says "It was the *third* hour and they crucified him." A comparison of all the passages shews that the trial commenced early, and our 6 o'clock suits very well; and the crucifixion at 9 o'clock, the third hour of the Jews, agrees with Mark. The other definite times mentioned in John are in i. 39; iv. 6, 52, 53, and the now common method of reckoning the time will agree with all of them.

**House.** There are but few things mentioned in scripture that throw light upon the construction of the houses in the East. Of modern eastern houses it may be said the *backs* of the houses are in the street. There is a door, with perhaps a lattice over it, and one or two lattices high up, with all the rest a blank wall. A house may be watched all day, and not a soul be seen, unless some one comes to the door, though all going on in the street may be seen from the lattices. The door opens into a porch or passage, which leads into an open court, but so arranged that no one can see into the court when the door is opened. The court is large, sometimes open to the sky, in which visitors are received and business transacted: some have two courts, or even three. Often there is a fountain and trees in the court. Around the court are entrances to more private rooms, where meals are served and to chambers where the inmates repose. The 'parlour' where Samuel entertained Saul would be one of such rooms.

Stairs in the corner of the court lead to upper private rooms; and often there are stairs outside the house that lead to the roof. These enabled the sick man to be carried to the roof in Mark ii. 4, when entrance could not be obtained by the door. The roof is often made of sticks, thorn bushes, mortar and earth; which often have to be rolled to consolidate the structure after rain. A hole could easily be broken through such a roof to let down the paralytic. Other roofs were more substantial, with a parapet round them for safety. On such roofs persons retired for private conversation and for prayer, 1 Sa. ix. 25; Acts x. 9; and in the evening for coolness. 2 Sa. xi. 2.

The Lord speaks of the disciples publishing on the housetop what He had told them privately. Mat. x. 27; Luke xii. 3. This mode of proclamation may often be seen in the East when the public crier calls out from the housetop the information he has to make known.

Houses were mostly built of stone, that being plentiful and wood comparatively scarce. In Bashan there are still numbers of ancient houses, solidly built of stone, some with the ancient stone doors still on their hinges, or rather pivots, many of the houses having no inhabitant.

Temporary houses and those for the poor were often built of mud, which could easily be dug through by a thief, and which left to themselves soon became a heap of rubbish. Job iv. 19; xv. 28; xxiv. 16; Mat. xxiv. 43. Cattle were often kept in some part of the house, as they are to this day, for safety. 1 Sa. xxviii. 24.

**House of God.** This is a name given to the Temple; and also to the Church. See TEMPLE and CHURCH.

**Household.** Those who dwell in a house under one head, including the wife and children, and embracing servants who were usually slaves. Gen. xv. 2, 3; Luke xii. 42; Acts x. 7; Phi. iv. 22. We read of the baptism of whole households. Acts xvi. 15; 1 Co. i. 16. The Lord speaks of His disciples as His household, Mat. x. 25; and saints are called the 'household of faith,' and the 'household of God.' Gal. vi. 10; Eph. ii. 19.

**Huk'kok.** City in the boundary of Naphtali. Jos. xix. 34. Identified with *Yakuk*, 32° 53' N, 35° 28' E.

**Hu'kok.** See HELKATH.

**Hul.** Son of Aram, and grandson of Shem. Gen. x. 23; 1 Ch. i. 17.

**Hul'dah.** Wife of Shallum and a prophetess. King Josiah sent to her when a copy of the law had been found. Her message from the Lord was that God would surely bring the evils upon the people according to what the book said, because they had turned to idolatry; but Josiah having humbled himself, the Lord did not bring the evils in his day. 2 Ki. xxii. 14; 2 Ch. xxxiv. 22.

**Hum'tah.** City in the hill country of Judah, near to Hebron. Jos. xv. 54. Not identified.

**Hu'pham, Hu'phamites.** Son of Benjamin, and his descendants. Num. xxvi. 39: called HUPPIM in Gen. xlvi. 21; 1 Ch. vii. 12, 15.

**Hup'pah.** Head of the thirteenth course in the service of priests. 1 Ch. xxiv. 13.

**Hup'pim.** See HUPHAM.

**Hur.** 1. One who with Aaron supported the hands of Moses during the battle of Israel with Amalek. He was also left with Aaron in charge of the camp when Moses ascended mount Sinai. Exo. xvii. 10, 12; xxiv. 14. Jewish tradition says that he was the husband of Miriam, and the same person as No. 2. 2. Son of Caleb, the son of Hezron, and grandfather of Bezaleel. Exo. xxxi. 2; xxxv. 30; xxxviii. 22; 1 Ch. ii. 19, 20; iv. 1; 2 Ch. i. 5. 3. One of the kings or princes of Midian, slain with Balaam. Num. xxxi. 8; Jos. xiii. 21. 4. *Ben-hur*, or 'son of Hur,' commissariat officer of Solomon in mount Ephraim. 1 Ki. iv. 8. 5. Son of Ephratah. 1 Ch. ii. 50; iv. 4. 6. Father of Rephaiah who returned from exile. Neh. iii. 9.

**Hu'rai.** See HIDDAL.

**Hu'ram.** 1. Son of Bela, a son of Benjamin. 1 Ch. viii. 5. 2, 3. King of Tyre, and a workman of Tyre. See HIRAM.

**Hu'ri.** Son of Jaroah of the tribe of Gad. 1 Ch. v. 14.

**Husband.** The words more commonly translated 'husband' are *ish* and *ἀνὴρ*, both signifying 'man.' 'The man of a woman' signified her husband. Very little is said of the legal form of marriage, but the marriage tie has been held sacred from the beginning and by mankind everywhere. Eve gave the forbidden fruit to her *husband*. Gen. iii. 6, 16. Mary had been espoused to Joseph, and he is called her husband. Mat. i. 19. The husband is the head of the wife, and as such stands in the place of responsibility and authority; he is exhorted to *love* his wife. It is involved in headship that he love her as his own body, and cherish her, as the Lord does the assembly. Eph. v. 23-29; Col. iii. 18, 19.

Paul wrote to the Corinthians, "I have espoused you to one husband,



that I may present you as a chaste virgin to Christ." 2 Co. xi. 2. In Rev. xxi. the new Jerusalem is seen coming down from heaven, prepared as a bride adorned for her husband: that husband must be the Lord Jesus, for she is the bride, the Lamb's wife.

There will also be a union in a future day between Jehovah and Israel. There has been the putting away: Jehovah has said, "She is not my wife, neither am I her husband;" but there is a day coming when she will say, "I will go and return to my first husband." Jehovah responds, "Thou shalt call me *Ishi*," that is 'husband;' "and shalt call me no more *Baali*," 'master.' "I will betroth thee unto me for ever." Hos. ii. 2-20. Happy unions when the Lord Jesus will be owned and loved by Israel, as their Messiah and King, and the Church be owned and manifested as the bride of Christ!

**Husbandman.** A title given to Jehovah in His relationship with Israel. He had planted Israel as a vine on the earth, and He looked for fruit; but, alas, it produced only wild grapes. Isa. v. 1-7. He then planted the true Vine on the earth which in every way gave much fruit. John xv. 1. In another metaphor, Jehovah let out a vineyard to Israel, and prepared it for fruit-bearing; but when He sent for the fruit, His servants were ill-treated and killed. Last of all He sent His Son, but Him they killed also. God has destroyed those husbandmen, and has let out His vineyard unto the Gentiles: Mat. xxi. 33-41: cf. Rom. xi. 21.

**Hu'shah.** Son of Ezer, of the tribe of Judah. 1 Ch. iv. 4.

**Hu'shai.** Friend and counsellor of David, who, by returning to Jerusalem at the revolt of Absalom, was able to frustrate the advice given by Ahithophel, and thus give David time to escape, and arrange his army for the war. He is called an Archite. 2 Sa. xv. 32, 37; xvi. 16-18; xvii. 5-15; 1 Ki. iv. 16; 1 Ch. xxvii. 33.

**Hu'sham.** One 'of the land of the Temanites' who became king of Edom. Gen. xxxvi. 34, 35; 1 Ch. i. 45, 46.

**Hu'shathite.** Designation of Sibbechai and Mebunnai, two of David's mighty men, probably of the family of Hushah. 2 Sa. xxi. 18; xxiii. 27; 1 Ch. xi. 29; xx. 4; xxvii. 11.

**Hu'shim.** 1. Sons of Dan (as if a tribe was alluded to). Gen. xlvi. 23. Perhaps the same as SHUHAM in Num. xxvi. 42. 2. Sons of Aher a Benjamite (as if a tribe was alluded to). 1 Ch. vii. 12. 3. One of the wives of Shaharaim. 1 Ch. viii. 8, 11.

**Husk.** In the O. T. it is the skin of grapes. Num. vi. 4; see 2 Ki. iv. 42, *margin*. In the N. T. it is *κεράτιον*, which is the fruit, not the husk, of the carob tree. It is abundant in Syria, and the pods, containing a sweet pith-like substance, are food for cattle and pigs: it is occasionally eaten by the very poor. It is also termed 'St. John's Bread,' owing to the tradition that John the Baptist used its fruit in the desert. Quantities of the pods are imported into England under the name of locust beans, and used as food for horses. Luke xv. 16.

**Huz.** Eldest son of Nahor and Milcah. Gen. xxii. 21. The name is really Uz, as it is given elsewhere.

**Huz'zab.** This seems to be a symbolical name for Nineveh. The word signifies 'established,' as in the *margin*. That which counts itself as established shall be carried away captive. Nah. ii. 7.

**Hymenæ'us.** One who had made shipwreck of faith. Paul, in his apostolic authority, had delivered him and Alexander unto Satan that they might learn not to blaspheme. He is also mentioned with Philetus, as having erred concerning the truth, saying that the resurrection had passed already (probably allegorising it), and had overthrown the faith of some. 1 Ti. i. 20; 2 Ti. ii. 17.

**Hymns.** These occur in this order: 'psalms, hymns, and spiritual songs.' Eph. v. 19; Col. iii. 16. The word 'psalms' is the same as the Greek *ψαλμοὶς*; so the word 'hymns,' *ὑμνοὶς*; for 'spiritual songs' it is *ψδαὶς πνευματικαῖς*, spiritual odes or songs. There can be no doubt that the Psalms of David had been used by the devout of Israel as songs of praise, and some of these may have been used in the early church, such as Psalm xxiii., ciii., &c., which in substance have found their way into nearly all modern hymnals.

But the new dispensation required new songs of praise, and some may have been written that retained the name of psalms; others were called hymns, which apply to those compositions which are addressed to the Father or the Son, or directly to God. The word used for 'songs' is employed in Rev. v. 9 for the song of the redeemed; and in xiv. 3 for the new song; and in xv. 3 for the song of Moses, the sentiments of which are often repeated in the Psalms: cf. also Exo. xv. 1-19; Deu. xxxii. 1-44.

It will be noticed that the passages in Ephesians and Colossians do not refer to singing in the assembly, and the one in Colossians may be punctuated thus: "in all wisdom teaching and admonishing one another, in psalms and hymns, and spiritual songs, singing with grace in your hearts to the Lord." The Lord sang a hymn with His disciples at the last passover; and we may be sure that there was singing in the assemblies. The heathen Pliny bore testimony that the Christians sang 'odes to Christ as God.' Christ is twice represented as praising God, in the midst of His congregations, that is, in the assembly, and in the great congregation of Israel and those associated with them. Ps. xxii. 22, 25. Among hymns generally it is easy to see that some are hymns of praise; others recount what God has done; others speak of what Christ has suffered; others refer to future blessing; and again others are really prayers.

**Hyssop.** A plant used in the Jewish observances. It is often associated with cedar wood and scarlet, and was used in sprinkling the unclean. It is described as springing out of the wall, shewing its littleness, though some of its stems may have been long enough to be used as a reed on which the sponge was placed to give the Lord vinegar when on the cross. Others however suppose that the hyssop was added because of its aroma, and both the sponge and the hyssop were tied to a reed. The hyssop is in contrast to the stately cedar, and is symbolical of man's littleness. The words *ezob* and *ὑσσωπος* doubtless point to the well-known hyssop which is extensive in Palestine, though some suppose other aromatic plants are included, as the wild marjoram. Exo. xii. 22; Lev. xiv. 4, 6, 51, 52; Num. xix. 6, 18; 1 Ki. iv. 33; Ps. li. 7; John xix. 29; Heb. ix. 19.



HYSSOP.

## I

**I am that I am.** See God.

**Ib'har.** Son of David, born at Jerusalem. 2 Sa. v. 15; 1 Ch. iii. 6; xiv. 5.

**Ib'leam.** City assigned to Manasseh, but situate in Issachar or Asher. Jos. xvii. 11; Jud. i. 27; 2 Ki. ix. 27. Identified by some with *Yebila*, in Issachar, 32° 35' N, 35° 28' E. See BILEAM.

**Ib'neiah.** Son of Jeroham, a Benjamite. 1 Ch. ix. 8.

**Ibni'jah.** Father of Reuel, a Benjamite. 1 Ch. ix. 8.

**Ib'ri.** Descendant of Merari. 1 Ch. xxiv. 27.

**Ib'zan.** A man of Bethlehem, perhaps the city in Zebulun, and if so, he was judge of Israel in the N. E. of the land. He ruled seven years, and had thirty sons and thirty daughters. He was succeeded by Elon a Zebulonite. Jud. xii. 8, 10, 11.

**Ice.** Frozen water or snow. God demanded of Job, "Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?" It is answered in the Psalms: it is God who "casteth forth his ice like morsels: who can stand before his cold?" Job vi. 16; xxxviii. 29; Psa. cxlvii. 17.

**I-cha'bod.** The name which the wife of Phinehas gave to her son, because the ark of God had been taken by the Philistines, and her father-in-law and her husband were dead. After naming her child she died also: 'the glory had departed,' as the name signifies. 1 Sa. iv. 21; xiv. 3.

**Ico'nium.** City in Lycaonia in the centre of Asia Minor, visited by Paul and Barnabas when they had been driven from Antioch of Pisidia. Multitudes of Jews and Greeks believed the word of God's grace, and the apostles wrought many signs and wonders there. They had to flee for their lives but returned again. Acts xiii. 51; xiv. 1, 19, 21; xvi. 2. In 2 Ti. iii. 11 Paul speaks of the persecutions he had endured at this city. It is now called *Konieh*, a town of some extent, 37° 53' N, 32° 25' E.

**Id'alah.** City of Zebulun. Jos. xix. 15. Identified by some with *el Huwarah*, 32° 44' N, 35° 10' E.

**Id'bash.** One 'of the father of Etam,' a descendant of Judah. 1 Ch. iv. 3.

**Id'do.** Father of Ahinadab one of Solomon's commissariat officers. 1 Ki. iv. 14.

2. Son of Joah, a descendant of Gershom. 1 Ch. vi. 21.

3. Son of Zechariah and a ruler of Manasseh in Gilead. 1 Ch. xxvii. 21.

4. A seer who had 'visions' against Jeroboam. He wrote of Rehoboam in a book 'concerning genealogies,' and also of Abijah in his 'story' or 'commentary.' 2 Ch. ix. 29; xii. 15; xiii. 22.

5. Grandfather of Zechariah the prophet. Ezra v. 1; vi. 14; Zec. i. 1, 7.

6. Chief at Casiphia, to whom Ezra sent for Levites. Ezra viii. 17.

7. Priest who returned from exile. Neh. xii. 4, 16.

**Idolatry.** The worship of idols—a sin which is mentioned as committed after the flood. There seems to have been a universal giving up of the knowledge of the true God. Paul, speaking of men, says that when they knew God, they glorified Him not as God, they did not like to retain God in their knowledge, notwithstanding that what may be known of God in nature, His eternal power and Godhead, was manifested to them. They degraded the worship of the true God everywhere, and idolatry became universal. In this, man had no excuse. Images were made like corruptible man, and birds, and four-footed beasts, and creeping things. Rom. i. 20-23. From this state Abram was rescued by the God of glory appearing to him. Scripture shews the *folly* of a man cutting down a tree, and burning part of it to cook his food and to warm himself, and yet making a god of the rest, and worshipping it, Isa. xlv. 14-17; and yet Israel, to whom God had revealed Himself, not only as Creator but in redemption, adopted these wicked follies. There were also molten images and images of stone.

Imaginary creatures were regarded as gods, and these were feared and propitiated. Some believed in a fetish of good and a fetish of evil. Others had an elaborate system of mythology, as the Greeks, with husbands and wives and sons and daughters of the gods and goddesses.



*Man* himself was exalted by some into a god, as with the Greeks and the Romans.

In Israel at first there might have been the thought that the idol was only a representative of God, just as the Egyptians professed to have representations of their unseen gods. When the golden calf was made Aaron built an altar before it, and said, "To-morrow is a feast to Jehovah;" but the people said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." Exo. xxxii. 4, 5. Yet they had been commanded to make no graven image, because they saw no similitude when God spake to them at Horeb. This species of idolatry is seen further developed in the case of Micah, who had a house of gods. See MICAH.

The secret of all the abominations in idolatry is, that Satan is the grand mover of it. To Israel it was said that they were no more to offer sacrifices unto *demons*. Lev. xvii. 7. They "sacrificed their sons and their daughters unto *demons*." Psa. cvi. 37. They made their children pass through the fire to Molech, 2 Ki. xxiii. 10; Eze. xxiii. 37, 39; "slaying the children in the valleys under the cliffs of the rocks." Isa. lvii. 5.

As to the sacrificing being to demons, the same thing is said of the idolatry at Corinth, with its Grecian mythology. 1 Co. x. 20. Satan being the real promoter of it all, he knows how to lead a poor unintelligent heathen to be satisfied with an imaginary fetish; the Greeks and Romans to be pleased with their stately statues; and the Brahmins and Hindoos to pride themselves in their superior and refined mysticism. Satan has also succeeded in introducing into the professing church the worship of the Virgin Mary and of the saints. To this must be added another species of idolatry to which Christians are sometimes enticed, namely, that of letting anything but Christ have the first place in the heart; for in Him God is revealed, He "is the image of the invisible God"—"He is the true God." "Little children, keep yourselves from idols." 1 John v. 21. The word *εἰδωλον* is from *εἶδος*, 'that which is *seen*,' and covetousness is specially characterised as idolatry. Col. iii. 5.

**Idumæ'a.** See EDOM.

**I'gal.** 1. Son of Joseph, of the tribe of Issachar. Num. xiii. 7. 2. Son of Nathan of Zobah and one of David's mighty men. 2 Sa. xxiii. 36.

**Igdal'iah.** Father of Hanan, 'a man of God.' Jer. xxxv. 4.

**I'geal.** Son of Shemaiah, a descendant of David. 1 Ch. iii. 22.

**I'im.** 1. A contraction of Ije-Abarim, *q. v.* 2. City in the extreme south of Judah. Jos. xv. 29. Not identified.

**Ije-aba'rim.** One of the later halting places of the Israelites on the S. E. border of Moab, translated in the margin 'Heaps of Abarim.' Num. xxi. 11; xxxiii. 44. Contracted into Iim in xxxiii. 45. Not identified.

**I'jon.** Town in Naphtali. 1 Ki. xv. 20; 2 Ki. xv. 29; 2 Ch. xvi. 4. Identified by some with *el Khiam*, 33° 19' N, 35° 36' E.

**Ik'kesh.** The Tekoite, father of Ira. 2 Sa. xxiii. 26; 1 Ch. xi. 28; xxvii. 9.

**I'lai.** The Ahohite, one of David's guard. 1 Ch. xi. 29. Apparently the same as ZALMON in 2 Sa. xxiii. 28.

**Illuminated.** 'Enlightened,' by receiving light from God. Heb. x. 32.

**Illyr'icum.** An extensive region on the east coast of the Adriatic, to which the preaching of Paul extended. Rom. xv. 19. It is now nearly all embraced under the name of *Dalmatia*.

**Image.** Besides the many references to graven and molten images connected with idolatry, which the law strictly forbade the Israelites to make, the word is used in several important connections: for instance, God said, "Let us make man in our image, after our likeness: and let them have dominion . . . so God created man in his own image, in the

image of God created he him." Gen. i. 26, 27; v. 1; ix. 6. The word translated 'image' is *tselem*, which is the same that is used for idolatrous images, and for the great image in Daniel: chap ii.

It might naturally have been thought that man at his fall would have ceased to be in the image and likeness of God, but it is not so represented in scripture. On speaking of man as the head of the woman, it says he ought not to cover his head, forasmuch as "he is the image and glory of God." 1 Co. xi. 7. Again, in Jas. iii. 9, we find "made after the similitude (or likeness, *ὁμοίωσις*) of God." In what respects man is the image and likeness of God may not be fully grasped, but it is at least obvious that an image is a *representation*. The Lord when shewn a penny asked 'whose image' is this? They said, Cæsar's. It may not have been well executed, and so not have been a likeness. It may also have been very much battered, as money often is, yet that would not have interfered with its being the image of Cæsar: it represented him, and no one else. So man as the head of created beings in connection with the earth represents God: to him was given dominion over every living thing that moveth upon the earth and in the sea and in the air. This was of course in subjection to God, and so man was in His image.

This is seen in perfection in the second Man, who has in resurrection superseded Adam, who was in this sense a figure or type of Christ. Rom. v. 14. Man may be a battered and soiled image of his Creator, but that does not touch the question of his having been made in the image of God.

Likeness goes further; but was there not in man a certain moral and mental likeness to God? He not only represents God on earth, but, as one has said, he thinks for others, refers to and delights in what God has wrought in creation, and in what is good, having his moral place among those who do. The likeness, alas, may be very much blurred; but the features are there: such as reflection, delight, love of goodness and beauty; none of which are found in a mere animal. With Christ all is of course *perfect*: as man He is "the image of God;" "the image of the invisible God." 2 Co. iv. 4; Col. i. 15.

**Im'la, Im'lah.** Father of Micaiah, the prophet. 1 Ki. xxii. 8, 9; 2 Ch. xviii. 7, 8.

**Imman'uel, Emman'uel.** Names of the Messiah prophetically announced, meaning "God with us." The introduction of this name is remarkable. Ahaz king of Judah, being attacked by Rezin king of Syria, and Pekah king of Israel—and there being also a disposition to form a confederacy to set up the son of Tabeal, and so reject the son of David, which Ahaz was—Isaiah was sent to tell him to be quiet and fear not. Jehovah then told Ahaz to ask for a sign, either in the deep or in the height above; but Ahaz refused to ask; therefore the Lord gave him this sign, "Behold, the virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good." Isa. vii. 14, 15.

It has been asked, How could this be a sign to *Ahaz*, seeing that this event did not take place till centuries after? The prophetic announcement of the birth of such a child was the present evidence to faith that whatever combinations men might make, the remnant could count on God: see chap. viii. 9, 10, where they say, "God is with us." It should be noticed that there are two prophetic children: the one (Shear-jashub) figurative of the remnant, and Immanuel; so the prophecy continues, "For before the child shall know to refuse the evil, and choose the good, the land whose two kings thou fearest shall be forsaken" (as ver. 16 should be translated). In ver. 3 of this chapter Isaiah had been told, when he

went to meet Ahaz, to take his symbolical child Shear-jashub ('the remnant shall return') with him. And doubtless ver. 16 refers to Shear-jashub; and before *this* child could have grown to maturity, Pekah had been killed by Hoshea, and Damascus had been taken and Rezin slain by the king of Assyria. 2 Ki. xv. 30; xvi. 9.

It may seem strange that there should be no break between vers. 15 and 16 of Isa. vii., as the one refers to Immanuel, and the other to Shear-jashub; but such abrupt transitions are not unusual in prophetic scriptures. When the Lord was in the temple, and speaking of His Father's house, He was asked for a sign, He said, "Destroy this temple, and in three days I will raise it up," referring to His body. And in the prophecies the *future* is often closely associated with what related to passing events. In Isa. viii. 8 it is foretold that the wing of the king of Assyria should fill the breadth of the land—the land of Immanuel—which took place soon after, yet this is a type of the Assyrian's attacks in the last days.

In the N. T. we get the fulfilment of the above prophecy: Mary the virgin conceived and brought forth her Son. His name was Jesus, and also Emmanuel, 'God with us,' shewing that He was God, and became man. Mat. i. 23.

**Im'mer.** 1. A family of priests who bore this name. One had charge of the sixteenth course of priestly service, and some returned from exile, two of whom had married strange wives; but there is no genealogy of their descent from Aaron. 1 Ch. ix. 12; xxiv. 14; Ezra ii. 37; x. 20; Neh. vii. 40; xi. 13; Jer. xx. 1. 2. Father of Zadok who repaired the wall of Jerusalem. Neh. iii. 29. 3. Place from which some returned from exile. Ezra ii. 59; Neh. vii. 61.

**Immortality**, *ἀθανασία*. The deathless state which stands in contrast to the mortality of man, and which the 'mortal' will 'put on' when 'changed.' 1 Co. xv. 53, 54. God only has in Himself immortality, being the fountain and source of life for all things. 1 Ti. vi. 16. In Rom. ii. 7 and 2 Ti. i. 10 the word is *ἀφθαρσία*, not 'immortality,' but 'incorruption.'

The immortality of the soul is plainly revealed in scripture. God breathed into Adam's nostrils the breath of life, and he became a living soul (Gen. ii. 7), which is quite different from anything said of a mere animal. The Lord, when shewing the Sadducees that God is not the God of the dead, but of the living, added "for all live unto [or 'for'] him" (Luke xx. 38), though as to the body they may have died.

**Immutability.** Three things are said to be unchangeable: God's counsel, His word, and His oath. Heb. vi. 17, 18. To these *certainly* may be attached. In Mal. iii. 6 we read, "I am Jehovah, I change not," and the Lord is "*the same* yesterday, and to-day, and for ever." Heb. xiii. 8.

**Im'na.** Son of Helem, of the tribe of Asher. 1 Ch. vii. 35.

**Im'nah.** 1. The firstborn of Asher. 1 Ch. vii. 30. Called in the A. V. JIMNAH in Gen. xlv. 17, and JIMNA in Num. xxvi. 44, though the Hebrew is the same in the three passages. 2. Levite, father of Kore. 2 Ch. xxxi. 14.

**Impute, To**, *λογίζομαι*. Imputation has an important place in God's plan of salvation. "Blessed is the man unto whom the Lord imputeth not iniquity." Ps. xxxii. 2; Rom. iv. 8. The sins of the man believing on Jesus are not imputed to him: Christ has atoned for them; the believer may come under discipline for them (cf. 1 Co. xi. 31, 32); Heb. xii. 7, but there is no imputation. On the contrary, he enters into the blessedness of the man to whom God imputes, or reckons, righteousness without works. Abraham believed God and it was reckoned (same word) to him as righteousness; and this is true of believers generally. Rom. iv. 3, 4. Therefore



not only are the believer's sins *not* imputed to him; but he is accounted righteous.

In 2 Co. v. 19 the aspect in which Christ came to earth was that of grace. God was in Christ reconciling the world to Himself, and not imputing to men their offences; but, alas, they refused the grace, and put Him to death. In Rom. v. 13 the word is ἐλλογέω, "sin is not put to account when there is no law." It is sin, and those that sin without law perish without law; but they are not at once called to account for it in God's government: cf. Acts xvii. 30.

**Im'rah.** Son of Zophah, of the tribe of Asher. 1 Ch. vii. 36.

**Im'ri.** 1. Son of Bani, of the tribe of Judah. 1 Ch. ix. 4. 2. Father of Zaccur who helped to build the wall of Jerusalem. Neh. iii. 2.

**Incense.** Precise instructions were given as to how the sweet incense was to be made that was burnt in the tabernacle. It was a compound of sweet spices: stacte, onycha, galbanum, and pure frankincense, an equal weight of each. It was to be compounded after the art of the apothecary, tempered together (or salted, *marg.*), pure, and holy. No one was to make any like it for their private use: any one who did so was to be cut off from God's people. Exo. xxx. 34-38. This incense was to be burnt on the golden altar morning and evening: "a perpetual incense before the Lord." Vers. 7, 8. It expressed the fragrance of the perfections of Christ's person for God's delight. It also characterised the worship of the priestly company of those in the light, as Christians are.

The incense was also to be put on burning coals in a censer and carried by the high priest into the most holy place on the Day of Atonement, that the cloud of incense might cover the mercy seat that was upon the testimony, 'that he die not.' It typified the personal perfection of Him who carried in the blood of atonement. Lev. xvi. 12, 13. We find that while the high places remained, incense was burnt there as well as sacrifices offered. 1 Ki. xxii. 43, &c. The burning of incense to Baal and other false gods is also often spoken of. Jer. i. 16; vii. 9, &c. Satan has his incense and perfume, and makes it a delight to his willing devotees.

**Incense, Altar of.** See ALTAR.

**Incorruption, ἀφθαρτία.** The state which the bodies of the dead in Christ (now going to corruption in their graves) will have at the resurrection. When this takes place, and the mortal shall have put on immortality, death will be swallowed up in victory! 1 Co. xv. 42-54. In Rom. ii. 7, and 2 Ti. i. 10 the word is the same as the above, and should be translated 'incorruption' instead of 'immortality.'

**In'dia.** This was the boundary of the Persian empire of Ahasuerus on the east, as Ethiopia was its boundary on the west. Est. i. 1; viii. 9. India is not mentioned elsewhere in scripture, but Solomon's ships may have visited it in their three-year voyages for sandal wood, apes, peacocks, &c. 1 Ki. x. 22.

**Infidel.** The Greek word is ἀπίστος, 'not believing,' and hence an 'unbeliever.' 2 Co. vi. 15; 1 Ti. v. 8. The word is translated 'unbeliever' in Luke xii. 46; 1 Co. vi. 6; xiv. 23; 2 Co. vi. 14; and 'unbelieving' in 1 Co. vii. 14, 15; Tit. i. 15; Rev. xxi. 8. Thus the scriptural use of the term does not imply the *denial* of the truth of Christianity, as it is now commonly understood.

**Infinite.** 1. *en mispar*, 'no number:' only applied to the understanding of the Lord. Psa. cxlvii. 5. 2. *en gets*, 'no end.' Eliphaz, quite unintelligent as to Job's case, said there was 'no end' of his iniquities. Job xxii. 5. There was 'no end' to the strength of Ethiopia and Egypt in supporting the city No; yet it was carried away: so would God's judgments fall upon Nineveh. Nah. iii. 8, 9.

**Inhabiters of the earth.** A designation of those mentioned in the Revelation, who, notwithstanding the successive judgments that fall upon them, cling to the earth as settlers there, and against whom 'woe, woe, woe' is pronounced. Rev. viii. 13; xvii. 2. During Christ's rejection from the earth God's call has been to heaven, hence to have the character of dwelling on earth is a denial of the heavenly calling. In chap. xii. 12 the Editors omit the words 'inhabiters of.'

**Inheritance.** The land of promise is constantly spoken of as the inheritance of Israel: the land flowing with milk and honey was given to them by God. Deu. iv. 21; Ps. cv. 11, &c. So when Israel returns to take possession of the land in a future day, it is still called their inheritance. Eze. xlv. 1, &c. This all shews that they were and will be an earthly people, but God blessed them on earth in relationship with Himself as Jehovah, and will again bless them on earth when they own the Lord Jesus as their Messiah. In connection with this God calls Israel *His* inheritance: He hath chosen them for His own inheritance. Ps. xxxiii. 12; lxxviii. 62, &c.

The Christian has no inheritance on earth; his inheritance is with the saints in light, Col. i. 12: an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven. 1 Pe. i. 4. In the meanwhile the Holy Spirit is given as the earnest of the inheritance. Eph. i. 14. It is in Christ Himself the inheritance is obtained, for the Lord Jesus will possess all things in heaven and in earth. Eph. i. 18.

**Ink, Inkhorn.** We know from the papyrus rolls discovered in Egypt that writing with pen, or reed, and ink was practised in early days. Jeremiah caused Baruch to write in a book with ink the denunciations against Israel and Judah. Jer. xxxvi. 18. The horn that contained the ink was carried in the girdle, as it is in some parts of the East to this day. Eze. ix. 2, 3, 11.

**Inn.** We read of the inn as early as Gen. xlii. 27; xliii. 21, when Jacob sent to Egypt for corn. As the word *malon* signifies simply 'lodging place,' at first nothing more may be implied than a place near water, where travellers usually rested. It would soon have been found that persons travelling long distances needed protection and some better resting place at night, which led to such places being provided at certain stations. Those known in the East were merely enclosures walled round for security, with covered compartments attached to the walls, where travellers could recline, and place their goods. It was at an inn that Zipporah circumcised her son. Exo. iv. 24.

In the N. T. when the Lord was born, the word for 'inn' is *κατάλυμα*, which is translated 'guest-chamber' in Mark xiv. 14; Luke xxii. 11; and may refer to a lodging house. Travellers have found such accommodation, and at times cattle occupied part of the house, which might account for a 'manger' being found there. In Luke x. 34 the word is *πανδοχείον*, 'a house for the reception of strangers,' a road-side inn. As there was a 'host' to whom the injured man was committed, it was doubtless a better place than a Khan.

**Innocent.** A word often used in the O. T. in opposition to those manifesting wickedness. It occurs only twice in the N. T.: as uttered by Judas in reference to the Lord, to whom it could be truthfully applied as 'guiltless;' and by Pilate in reference to himself. Mat. xxvii. 4, 24. It was the true state of Adam and Eve before they fell. See HOLINESS.

**Inspiration.** Though this word occurs in the Bible but once in reference to the scriptures, yet the one statement in which it is found is important and full of deep meaning: "Every scripture is divinely inspired [literally, 'God-breathed'], and is profitable for teaching, for conviction,

for correction, for instruction in righteousness; that the man of God may be complete, fully fitted to every good work." 2 Ti. iii. 16, 17. This places *all* scripture on one basis as to inspiration, whether it be historical, doctrinal, or prophetic. We learn by this passage that not simply the persons who wrote were inspired, but the writings themselves are divinely inspired. Cf. 2 Pe. i. 21.

All writings are composed of words, and if these writings are inspired, the words are inspired. This is what is commonly called 'verbal inspiration.' Other passages speak of the importance of 'words:' Peter said, "To whom shall we go? thou hast the *words* (*ῥήματα*) of eternal life," John vi. 68: and we find those words in the Gospels. When it was a question of Gentiles being brought into blessing without being circumcised, James in his address appealed to the 'words' of the prophets. Acts xv. 15. Paul in writing to the Corinthian saints said, "Which things also we speak, not in the 'words' (*λόγοι*) which man's wisdom teacheth, but which the Holy Ghost teacheth." 1 Co. ii. 13. The Holy Spirit taught Paul what words to use. The whole of scripture forms the word of God, and both in the O.T. and in the N.T. we read of 'the words of God.' 1 Ch. xxv. 5; Ezra ix. 4; Psa. cvii. 11; John iii. 34; viii. 47; Rev. xvii. 17. Neither must His word be added to, or taken from. Deu. iv. 2; xii. 32; Rev. xxii. 18, 19.

The above passages should carry conviction to simple souls that every scripture is God-inspired. As nothing less than this is worthy of God, so nothing less than this would meet the need of man. Amid the many uncertain things around him he needs words upon which his faith can be based, and in the inspired scriptures he has them. The Lord Jesus said, "The words (*ῥήματα*) that I speak unto you, they are spirit and they are life." John vi. 63. He had the words of eternal life; and, through the grace of God, many a soul has found them to be such, and has no more doubt of the plenary inspiration of scripture than of the existence of God Himself.

It may be noted that scripture records the sayings of wicked men, and of Satan himself. It need scarcely be said that it is not the *sayings* but the *records* of them that are inspired. Paul also, when writing on the question of marriage, makes a distinction between what he wrote as his judgment, and what he wrote as commandments of the Lord. "I speak this by permission," he says; and again, "I give my judgment." 1 Co. vii. 6, 10, 12, 25. He was inspired to record his spiritual judgment and to point out that it was not a command.

Some have a difficulty as to what has been called the human element in inspiration. If the words of scripture are inspired, it has been asked, how is it that the *style* of the writer is so manifest? John's style, for instance, being clearly distinguishable from that of Paul. The simple answer is that it is as if one used, so to speak, different kinds of pens to write with. God made the mind of man as well as his body, and was surely able to use the *mind* of each of the writers He employed, and yet cause him to write exactly what He wished. God took possession of the mind of man to declare His own purposes with regard to man.

Further, it has been asserted that the doctrine of *verbal* inspiration is valueless, because of diversities in the Greek manuscripts, which in some places prevent any one from determining what are the words God caused to be written. But this does not in any way touch the question of inspiration, which is, that the words written were inspired by God. Whether we have a correct copy is quite another question. The variations in the Greek manuscripts do not affect any one of the fundamental doctrines of Christianity, and only in a few places are the words doubtful.



Another objection to the value of verbal inspiration is that most persons read scripture in a translation, the words of which cannot, it is alleged, be said to be inspired. But if the translation conveys exactly the same meaning as in the original, the words *can* be said to be inspired: for instance, the words 'God is love,' may surely be said to be the same as *ὁ θεὸς ἀγάπη ἐστίν*, or *Deus caritas est*, *Dieu est amour*, or *Dio è carità*, to those who can read them. It may be that the translations from which the above are taken cannot in all places be said to be *the same* as the Greek; but this only shews the great importance of each having a correct translation in his vernacular tongue. And it must not be forgotten that the Lord Himself and those who wrote the New Testament often quoted the Septuagint, which is a *translation* from the Hebrew; and they quoted it as *scripture*.

Nothing can exceed the importance of having true thoughts of the inspiration of scripture. As no human author would allow his amanuensis to write what he did not mean, so surely what is called the word of God is God's own production, though given through the instrumentality of man. Though there were many writers, separated by thousands of years, there is a divine unity in the whole, shewing plainly that one and only one could have been its Author. That One can only have been the Almighty—Jehovah—now happily revealed to the Christian as his Father as well as his God.

**Instant, Instantly.** 'Urgent,' with importunity. Luke vii. 4; xxiii. 23; Acts xxvi. 7; Rom. xii. 12; 2 Ti. iv. 2.

**Intercession.** The word is from *ἐντυγχάνω*, which signifies 'to meet with, to intercede.' It refers to the intercession of Christ for His saints, while in their present state, to bring them into conformity with the place justifying forgiveness has given them, also to raise them above their trials, and lead them on as priests into the blessed joys and occupations of the sanctuary. Rom. viii. 34; Heb. vii. 25. The Holy Spirit also, when they know not what to pray for as they ought, makes intercession for the saints with groanings which cannot be uttered. Rom. viii. 26, 27. In 1 Ti. ii. 1 we are instructed to make intercession for all men. It is remarkable that a substantive (*ἐντευξις*) formed from the above verb is used in 1 Ti. iv. 5, where food is sanctified by the word of God and 'prayer,' or, as it there means, reverent intercourse with Him.

**Inventions.** God made man upright; but they have sought out many inventions (Ecc. vii. 29) or devices: the same word is translated 'engines' in 2 Ch. xxvi. 15. Cain went out from the presence of God and built a city, and his descendants made harps and organs. Men made themselves as happy as they could without God, as in the days of Uzziah. Amos vi. 5. In Psa. xcix. 8; cvi. 29, 39, the word signifies 'doings.'

In natural things inventions have much increased since early days. There is no harm in the things themselves; but if they foster the pride of man, and divert him from God, they become the instruments of Satan. Many things also are found in Christendom of which there is not the least mention in scripture. **WITTY INVENTIONS** in Pro. viii. 12 is the same word as that translated 'discretion' in chap. i. 4; ii. 11, &c. Fürst gives for Pro. viii. 12, 'knowledge of intelligent counsels.'

**Iphedei'ah.** Son of Shashak, a Benjamite. 1 Ch. viii. 25.

**Ir.** Apparently a son of Aher, a Benjamite. 1 Ch. vii. 12.

**I'ra.** 1. A Jairite, one of David's chief officers. 2 Sa. xx. 26. 2. Son of Ikkesb a Tekoite, and one of David's mighty men. 2 Sa. xxiii. 26; 1 Ch. xi. 28; xxvii. 9. 3. An Ithrite, one of David's mighty men. 2 Sa. xxiii. 38; 1 Ch. xi. 40.

**I'rad.** Son of Enoch and grandson of Cain. Gen. iv. 18.

**I'ram.** Duke of Edom. Gen. xxxvi. 43; 1 Ch. i. 54.

**I'ri.** Son of Bela, a son of Benjamin. 1 Ch. vii. 7.

**Iri'jah.** 'Captain of the ward' at Jerusalem who arrested Jeremiah. Jer. xxxvii. 13, 14.

**Ir-na'hash.** Son of Tehinnah, 1 Ch. iv. 12; or, as intimated in the margin, "Tehinnah, founder of the *city* of Nahash."

**I'ron.** City of Naphtali. Jos. xix. 38. Identified with *Yarun*, 33° 5' N, 35° 25' E.

**Iron.** This métal is mentioned as early as Gen. iv. 22, when it was used by artificers; and Job speaks of it as dug out of the earth. Job xxviii. 2. It was in use in Palestine before the Israelites entered, for they found that the Canaanites had chariots of iron. Jos. xvii. 16, 18. Og king of Bashan had a bedstead of iron, and iron was used for spear heads, threshing instruments, and other such purposes. Iron is used as a symbol of hardness. Israel is described as obstinate; their neck was like an iron sinew and their brow as brass. Isa. xlviii. 4. The Lord Jesus will rule the nations with a rod of iron. Rev. xii. 5; xix. 15. Iron also characterised the kingdom of Rome. When represented as a beast, it had great iron teeth. Dan. vii. 7, 19; and in the great image the character of the various kingdoms had depreciated from gold to silver, then to brass, thence to iron and clay, that would not unite, the traces of which are seen around us in the national governments of the present day. Dan. ii. 33-45.

**Ir'peel.** City of Benjamin. Jos. xviii. 27. Identified with *Ra-fat*, 31° 52' N, 35° 11' E.

**Ir-she'mesh.** Border city of Dan. Jos. xix. 41. Probably the same as BETH-SHEMESH, No. 1.

**I'ru.** Son of Caleb, the son of Jephunneh. 1 Ch. iv. 15.

**I'saac.** As Isaac was the patriarch that stood between Abraham and Jacob, it may seem remarkable that so little is recorded of him, especially as the promise given to Abraham, of all nations being blessed through his seed, was confirmed to Isaac. He was 'the son of promise,' born when Abraham was a hundred years old, and 'the son of the freewoman,' in contrast to 'the son of the bondwoman.' He became the heir, the son of the bondwoman being cast out. Gal. iv. 22-30. Abraham's faith was tried when told to offer up this son of promise, called his 'only son,' as being a type of Christ. Abraham obeyed, and Isaac heard that beautiful utterance of faith, "My son, God will provide himself a lamb." He was raised as from the dead and restored to his father, and the covenant was confirmed as to the seed.

As Isaac thus became in principle a risen or heavenly man, he must not return for a wife to the country from whence he had been separated by death and resurrection, as also by the call of Abraham; a bride must be fetched for him from thence, and she must be one of the same 'kindred;' a remarkable type of the heavenly Christ, and of those given to Him of the Father: they are heavenly as He is heavenly. God in a remarkable way blessed the mission of the servant (type of the Holy Spirit gathering a bride for Christ), and Rebekah, Isaac's cousin, became his wife. He loved her and was comforted after his mother's death. Abraham had several sons; but he gave all that he had to Isaac, in which Isaac is again a type of Christ, who will possess all things.

Rebekah was barren, but on Isaac beseeching the Lord, she conceived, and was told that she should be the mother of two nations, and the twin brothers Esau and Jacob were born, Esau being the firstborn. A famine being in the land, Isaac removed to Gerar, and there faithlessly said that Rebekah was his sister, and was rebuked by the king of the Philistines.

God confirmed the blessing promised to Abraham, both as to Isaac's seed possessing all those countries, and also as to all the nations of the earth being blessed in his seed.

After the Philistines had had much contention with Isaac respecting some wells of water which they claimed, they bade him depart from them, for he had become too great to dwell so near. He submitted and removed to Beer-sheba. He was thus again in the truth of his calling within the limits of the land of promise: there the Lord again appeared to him, and told him not to fear, He would bless him for his father Abraham's sake. Now the Philistines come to him, admitting that they saw that Jehovah was blessing him, and they desired a covenant with him that he would do them no hurt. Thus was he now in the true place of moral superiority, in the place of his calling, and as such having no disputes with the nations, but acknowledged as the blessed of the Lord—a word surely for world-borderers of to-day.

God does not hide the failings and weaknesses of His people, hence it is related how that Isaac loved Esau because he ate of his venison; and that when he was old he directed him to make savoury meat such as he loved, that he might eat and bless him, his eldest son, before he died. God had said that the elder should serve the younger, but Rebekah, instead of leaving the matter in God's hands, contrived by a deceitful stratagem to get the blessing for Jacob instead of Esau the firstborn. The deception was soon found out; but how was it that Isaac *intended* to bless the elder, thus disregarding the word of the Lord? It is to be feared that his love of the venison and savoury meat led him astray. Notwithstanding this failure we read in Heb. xi. 20, "By *faith* Isaac blessed Jacob and Esau concerning things to come." This doubtless refers to Isaac's words when the deception was discovered. He said of Jacob "Yea, and he shall be blessed." Gen. xxvii. 33.

The days of Isaac were 180 years: when he died his sons Esau and Jacob buried him. God is constantly referred to as the God of Abraham, of Isaac, and of Jacob: it was through them the blessings to Israel flowed, and through them came the Seed—Christ—in whom all nations of the earth are being blessed. Gen. xxi.—xxxv.

**Isaiah, Book of.** Nothing more is known of the ancestors of Isaiah than that he was the son of Amoz. He prophesied in the days of Uzziah, Jotham, Ahaz, and Hezekiah, all kings of Judah. From the closing years of Uzziah to the death of Hezekiah would be from about B. C. 765 to 700, embracing a period of 65 years. The first verse says that the vision was concerning Judah and Jerusalem. Had due attention been paid to this, it would have prevented many things being ascribed in the headings of the chapters to the *church*, and the prophecy would have been the better understood. In few words the prophecy may be said to treat of the failures of the nation of Judah and the judgments upon it. Assyria is used as God's rod to punish them, and is then destroyed. Judgments are pronounced against the nations around the promised land that had been enemies to God's people. The Messiah is prophesied of and His rejection, and universal blessing is spoken of.

The following seven divisions are distinctly marked:

#### CHAPTERS.

I.—XII. The sinful condition of the people as still in possession of the land: various pleadings and chastisements culminating in the Assyrian: the introduction of Immanuel: ends with a song.

XIII.—XXVII. Judgments on Babylon and the nations where Israel was captive and outcast: ends in deliverance from their outcast condition and worship at Jerusalem.



XXVIII.—XXXV. Five woes on unfaithful Israel: ends with deliverance from the Assyrian and the confederacy of nations, and the joy of the kingdom.

XXXVI.—XXXIX. Historical, but typical: the way of blessing for Jerusalem and the house of David.

XL.—XLVIII. Controversy of God with Israel on account of idolatry. Cyrus (type of Christ) the deliverer.

XLIX.—LVII.—Controversy of God with Israel on account of the rejected suffering Messiah.

LVIII.—LXVI. Final results: the remnant delivered and blessed.

Chapters I.—IV. are introductory. The 'sinful nation' was completely corrupt, and had been sorely chastised; there was no soundness from head to foot; though chastened, there was no contrition, and God's judgments must still follow. There is also grace in store for the latter days: Zion will be a centre of blessing, and a remnant will be saved.

Chapter V. Israel was God's vineyard and the men of Judah His pleasant plant: the people were judged in view of the care God had bestowed on them, no remnant is mentioned: cf. Mat. xxi. 33-41.

Chapter VI. The people were unfit for their Messiah, but will be judged in view of His coming glory: a remnant is acknowledged.

Chapter VII. Immanuel, Son of David, is introduced as a sign for faith, when unbelief was seeking a confederacy. The house of David after the flesh is judged: still there is hope. See IMMANUEL.

Chapters VIII.—IX. 7. The Assyrians overrun the land, and the confederacy of nations is to be brought to nought. A remnant, 'my brethren,' is attached to Immanuel, who is a stone of stumbling to the unbelieving nation, but a light amid the darkness until He is received in power and glory.

Chapters IX. 8—X. The national history is resumed from the end of chap. v. Various judgments from the Lord are detailed until the last judgment by means of the Assyrian, who is used as a rod by God, and then is punished for his pride in the last days.

Chapter XI. Messiah, the 'Branch,' and His reign the source of millennial blessing.

Chapter XII. Israel's song of triumph in that day: compare with Exo. xv.

Chapters XIII.—XXIV. 'Burdens' are pronounced. They are judgments on Babylon and the nations, especially on those who were in relationship with Israel. Moab, Damascus, "the land shadowing with wings which is beyond the rivers of Ethiopia," Egypt, "the desert of the sea," Dumah, Arabia, "the valley of vision" (Jerusalem), Tyre, "the earth [or land] made empty and waste, and turned upside down;" and finally the hosts on high and kings on the earth punished.

Chapters XXV., XXVI. A song in which God's intervention is celebrated, even to the swallowing up of death in victory.

Chapter XXVII. The power of Satan, "leviathan, the piercing serpent, even leviathan that crooked serpent" is destroyed, and worship established in Jerusalem.

Chapters XXVIII.—XXXV. give details of all that will happen to the Jews in the last days. They make a covenant with death and with hell, but their covenant will be disannulled. Security is in the Stone laid in Zion, all else will perish.

Chapter XXIX. Judgments are pronounced against Jerusalem under the name of Ariel, 'lion of God'; deliverance comes when at the last extremity, but a far worse judgment, a spirit of blindness, rests on the people. In the day of deliverance the remnant will come to understanding, the scorner being consumed.

Chapters XXX., XXXI. They seek counsel of and trust in Egypt instead of in God.

Chapter XXXII. Christ will reign in righteousness: desolation is followed by restoration.

Chapter XXXIII. The attack of a spoiler in the character of Gog (Eze. xxxviii.), but the Lord, having filled Zion with judgment and righteousness, arises and the enemy is destroyed, and Zion is in peace.

Chapters XXXIV., XXXV. Final judgment pronounced upon Idumæa and other nations (cf. *Psa. lxxxiii.*); and the blessings that will succeed the judgment.

Chapters XXXVI.—XXXIX. treat of Hezekiah and Sennacherib. Waiting upon the Lord is enforced. The deliverance wrought is figurative of the outward deliverance there will be from the Assyrian for Jerusalem and the house of David in the last days. Hezekiah's personal history is appended to this, as figurative of the nation's sense of the judgment of God upon them, leading to repentance and recovery, and inward or moral deliverance.

Chapters XL.—XLIII. begin another part of the book. The Messiah is but little introduced: it is rather a question of God and idols. There is comfort for those who have an opened ear. The Lord Jesus, Jehovah's servant and His elect, shall bring forth judgment to the Gentiles.

Chapter XLIV. Jehovah reasons with Jacob and Jesurun: cf. *Deu. xxxii. 15; xxxiii. 26, 27*: Israel, embracing the twelve tribes.

Chapters XLV.—XLVII. Cyrus is God's servant, and He would subdue nations before him. God would keep open the two-leaved gates (of Babylon, which were left open in their festivity). The idols of Babylon could not save her: she should be brought to shame for her pride.

Chapter XLVIII. God pleads with Israel.

Chapters XLIX.—LVII. introduce Christ, and shew the people's guilt in respect to Him.

Chapter L. 1–9. Israel had been as divorced, but Messiah had come to them suitably, to instruct them and take up their cause. Who would contend with Him?

Chapter L. 10—LI. The character of the remnant: they are owned as 'my people' by the Lord God, and He will comfort and redeem them.

Chapter LII. 1–12. Zion is called to awake and put on her strength, the feet of messengers with glad tidings were beautiful.

Chapters LII. 13—LIII. These refer to the work of Christ in a five-fold way, including the atonement.

Chapters LIV., LV. Jerusalem is called upon to sing: through the sure mercies of David there are blessings in store for her, and full free grace to *every one* that thirsts.

Chapters LVI., LVII. Exhortations follow in view of the restoration of Israel; and those, even of Israel, are denounced that walk contrary to God's will.

Chapters LVIII., LIX. Indignation of the Spirit at the condition of Israel at the time the prophecy was uttered, but goes on to the end, when the Redeemer shall come to Zion.

Chapter LX. The glory of Jerusalem in the times of blessing.

Chapters LXI., LXII. Christ, in the full grace of His person, is concerned in the blessing of Israel.

Chapters LXIII., LXIV. Christ returns from the judgments of chap. xxxiv. with garments stained with the slaughter of His enemies; followed by the intercessions of the Spirit of prophecy.

Chapter LXV. God's answer to those pleadings.

Chapter LXVI. Judgments introducing the millennium, ending with

these solemn words: "They shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

This prophecy embraces a very large field. The condition of the people was sinful when the prophecy was written, and though God had long patience with it, yet the condition was such that judgment must be executed upon it unless there was true repentance. Judgment did follow, but the consummation of evil was not reached until their Messiah had come, and had been *rejected*; indeed Antichrist will yet be *received*. Judgment followed the rejection of their Messiah, but the great tribulation is yet to come.

Quotations from Isaiah in the N. T. (nearly forty in number) shew that his words applied to the times that then were; such as the condition of the people; the unprofitableness of the rites and ceremonies; and that grace to the Gentiles had been foretold. The climax of Israel's sin, and of their judgment, and of God's blessing are still future. Christ coming in humiliation is revealed in the prophet as well as His glory; indeed, all the ways of God in dealing with His people Israel, on to the end—though some subjects are expanded elsewhere—are to be found in this comprehensive prophecy: clearly it could only have been written under the inspiration of the Holy Spirit.

**Is'cah.** Daughter of Haran, the brother of Abraham. Gen. xi. 29. According to Josephus the Jews believed she was Sarai, Abraham's wife.

**Is'cariot.** See JUDAS.

**Ish'bah.** Father of Eshtemoa, of the tribe of Judah. 1 Ch. iv. 17.

**Ish'bak.** Son of Abraham and Keturah. Abraham gave him gifts, and sent him away from Isaac unto the east country. Gen. xxv. 2, 6; 1 Ch. i. 32. An Assyrian inscription mentions "Bur-anate of the land of Iasbuk" (IA-AS-BU-QA-AI) which is judged to refer to the above, situate on the west bank of the Euphrates.

**Ishbi-benob'.** Philistine giant who attacked David, but was killed by Abishai. 2 Sa. xxi. 16, 17.

**Ish-bo'sheth.** Youngest of the four sons of Saul, and who claimed the throne on the death of his father and his elder brothers. Apparently he did not begin to reign till five years after, and then reigned two years, over all the tribes except Judah, Benjamin, and perhaps Simeon. He was supported by Abner the head of Saul's army; but made his head quarters at Mahanaim, east of the Jordan. There was long war between the two houses, but David waxed stronger and stronger, and Ish-bosheth became weaker and weaker. Abner's pride was deeply wounded by a remonstrance from Ish-bosheth, and he revolted to David, and then spoke to the elders of Israel in David's favour. After the treacherous murder of Abner by Joab, Baanah and Rechab, captains of bands, slew Ish-bosheth as he lay on his bed, and cutting off his head brought it to David, doubtless expecting a reward; they were however at once put to death, for David could not sanction such wickedness. David was then made king of all the tribes, being God's chosen and anointed one. 2 Sa. ii. 8-17; iii. 6-16; iv. 5-12. Apparently Ish-bosheth is called ESH-BAAL in 1 Ch. viii. 33; ix. 39.

**Ish'i.** 1. Son of Appaim, a descendant of Judah. 1 Ch. ii. 31.

2. Another descendant of Judah. 1 Ch. iv. 20. 3. Descendant of Simeon. 1 Ch. iv. 42. 4. One of the chiefs of Manasseh. 1 Ch. v. 24.

**Ishi.** See HUSBAND.

**Ishi'ah.** Son of Izrahiah, of the tribe of Issachar. 1 Ch. vii. 3. The name in the Hebrew is the same as ISHIAH, ISSIAH, and JESIAH.



**Ishi'jah.** Son of Harim: he had married a strange wife. Ezra x. 31.

**Ish'ma.** One 'of the father of Etam,' a descendant of Judah. 1 Ch. iv. 3.

**Ish'mael.** 1. Son of Abraham and Hagar the bondmaid of Sarah. Before he was born, when Hagar ran away because of the severity of her mistress, the angel of the Lord appeared to her, and told her to return to her mistress: her seed should be numberless, and she was to call her son's name Ishmael, which signifies 'El shall hear.' He would be a wild man, his hand would be against every man, and every man's hand against him. Abraham prayed that Ishmael might live before God, but typically he represents the seed of Abraham according to the flesh, hence though God answered that He would bless Ishmael, and multiply him exceedingly, he should also beget twelve princes, and God would make him a great nation; yet the *covenant* should be established with Isaac. When Ishmael was thirteen years old Abraham circumcised him, and all the men of his house. In this act Abraham acknowledged in faith that the blessing asked for his natural seed could not be had through the strength of the flesh: all the mercies of God are secured in resurrection.

At the 'great feast' when Isaac, the child born after the Spirit, was weaned, Ishmael mocked, and Sarah besought Abraham to cast out both mother and son. This was grievous to Abraham, but God, having approved the suggestion, he rose early in the morning, and providing them with some bread and a bottle of water he sent them away. The water was soon consumed, and Hagar in despair placed Ishmael under a shrub, and departed so as not to see him die. The angel of God called to her, shewed her a well, and the child was saved. God was with the lad, for he was the seed of Abraham; he dwelt in the wilderness and became an archer. At first he was located in the wilderness of Beer-sheba and afterwards at Paran, a region between Canaan and mount Sinai. His mother chose a woman of Egypt for his wife. His twelve sons are recorded, and their 'towns' and 'castles,' or encampments, according to their nations, are spoken of. Ishmael was present at the burial of his father and lived 137 years. Gen. xvi. 11-16; xvii. 18-26; xxv. 9-17; xxviii. 9; xxxvi. 3; 1 Ch. i. 28-31.

The Bedouin Arabs are doubtless the descendants of Ishmael. They are wild men in the sense of their love of freedom, dwelling in tents, and riding over the desert, spear in hand. They truly are 'against every man,' robbing every one when they can do so with safety to themselves. The Bedouins will not admit their descent from Ishmael; they refer *his* descendants to the Most (or mixed) Arabians, because Ishmael's mother was an Egyptian. The Bedouins claim to have descended from Joktan, son of Eber. Gen. x. 25.

2. Son of Azel, a descendant of Saul. 1 Ch. viii. 38; ix. 44.

3. Father of Zebadiah a ruler under Jehoshaphat. 2 Ch. xix. 11.

4. Son of Jehohanan, and one of the 'captains of hundreds' who assisted in setting Joash on the throne. 2 Ch. xxiii. 1.

5. Priest who had married a strange wife. Ezra x. 22.

6. Son of Nethaniah, of the 'seed royal,' but of what family is not known. His craft and ferocity shew that he was unworthy of a throne. He treacherously slew Gedaliah, whom the king of Babylon had made governor over the cities of Judah, and all the Jews that were with him in Mizpah. He followed up this crime by the cruel and treacherous murder of eighty men from Shechem, Shiloh, and Samaria, who were bringing gifts to the temple, only ten being spared. He then carried away captive all that were left in Mizpah, and departed to go over to the Ammonites; but Johanan the son of Kareah, and those with him, rescued the captives.

Ishmael escaped and is heard of no more. 2 Ki. xxv. 23-25; Jer. xl. 8-16; xli. 1-18.

**Ish'maelites, Ish'meelites.** Descendants of Ishmael the son of Abraham. Gen. xxxvii. 25-28; xxxix. 1; Jud. viii. 24; 1 Ch. ii. 17; xxvii. 30; Psa. lxxxiii. 6. See ISHMAEL.

**Ishma'iah.** Son of Obadiah, and a ruler of Zebulun. 1 Ch. xxvii. 19.

**Ish'merai.** Son of Elpaal, a descendant of Benjamin. 1 Ch. viii. 18.

**Is'hod.** Descendant of Manasseh. 1 Ch. vii. 18.

**Ish'pan.** Son of Shashak, a descendant of Benjamin. 1 Ch. viii. 22.

**Ish'tob.** A state which supplied 12,000 men to the children of Ammon to fight against David. 2 Sa. x. 6, 8. In the margin it reads 'men of Tob.' It was to 'the land of Tob' that Jephthah fled from his brethren. Jud. xi. 3, 5. It is supposed to be on the east of *Jebel Hauran*.

**Ish'uah, Is'uah.** Second son of Asher. Gen. xli. 17; 1 Ch. vii. 30.

**Ish'uai, Is'ui, Jes'ui.** Third son of Asher, and founder of the JESUITES. Gen. xli. 17; Num. xxvi. 44; 1 Ch. vii. 30.

**Ish'ui.** Son of Saul and Ahinoam. 1 Sa. xiv. 49.

**Islands, Isles.** There are no islands near to Palestine. Cyprus is the nearest, and that is about seventy miles from the nearest point of Syria, far north. So that the term 'the isles' may be used at times indefinitely for places or nations far off. We read of 'the isles which are beyond the sea,' 'the isles afar off,' and 'isles of the Gentiles.' Gen. x. 5, &c.; Jer. xxv. 22; xxxi. 10, &c. It is thought that in some places in the prophets the sea-coasts or maritime countries are intended. Definite islands are also mentioned, especially in the N.T. when Paul began his missionary journeys.

**Ismachi'ah.** A Levite, set over the offerings, tithes, and dedicated things in the time of king Hezekiah. 2 Ch. xxxi. 13.

**Ismai'ah.** A Gibeonite, the head of David's thirty valiant men: he joined David at Ziklag. 1 Ch. xii. 4.

**Is'pah.** Son of Beriah, a Benjamite. 1 Ch. viii. 16.

**Is'rael.** Name given to Jacob after 'a man' had wrestled with him, to whom he clung when he was by him crippled. It signifies 'a prince of God:' and it was said, "as a prince hast thou power with God and with men, and hast prevailed." It thus indicated the way of blessing with regard to the nation in which God's government in the earth was to be established. The twelve sons of Jacob became the heads of the twelve tribes, and they and their descendants were called the children of Israel, or simply Israel. At the division of the kingdom, the ten tribes were called 'Israel,' and the two tribes 'Judah,' though this distinction is not at all times rigidly adhered to: thus the princes and kings of Judah are called princes of Israel, and kings of Israel. 2 Ch. xii. 5, 6; xxi. 2; xxviii. 19. So those who returned from exile, though they were in the main of the two tribes, are called people of Israel, or Israel. In the prophets also, though the ten tribes are not called Judah, the two tribes are at times called Israel. The ten tribes in the prophets are often spoken of as EPHRAIM, which was the chief of the ten. Though Israel was reckoned as ten tribes, it is most probable that the portion of Simeon, being situated on the extreme south, was united to Judah, as well as the territory of Dan in the S.W., though the people of Simeon may have scattered themselves among the other tribes, and those of Dan have gone north and joined their tribe there.

THE KINGDOM OF ISRAEL commenced when Jeroboam was made king, to whom it was promised that his house should be established if he followed the Lord. He, on the contrary, to prevent the people going to Jerusalem, immediately set up the golden calves at Dan and at Bethel.

The kingdom was given up to idolatry, and a series of judgments followed. Baasha murdered Jeroboam's son and successor; and his own son and successor was slain by Zimri; Zimri was killed by Omri, and after a civil war of four years with Tibni, Omri became king and reigned with his successors forty-five years, ending with Jehoram the son of Ahab. He and the survivors of the house of Ahab were slain by Jehu directly or indirectly, and Jehu began the 5th dynasty, B.C. 884. He and his successors reigned, with varying judgments upon them, for a hundred and twelve years. Zachariah was the last, being the fourth successor of Jehu, as God had said, 2 Ki. xv. 12: he reigned only six months and was murdered by Shallum. During another fifty years the kingdom was spared: but there was no repentance. About B.C. 740 the two and a half tribes east of the Jordan were carried into captivity, and Israel became tributary to Assyria. Hoshea murdered Pekah, and after nine years of anarchy succeeded to the throne. He revolted against Assyria, trusting to Egypt; but Samaria was taken, and Israel carried into captivity. Thus ended the kingdom of Israel, B.C. 721. From about B.C. 784 to 725 Hosea was God's prophet in Israel. He solemnly pleaded with them, protesting against their evil ways, and was ever ready to help them to turn to God, though his efforts were, alas, in vain. 2 Ki. xvii. 13-18; Hos. xiii. 16; xiv. 1-9.

Israel when carried away were placed in Halah and in Habor by the river of Gozan (in the neighbourhood of the river Khabour, an affluent of the river Euphrates), and in the cities of the Medes. As far as is known they never returned, though doubtless individuals found their way back in the days of Ezra and Nehemiah, and in the four hundred years that followed before the Lord appeared. Jews from those districts were present on the day of Pentecost; but as a body they are still commonly regarded as 'the Lost Tribes.' God knows where to find them when His set time of blessing arrives. The twelve tribes surely exist, and remnants of them will again come into the land. Eze. xlviii. 1-29; Mat. xix. 28; Acts xxvi. 7; Jas. i. 1; Rev. vii. 5-8.

The ten tribes will be dealt with differently from the two, who were in the land when the Lord was presented to them, and who rejected Him, and demanded His crucifixion. The ten tribes will, by a mighty hand and with fury poured out, be brought into the wilderness, and there God will plead with them, cause them to pass under the rod, and bring them into the bond of the covenant; but the rebels will be purged out. Eze. xx. 34-38. The question as to the wounds in the hands of the Lord, which He received in the house of His 'friends' is connected with Judah, who will be judged when in the land, and only *one third* of them after being refined, will be owned as God's people. Zec. xiii. 6-9. When God thus purges and restores a remnant of all the tribes, and brings them into full blessing in the land, the name of ISRAEL will embrace them all as it did at the first, and God will be their God for evermore. Eze. xxxvii. 1-28.

**Is'rael in Egypt.** The details of the history of Israel in Egypt are few. When Joseph was in power, Jacob and his whole household settled in the land: there they multiplied and became a great nation. In time a king reigned who knew not Joseph, and the people were reduced to cruel bondage. Through God's intervention and after dire judgments upon the Egyptians, the Israelites were delivered. See EGYPT and JOSEPH.

A question not easily answered is, How long were the Israelites in Egypt? In Gen. xv. 13; Acts vii. 6, the period seems to be stated as four hundred years. Exo. xii. 40 says "the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years;" and Gal. iii. 17 declares that the law was given four hundred and thirty years after



the promise to Abraham. The promise to Abraham was long before Israel went into Egypt, and the law was given after they came out; so that according to this passage their sojourning in Egypt must have been much less than four hundred years. A much shorter period is implied in Gen. xv. 16, which says of Israel in Egypt that "in the fourth generation they shall come hither again;" and if we turn to Exo. vi. 16-20 we find exactly four generations, thus:

Jacob's son Levi.  
 Levi's son Kohath.  
 Kohath's son Amram.  
 Amram's son Moses.

Or, if we start with Levi, who entered with Jacob, there was ample time for Moses to have had a son, as he was eighty years old at the Exodus. Now if we reckon that at that time a man had his first son when he was forty years of age, there would have been *ten* generations in four hundred years. Further, the mother of Moses (Jochebed) was Levi's daughter, (Num. xxvi. 59), Amram having married his own aunt. Exo. vi. 20. Levi lived only a hundred and thirty-seven years in all, and supposing (it can be approximately proved) that he lived in Egypt eighty-eight years, Jochebed was born during those years. If Moses was born when she was forty-seven years of age, and Moses was eighty years old at the Exodus, these sums ( $88 + 47 + 80 = 215$  years) shew that Israel may have been in Egypt about two hundred and fifteen years, and this is the period now generally supposed.

If we admit this to be the time of the occupation, we must endeavour to see how it agrees with the four hundred and thirty years of Gal. iii. 17.

	YEARS.
Age of Abraham when Isaac was born	100
„ „ Abraham, when the promise was given	75
	— 25
„ „ Isaac when Jacob was born	60
„ „ Jacob when he stood before Pharaoh	130
Sojourn of Israel in Egypt	215
	—
	430

If then this be the correct period, how does it agree with Gen. xv. 13 and Exo. xii. 40? In Gen. xv. 13 and Acts vii. 6, nothing is said about *Egypt*: "Thy seed shall be a stranger in a land that is not theirs." This was said to Abraham, and may include the whole period from the birth of Isaac to the Exodus, which according to the above was four hundred and five years—thus agreeing with the round number of four hundred years. Exo. xii. 40 is worded differently: "The sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years." The Samaritan Pentateuch and the LXX add the words "and of their fathers in the land of Canaan;" but these words are not in the Arabic, Syriac, or Vulgate versions; and may therefore have been added to meet the apparent difficulty. It is better to take the four hundred and thirty years as including the *sojourn* of Abraham (after the promise), and of Isaac, and of Jacob, though strictly speaking Abraham, Isaac, and Jacob were not 'children of Israel.'

The conclusion that the sojourn in Egypt was really for two hundred and fifteen years creates another difficulty in some minds, namely, the great increase of the Israelites during that period. Exo. xii. 37 speaks of there being 600,000 men, besides children, at the Exodus. Num. i. 46 gives the number more exactly as 603,550 from twenty years old and upwards that were able to go to war. This has been calculated to signify

a total of about two million men, women, and children, without the descendants of Levi. Is this a greater number than could be the descendants of those who entered Egypt? This may be reckoned in two ways: if we deduct thirteen from the seventy (for the family of Levi and for those who could not be called heads of families at that time) Deut. x. 22, the result gives fifty-seven heads of families; and if each had 14 children,

In one generation there would be	798
In the second - - -	11,172
In the third - - - -	156,408
In the fourth - - - -	2,189,712

To reckon fourteen children to each may seem a large number, but it must be remembered that there was the plurality of wives, and scripture speaks of their multiplying *exceedingly*. Exo. i. 7, 12, 20.

The increase may be reckoned in another manner by the population. If the above fifty-seven are multiplied by 3.3 it gives as the population at the commencement (excluding Levi, and his descendants, &c., as *above*) 188 persons. Suppose the population doubled itself in fifteen years (as it has been known to do in some places), the number in two hundred and ten years would be over three millions. There is therefore no difficulty in the increase of the people.

Israel in Egypt is typical of mankind in the world, under the power of Satan, before being sheltered under the blood of Christ, and redeemed by the power of God.

**Issa'char.** 1. The ninth son of Jacob, and the fifth of Leah. Of his personal history there is no record except that he had four sons, who became heads in the tribe. When Jacob blessed his sons he said, "Issachar is a strong ass, couching down between two burdens, and he . . . bowed his shoulder to bear, and became a servant unto tribute." Gen. xlix. 14, 15. This seems to imply that this tribe, with Zebulun, would mix with the world and become slaves to it for profit. When Moses blessed the tribes, Issachar and Zebulun are also placed together. He said, "They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand." Deu. xxxiii. 19. This seems to point also to commercial enterprise. Some of Issachar resorted to David at Ziklag, of whom it is said they "had understanding of the times, to know what Israel ought to do." 1 Ch. xii. 32. At the first numbering there were of Issachar 54,400 fit for war, and at the second 64,300. They are described as 'valiant men of might,' and they furnished 36,000 men of war. 1 Ch. vii. 4, 5. The tribe possessed some of the most productive portions of the land, including the extensive plain of Jezreel, with the Jordan on its border for about 50 miles. See map under **TWELVE TRIBES**. 2. Son of Obed-Edom, a Korhite Levite. 1 Ch. xxvi. 5.

**Isshi'ah.** 1. Son of Rehabiah, a grandson of Moses. 1 Ch. xxiv. 21. 2. Levite of the house of Uzziel. 1 Ch. xxiv. 25.

**Is'uah.** See **ISHUAH**.

**Is'ui.** See **ISHUAI**.

**Italian Band.** An Italian cohort of which Cornelius was the centurion. It was doubtless so called because of the men being recruited in Italy. Acts x. 1.

**It'aly.** The well-known country, of which Rome was the capital. It is only incidentally mentioned in scripture. Acts xviii. 2; xxvii. 1, 6, Heb. xiii. 24.

**Ith'ai.** See **ITTAI**.

**Ith'amar.** Youngest son of Aaron: he was anointed with Nadab,

Abihu, and Eleazar to minister in the priest's office. Under the superintendence of Ithamar were placed the Gershonites and Merarites who carried portions of the tabernacle. The high-priesthood came into the family of Ithamar in the person of Eli, and it reverted to the descendants of Eleazar in Zadok on the deposition of Abiathar by Solomon. Exo. vi. 23; xxviii. 1; xxxviii. 21; Lev. x. 6, 12, 16; Num. iii. 2-4; iv. 28, 33; vii. 8; xxvi. 60; 1 Ch. vi. 3; xxiv. 1-6. Daniel, a descendant of Ithamar, returned from exile. Ezra viii. 2.

**Ithi'el.** 1. Son of Jesaiah, a Benjamite. Neh. xi. 7. 2. One to whom Agur addressed his prophecy. Pro. xxx. 1.

**Ith'mah.** A Mahavite, one of David's valiant men. 1 Ch. xi. 46.

**Ith'nan.** City in the extreme south of Judah. Jos. xv. 23. Not identified.

**Ith'ra.** See JETHER.

**Ith'ran.** 1. Son of Dishon, a descendant of Seir. Gen. xxxvi. 26; 1 Ch. i. 41. 2. Son of Zophah, an Asherite. 1 Ch. vii. 37.

**Ith'ream.** Sixth son of David, by Eglah. 2 Sa. iii. 5; 1 Ch. iii. 3.

**Ith'rites.** Designation of Ira and Gareb, two of David's mighty men, described as among 'the families of Kirjath-jearim,' which links them with Judah. 2 Sa. xxiii. 38; 1 Ch. ii. 53; xi. 40.

**It'tah-ka'zin.** Landmark of the boundary of Zebulun. Jos. xix. 13. Not identified.

**It'tai.** 1. A Philistine of Gath, head of a portion of David's guard. He was faithful to David at the revolt of Absalom, returned with the king, and had a command in his army. 2 Sa. xv. 19-22; xviii. 2, 5, 12. He illustrates how Gentiles will be associated with the remnant of Israel, both in the sufferings and reign of their Messiah, and serve Him in a future day. 2. Son of Ribai a Benjamite, and one of David's mighty men. 2 Sa. xxiii. 29. Called ITHAI in 1 Ch. xi. 31.

**Ituræ'a.** A province on the east of the upper Jordan of which Herod Philip was made tetrarch. Luke iii. 1. Its boundaries cannot be well defined, but it reached toward Damascus and embraced the southern slopes of Anti-Lebanon. Its name is derived from JETUR, son of Ishmael. Gen. xxv. 15. See map under GALILEE.

**I'vah.** District or city that had been conquered by Assyria. 2 Ki. xviii. 34; xix. 13; Isa. xxxvii. 13. Supposed to be the same as AVA in 2 Ki. xvii. 24, and AHAVA in Ezra viii. 15, 21.

**Ivory.** The well-known substance of which the tusks of the elephant consist. We read of beds of ivory, thrones of ivory, palaces of ivory, ivory houses, and all manner of vessels. The finest specimens were used for carving and the smaller were cut into veneers for covering surfaces. 1 Ki. x. 18; xxii. 39; Ps. xlv. 8; Cant. v. 14; vii. 4; Amos iii. 15; vi. 4; Rev. xviii. 12. It was imported into Palestine by the Assyrians and was brought by the ships of Solomon. Ancient ivories of Egypt and Assyria have been found.

**Iz'ehar, Iz'har, Iz'eharites, Iz'harites.** Son of Kohath, and his descendants. Exo. vi. 18, 21; Num. iii. 19, 27; xvi. 1; 1 Ch. vi. 2, 18, 38; xxiii. 12, 18; xxiv. 22; xxvi. 23, 29. Apparently once called AMMINADAB. 1 Ch. vi. 22.

**Izrahi'ah.** Son of Uzzi of the tribe of Issachar. 1 Ch. vii. 3.

**Iz'rahite.** Designation of Shamhuth, one of David's captains. 1 Ch. xxvii. 8.

**Iz'ri.** Levite, chief of the fourth course in the service of song. 1 Ch. xxv. 11. Apparently called ZERI in ver. 3.



## J

**Ja'akan, Ja'kan.** Son of Ezer, a son of Seir. Deu. x. 6; 1 Ch. i. 42. Same as **AKAN** in Gen. xxxvi. 27.

**Jaako'bah.** Prince in the tribe of Simeon. 1 Ch. iv. 36.

**Ja'ala, Ja'alah.** Ancestor of some who returned from exile. Ezra ii. 56; Neh. vii. 58.

**Ja'alam.** Son of Esau. Gen. xxxvi. 5, 14, 18; 1 Ch. i. 35.

**Ja'anai.** A chief man of the tribe of Gad. 1 Ch. v. 12.

**Ja'are-o'regim.** Father of Elhanan who killed one of the giants. 2 Sa. xxi. 19. Called **JAIR** in 1 Ch. xx. 5.

**Ja'asau.** One who had married a strange wife. Ezra x. 37.

**Jaasi'el.** Son of Abner, a Benjamite. 1 Ch. xxvii. 21.

**Jaazani'ah.** 1. Son of Hoshaiiah, a Maachathite, and a captain among those left in the land by the king of Babylon. 2 Ki. xxv. 23. Called **JEZANIAH** in Jer. xl. 8; xlii. 1. 2. A Rechabite, son of Jeremiah: he refused to drink wine, and was blessed for his obedience to his forefathers. Jer. xxxv. 3. 3. Son of Shaphan, and leader of the seventy elders who were seen in a vision by Ezekiel offering incense to idols. Eze. viii. 11. 4. Son of Azur, and one of the princes who devised mischief and gave wicked counsel to the people. Eze. xi. 1.

**Ja'azer, Ja'zer.** City and district in Gilead: it was taken from the Amorites by Israel, allotted to Gad, and given to the Levites. Num. xxi. 32; xxxii. 1, 3, 35; Jos. xiii. 25; xxi. 39; 1 Ch. vi. 81; Isa. xvi. 8, 9. In Jer. xlviii. 32 the 'sea of Jazer' is supposed to refer to a lake in the neighbourhood. Identified by some with *Beit Zerah*, 31° 50' N, 35° 51' E.

**Jaazi'ah.** Descendant of Merari. 1 Ch. xxiv. 26, 27.

**Jaazi'el.** A Levite who assisted when David brought up the ark. 1 Ch. xv. 18. Apparently the name is contracted into **AZIEL** in ver. 20.

**Ja'bal.** Son of Lamech and Adah: he is described as 'the father of such as dwell in tents.' Gen. iv. 20.

**Jab'bok.** Stream on the east of the Jordan, near to which the angel wrestled with Jacob. It was afterwards called 'the border of the children of Ammon.' Gen. xxxii. 22; Num. xxi. 24; Deu. ii. 37; iii. 16; Jos. xii. 2; Jud. xi. 13, 22. In some parts it runs in a deep ravine, and in winter is impassable in places. It enters the Jordan about 32° 6' N, and is now called *Wady Zerka*.

**Ja'besh.** Father of Shallum king of Israel. 2 Ki. xv. 10, 13, 14.

**Ja'besh, Ja'besh-gil'ead.** City in Gilead. When the tribe of Benjamin had been punished for its sin, and wives were wanted for the survivors, Jabesh-gilead was smitten because they came not when called, and only the young women were spared. Jud. xxi. 8, 14. The city was afterwards saved from the Ammonites by Saul; and when Saul and his sons were killed in battle, the valiant men of the city took up their bodies and buried them. 1 Sa. xi. 1-11; xxxi. 11-13; 2 Sa. ii. 4, 5; xxi. 12; 1 Ch. x. 11, 12. Identified with *ed Deir* (on the south of *Wady Yabis*, in which the name has probably been preserved), 32° 23' N, 35° 40' E.

**Ja'bez.** 1. City in which the various families of the scribes dwelt. 1 Ch. ii. 55. Not identified. 2. A descendant of Judah, said to be more honourable than his brethren. He prayed to the God of Israel that He would bless him, and enlarge his border; that God's hand might be with him, and keep him from evil that it might not grieve him. God granted that which he requested. 1 Ch. iv. 9, 10. It is a beautiful instance of individual faith, which rose to the privileges of God's earthly people, and counted on the God of Israel.

**Ja'bin.** 1. King of Hazor in the north, who, with confederate kings, raised an enormous army 'as the sand that is upon the sea shore,' but was signally defeated by Joshua, after he had overthrown the confederacy in the south. Jos. xi. 1-11. Thus early in the history of Israel the kings of the south and the north appear on the scene, and perish. 2. Another king of Hazor, who oppressed Israel twenty years; he was defeated by Deborah and Barak. Jud. iv. 2-24. Psa. lxxxiii. 9 calls upon God to do to the great northern confederacy in the last days as was done to this king.

**Jab'neel, Jab'neh.** 1. Border city between Judah and Dan. It was taken from the Philistines by Uzziah. Jos. xv. 11; 2 Ch. xxvi. 6. Identified with *Yebnah*, 31° 52' N, 34°, 44' E. 2. Border city of Naphtali. Jos. xix. 33. Identified with *Yemma*, 32° 42' N, 35° 30' E.

**Ja'chan.** Head of a family of Gad. 1 Ch. v. 13.

**Ja'chin.** 1. Son of Simeon. Gen. xlv. 10; Exo. vi. 15; Num. xxvi. 12. Apparently called JARIB in 1 Ch. iv. 24. 2. Head of the twenty-first course of priests. 1 Ch. xxiv. 17. 3. Priest in Jerusalem on the return from exile. 1 Ch. ix. 10; Neh. xi. 10.

**Ja'chin.** One of the two notable pillars in Solomon's temple: it signifies 'He will establish.' 1 Ki. vii. 21; 2 Ch. iii. 17. See BOAZ.

**Ja'chinites.** Descendants of Jachin, son of Simeon. Num. xxvi. 12.

**Jacinth.** The word *ῥάκινθος* signifies *hyacinth*, and this, as a colour, is a deep purple. In Rev. ix. 17 the horsemen had breastplates of fire, jacinth, and brimstone, which seem to imply flashes of coloured light. In chap. xxi. 20 the jacinth garnishes the eleventh foundation of the heavenly Jerusalem. It is supposed by some to be the same as the *ligure*. The Greek word occurs in the LXX in Exo. xxv. 4; xxvi. 1, &c., but is translated 'blue.'

**Ja'cob.** Son of Isaac and Rebekah. Though a twin, he is called 'the younger,' being born after Esau. Before the children were born it was said, "the elder shall serve the younger." The promises made by God to Abraham were thus confirmed to Jacob, as they had been to Isaac. When they grew up, Esau became a hunter, whereas Jacob was a peaceful man, dwelling in tents. Isaac loved Esau, and Rebekah loved Jacob. The typical character of these three patriarchs has been described thus: "In general, Abraham is the root of all promise, and the picture of the life of faith; Isaac is a type of the heavenly Man, who receives the church; and Jacob represents Israel as heir of the promises according to the flesh." The difference may be seen by comparing Gen. xxii. 17 ('stars' and 'sand'), with chap. xxvi. 4 ('stars' only), and chap. xxviii. 14 ('dust of the earth' only).

Though Jacob was heir of the promises, and valued God's blessing in a selfish manner, he sought it not by faith, but tried in an evil and mean way to obtain it: first in buying the birthright when his brother was at the point of death; and then, in obtaining the blessing from his father by lying and deceit: a blessing which would surely have been his in God's way if he had waited: cf. Gen. xlviii. 14-20.

Jacob had then to become a wanderer; but God was faithful to him, and spoke to him, not openly as to Abraham, but in a dream. The ladder reaching to heaven, and the angels ascending and descending on it, shewed that he on earth was the object of heaven's care. The promises as to the land being possessed by his descendants, and all nations being blessed in his Seed, were confirmed to him, with this difference that in connection with the latter promise it says "*in thee* and *in thy seed*," because it includes the earthly blessings to his seed in the millennium. God also said He would keep Jacob wherever he went, and bring him back to the promised land. Jacob called the place Beth-el,

saying that it was the house of God, and the gate of heaven. It is figurative of Israel's position, not in heaven, but the 'gate' is theirs. He made a vow that if God would bless him and bring him back in peace, Jehovah should be his God. This was not the language of faith.

Jacob, who had tricked his brother, was treated in a similar way by Laban, and Leah was given to him as wife instead of Rachel, though he had Rachel, the one he loved, afterwards. He had not learnt to trust God, but used subtle ways to increase his possessions; and he also was dealt with in a like manner, having his wages changed 'ten times.' But God was watching over him and bade him return to the land of his fathers; and when Laban pursued after him, God warned him in a dream not to speak to Jacob either good or bad. They made a covenant together, and each went his way.

Immediately afterwards the angels of God met Jacob, and he recognised them as 'God's host.' Then he had to meet Esau, and doubtless conscience smote him, for he was greatly alarmed. He prayed to God for help, yet was full of plans, sending presents to appease his brother, and dividing his people into two bands, so that if one of them were smitten, the other might escape. When he was alone God took him in hand: a 'man' (called 'the angel' in Hos. xii. 4) wrestled with him. He was lamed, yet he clung, and in faith said, "I will not let thee go, except thou bless me." He was accounted a victor, and his name was changed from Jacob to ISRAEL: "for as a prince hast thou power with God and with men, and hast prevailed." God did not yet make known His name to him.

God protected him from Esau, as He had from Laban: they kissed each other and wept. He then feigned that he would follow Esau to Seir, but turned aside to Shechem, where he bought the portion of a field, thus settling down for his own ease in the midst of the Canaanites, instead of going to Beth-el, God's house, from whence he had started. His peace was soon disturbed by his daughter Dinah going to see the daughters of the land, and being dishonoured, which was avenged by the slaughter of the Shechemites by his sons Simeon and Levi, bringing Jacob into great fear.

God used this humiliating sorrow to discipline Jacob, and recover him to his true calling. He therefore bade Jacob go to *Beth-el*, and make an altar there. This disclosed a sad state of things: he had to meet God, and must purify himself, and his household must put away their strange gods. He built an altar and called it, 'El-beth-el'; 'the God of Bethel.' God renewed His promises and revealed Himself to Jacob as GOD ALMIGHTY.

Jacob loved Joseph more than all his other sons, which caused them to hate Joseph; they also hated him for the communications given to him through dreams, and eventually sold him to the Ishmeelites. Again Jacob was dealt with deceitfully; his sons pretended that they had found Joseph's coat stained with blood, and Jacob was greatly distressed. But God was watching and overruling all for good. When Jacob and his household arrived in Egypt, he as a prince of God blessed Pharaoh king of Egypt. He lived in Egypt seventeen years, and died at the good old age of 147.

Jacob at the close of his life rose up to the height of God's thoughts, and by faith blessed the two sons of Joseph, being led of God to cross his hands, and gave the richest blessing to Ephraim. Then, as a true prophet of God, he called all his sons before him, and blessed them, with an appropriate prophecy as to the historical future of each (considered under each of the sons' names). He fell asleep, and his body was em-



balmed and carried into Palestine to lie with those of Abraham and Isaac.

Jacob being named ISRAEL led to his descendants being called the CHILDREN OF ISRAEL. They are however frequently addressed as 'JACOB,' or 'house of Jacob,' as if they had not preserved the higher character involved in the name of 'Israel,' but must be addressed by the natural name of their forefather, Jacob. Gen. xxv.—xlix.

**Ja'cob.** Father of Joseph the husband of Mary. Mat. i. 15, 16.

**Jacob's Well.** In the valley of Shechem, near to a city called Sychar, was the well where the Lord rested, and conversed with the woman of Samaria. John iv. 5–12. It is identified with *Bir Yakub*, at the base of Gerizim, 32° 12' N, 35° 16' E, and is one of the few spots in Palestine the identification of which has not been disputed.

The well is cut out of the solid limestone, 7ft. 6in. in diameter, and is now about 75 feet deep; but early travellers give the depth as much greater. Every visitor casts in stones to hear them reach the bottom. It is only in the winter that there is now any water in it. The well's mouth is below the surface of the ground and is covered with a stone with a hole in the centre. A traveller, John of Wurzburg (A.D. 1160–1170), says that when he visited the well a church was then being erected over it; but that has long since been destroyed. See SYCHAR.

**Ja'da.** Son of Onam, a descendant of Judah. 1 Ch. ii. 28, 32.

**Ja'dau.** One who had married a strange wife. Ezra x. 43.

**Jad'dua.** 1. One who sealed the covenant. Neh. x. 21. 2. Son of Jonathan, a descendant of Jeshua the priest. Neh. xii. 11, 22.

**Ja'don.** A Meronothite who helped to repair the wall of Jerusalem. Neh. iii. 7.

**Ja'el.** Wife of Heber the Kenite, a descendant of Jethro, father-in-law of Moses, who was head of an Arab clan which was established in the north of Palestine. When Sisera's army was defeated by Barak and Deborah, he left his chariot and fled on foot to the tent of Jael, whose husband was at peace with Jabin. Jael invited him into her tent, and bade him not to fear, gave him milk to drink, and covered him up. Being weary he fell asleep, and Jael with a hammer drove a tent-peg through his temples till it entered the ground. Jud. iv. 17–22; v. 6, 24.

Great indignation has been expressed at this act of Jael, and even Christians have blamed her severely; but it was foretold that *Jehovah* would "sell Sisera into the hand of a woman;" and immediately after the deed, it is added, "So God subdued on that day Jabin the king of Canaan before the children of Israel." And Deborah, in her song of praise, pronounced Jael to be "blessed above women." It is clear from this song that Sisera was an enemy not only of God's people, but of the Lord Himself, for she prophetically utters the words, "So let all *thine* enemies perish, O Lord." Compare Num. x. 35. Hence God empowered Jael to take his life—as He had led Joshua in some instances to destroy the women and children of the places conquered by him. Where an act is clearly the execution of God's righteous judgment, it rises altogether above what would be justifiable under ordinary circumstances of hospitality or of warfare. Of course in some instances the thing accomplished may be according to the will of God, but not the way in which it is effected.

**Ja'gur.** Town in the south of Judah. Jos. xv. 21. Not identified.

**Jah.** An abbreviated form of Jehovah. Psal. lxxviii. 4. The same Hebrew word occurs many times, and is translated LORD. See GOD.

**Ja'hath.** 1. Son of Reaiah, a descendant of Judah. 1 Ch. iv. 2. 2. Son of Libni, a Gershonite. 1 Ch. vi. 20, 43. 3. Son of Shimei, a Gershonite. 1 Ch. xxiii. 10, 11. 4. Son of Shelomoth, a descendant of

Levi. 1 Ch. xxiv. 22. 5. Descendant of Merari, and an overseer at the repairing of the temple under Josiah. 2 Ch. xxxiv. 12.

**Ja'haz, Jaha'za, Jaha'zah, Jah'zah.** Place east of the Jordan where Sihon king of the Amorites was conquered. It was allotted to Reuben, but afterwards became a Levitical city. Num. xxi. 23; Deu. ii. 32; Jos. xiii. 18; xxi. 36; 1 Ch. vi. 78; Isa. xv. 4; Jer. xlviii. 21, 34. Not identified.

**Jahazi'ah.** Son of Tikvah: a chief who supported Ezra in the matter of separating from foreign wives. Ezra x. 15.

**Jahzi'el.** 1. A Benjamite who joined David at Ziklag. 1 Ch. xii. 4. 2. Priest who assisted at the bringing up of the ark. 1 Ch. xvi. 6. 3. Son of Hebron, a descendant of Kohath. 1 Ch. xxiii. 19; xxiv. 23. 4. Son of Zechariah, a Levite: the spirit of Jehovah came upon him to encourage Jehoshaphat against the Moabites. 2 Ch. xx. 14. 5. Ancestor of some who returned from exile. Ezra viii. 5.

**Jah'dai.** One in the family of Caleb. 1 Ch. ii. 47.

**Jahdi'el.** Head of a family in Manasseh. 1 Ch. v. 24.

**Jah'do.** Son of Buz, a descendant of Gad. 1 Ch. v. 14.

**Jah'leel, Jahlee'lites.** Son of Zebulun, and his descendants. Gen. xlv. 14; Num. xxvi. 26.

**Jah'mai.** Son of Tola, a son of Issachar. 1 Ch. vii. 2.

**Jah'zah.** See JAHAZ.

**Jah'zeel, Jahzi'el, Jahzee'lites.** Son of Naphtali, and his descendants. Gen. xlv. 24; Num. xxvi. 48; 1 Ch. vii. 13.

**Jahze'rah.** A priest, son of Meshullam. 1 Ch. ix. 12.

**Jahzi'el.** See JAHZEEL.

**Jailor.** See PRISON.

**Ja'ir.** 1. Son of Segub, a descendant of Judah but called 'son of Manasseh' from his mother the daughter of Machir. He is also called one of 'the sons of Machir, the father of Gilead.' He conquered the territory of Argob with some towns, which he called HAVOTH-JAIR, 'the towns of Jair.' Num. xxxii. 41; Deu. iii. 14; Jos. xiii. 30; 1 Ki. iv. 13; 1 Ch. ii. 22, 23. 2. A Gileadite who judged Israel twenty-two years. Jud. x. 3-5. He had thirty sons, who had thirty cities in the land of Gilead, which were also called 'HAVOTH-JAIR.' 3. A Benjamite, father of Mordecai. Est. ii. 5. 4. Father of Elhanan who slew Lahmi the brother of Goliath. 1 Ch. xx. 5. He is called JAARE-OREGIM in 2 Sa. xxi. 19.

**Jai'rite.** Designation of Ira, a ruler under David. 2 Sa. xx. 26.

**Jai'rus.** Ruler of a synagogue in Galilee, whose daughter the Lord restored to life. Mark v. 22; Luke viii. 41.

**Ja'kan.** See JAAKAN.

**Ja'keh.** Father of Agur, whose 'words' are in Proverbs xxx.

**Ja'kim.** 1. Son of Shimhi, a Benjamite. 1 Ch. viii. 19. 2. Head of the twelfth course of the priesthood. 1 Ch. xxiv. 12.

**Ja'lon.** Son of Ezra, of the tribe of Judah. 1 Ch. iv. 17.

**Jam'bres.** See JANNES.

**James, Son of Zebedee.** One of the twelve apostles, and brother of John the apostle. He was a fisherman, and was called to the apostleship while mending his nets. He at once forsook all and followed the Lord. Mat. iv. 21; x. 2; Mark i. 19, 29; Luke v. 10; vi. 14; Acts i. 13. James and his brother were named by the Lord BOANERGES, 'sons of thunder.' He with John asked if they should call down fire from heaven on the Samaritans. Luke ix. 54.

Peter, James, and John were privileged by the Lord to attend Him on several occasions, as on the mount of transfiguration. Mat. xvii. 1; Mark v. 37; ix. 2; xiii. 3; xiv. 33; Luke viii. 51; ix. 28. The mother of James

and John requested that her two sons might sit, the one on the right hand and the other on the left of the Lord in His kingdom. This raised the indignation of the other disciples; but the Lord taught them all a lesson of humility: He Himself had come to minister and to give His life a ransom for many. Mat. xx. 20. James was killed by Herod Agrippa I. about A.D. 43. Acts xii. 2. The 'James' referred to in 1 Co. xv. 7 may be this apostle.

**James, Son of Alphæus.** One of the twelve apostles. Mat. x. 3; Mark iii. 18; Luke vi. 15; Acts i. 13. These are the only passages where with *certainly* this apostle is spoken of; but we find in the Acts of the Apostles a James at Jerusalem after the son of Zebedee had been killed, and holding a sort of first place there. He spoke with a measure of authority at the conference respecting the law not being enforced on the Gentiles, saying, 'My sentence is,' &c. This suggests that he was an apostle, and the son of Alphæus. Acts xii. 17; xv. 13; xxi. 18; Gal. ii. 9, 12. He was most probably the writer of the Epistle of James, and the brother of Jude, or Judas, who was also an apostle. Luke vi. 16; Jas. i. 1; Jude 1.

**James, the Lord's Brother.** Though the word ἀδελφός is used in the LXX in a wider sense than 'brother,' it has been judged that its use in the N. T. is restricted to those born of the same mother; and therefore the Lord's brother could not have been the same person as the son of Alphæus. Nor is it probable that he was one of the twelve apostles, for we read that "neither did his brethren believe in him." John vii. 5. The first mention of the Lord's brethren being with the apostles is in Acts i. 14, and there they are referred to as *distinct* from them. James the Lord's brother was seen at Jerusalem by Paul. Gal. i. 19. The being thus designated distinguishes him from the apostle who is simply called James in chap. ii. 9, 12. Learned authorities state that in chap. i. 19 the construction of the passage in the Greek does not necessarily imply that James the Lord's brother was an apostle. He is mentioned also in Mat. xiii. 55; Mark vi. 3.

**James the Less.** This occurs in Mark xv. 40, and the same person is called simply James in Mat. xxvii. 56; Mark xvi. 1; Luke xxiv. 10. He is only mentioned to point out *his mother*, whose name was Mary. James and Joses were common names and are found also among the brethren of the Lord. But James the Less may be, as some think, the same person as James the son of Alphæus.

**James, Epistle of.** This was written to the *twelve tribes* which were in the dispersion, viewing them as still in relationship with God, though it was only the Jewish remnant, now become Christians, who professed the faith, which the Spirit gave, in the true Messiah. The moral measure of the life presented is the same as when the Lord was here among His disciples: it does not rise up to the position and principles of the church as found in Paul's epistles. The believers being in the midst of the Israelites, some of whom merely *professed* faith in Christ, accounts for the apostle's address to the mass and the warning to professors. The epistle belongs in character to the transitional time in the early part of the Acts, when the believers went on with the temple worship, &c., before Paul's testimony came in. In some Greek MSS this epistle follows the Acts, preceding Paul's writings.

Referring to the various temptations into which saints fall, the apostle bids them count it all joy, inasmuch as the proving of faith works endurance. But this last must have her perfect work that they might be lacking in nothing. If wisdom be lacking, it should be sought in faith from God. The man who doubts will get nothing.



The poor and the rich had both that in which they could glory; the one in his exaltation, the other in his humiliation, being able rightly to judge of that which is but for a moment. The crown of life is for him who endures trial—for those in fact who love God.

There is however temptation from within, which is not from God, and this results in sin and death. What is from God is good, for He is the Father of lights. He has begotten us by the word of truth as a kind of first-fruits of His creatures. Hence let every one be swift to hear, but slow to speak, and slow to wrath: that is, swift to take in, but slow to give forth. The implanted word, received with meekness, is able to save the soul. But the believer must *do* it as well as hear it. If the tongue be unbridled, a man's religion is vain. Pure religion before God and the Father is deeply practical both as regards human need and separation from the world.

Chapter II. The saints are warned against respect of persons in their meetings, the rich honoured above the poor. Did not rich men oppress them and blaspheme Christ? If indeed they kept the royal law (to love their neighbour as themselves) they did well. But they transgressed it in respecting persons. They should speak and act as those that were to be judged by the law of liberty.

The apostle then speaks of the folly of *saying* one had faith apart from works. Where faith is alive there will be these latter. The question is viewed here from man's standpoint: "*Shew me thy faith,*" &c. Paul views it from that of God, who reckons people who believe "righteous without works." Both need to be apprehended.

Chapter III. The danger of being many teachers is now the theme. The tongue is a small member, but is capable of great effects, and must therefore be restrained. A man who does not offend in word is a 'perfect man.' A wise man will shew his works out of a good conversation with meekness of wisdom. This is in contrast to the mere self-constituted teacher. Heavenly wisdom leads to peace; but it is first pure; that is, God has His place in the soul; then peaceable, self has no place; while the outcome as regards others is that it is full of mercy and good fruits.

Chapter IV. The evil of lust and the world is set in contrast to the action of the Spirit in us. Lowliness, submission to God, and resistance to the devil, are urged upon the believers. They are warned against speaking evil one of another, in doing which they judged the law, which inculcates loving one's neighbour as oneself. None should exercise self-will; in going here or there the will of the Lord should be submitted to.

Chapter V. The unrighteousness, self-indulgence, and oppression of the rich are solemnly inveighed against, and they are reminded of the day of retribution. The brethren are exhorted to patience in view of the coming of the Lord, while they are warned against a spirit of mutual complaint, lest they themselves should be judged. The prophets are held forth as examples of suffering and patience. Those who endure are called blessed. The *end* of the Lord, to which saints in trial must look, shews Him to be very pitiful and of tender mercy. A warning follows against the evil of swearing. Prayer is the resource of the suffering; singing psalms that of the happy. Encouraging instructions are given in relation to cases of sickness. Forgiveness and healing are in the governmental dealings of God. The saints are exhorted to mutual confession and to prayer, the efficacy of which is then enlarged on.

The epistle closes somewhat abruptly with a short statement of the result achieved in the restoration of any who had erred from the truth; a soul is saved from death, and a multitude of sins are covered.

The epistle was doubtless written by James the son of Alphæus; from whence it is not known, and its date is only conjectural, varying from A.D. 45 to 60. In the common versions it is called "the general, or catholic epistle," probably meaning no more than that it is not addressed to any particular assembly; but the word 'general' is not in any of the earlier Greek copies.

**Ja'min.** 1. Son of Simeon. Gen. xlv. 10; Exo. vi. 15; Num. xxvi. 12; 1 Ch. iv. 24. 2. Son of Ram, a descendant of Judah. 1 Ch. ii. 27. 3. Priest, or Levite, who helped to explain the law to the people. Neh. viii. 7.

**Ja'minites.** Descendants of Jamin, son of Simeon. Num. xxvi. 12.

**Jam'lech.** A prince in the tribe of Simeon. 1 Ch. iv. 34.

**Jan'na.** Son of Joseph in the genealogy of the Lord Jesus. Luke iii. 24.

**Jan'nes and Jam'bres.** These are mentioned by Paul as having withstood Moses; to whom he compares those who by imitation were resisting the truth in the church. 2 Ti. iii. 8. Jannes and Jambres were doubtless the leaders of the Egyptian magicians who imitated the first plagues before Pharaoh; but who, when it was a question of the creation of life, had to confess that the finger of God was there. The judgment of God fell upon them also, for they were smitten with the boils and blains. As their folly was manifest in contending with the God of Israel, so shall be the folly of those who oppose the truth.

**Jano'ah.** City of Naphtali. It was taken by Tiglath-pileser. 2 Ki. xv. 29. Identified with *Yanuk*, 33° 16' N, 35° 18' E.

**Jano'hah.** Border city of Ephraim. Jos. xvi. 6, 7. Identified with *Yanun*, 32° 9' N, 35° 21' E.

**Ja'num.** City in the highlands of Judah. Jos. xv. 53. Identified with *Beni Naim*, 31° 31' N, 35° 9' E.

**Japh'eth.** One of three sons of Noah. He was the father of Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. From these names it has been gathered that the descendants of Japheth spread over the whole of Europe and a great part of northern Asia. Noah prophesied of him, "God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." He is not here brought into relationship with God, as Shem is: enlargement on the earth is what is predicted, and this has been manifestly fulfilled. Gen. v. 32; vi. 10; vii. 13; ix. 18, 23, 27; x. 1, 2, 21; 1 Ch. i. 4, 5.

**Japhi'a.** 1. King of Lachish, one of the five kings of the Amorites, defeated by Joshua. Jos. x. 3. 2. Son of David, born at Jerusalem. 2 Sa. v. 15; 1 Ch. iii. 7; xiv. 6. 3. Town on the boundary of Zebulun. Jos. xix. 12. Identified with *Yafa*, 32° 41' N, 35° 16' E.

**Japh'let.** Son of Heber, a descendant of Asher. 1 Ch. vii. 32, 33.

**Japhle'ti.** "The border of the Japhletites," R.V., a boundary of Ephraim. Jos. xvi. 3.

**Ja'pho.** Boundary of the tribe of Dan. Jos. xix. 46. It is the ancient name of JOPPA: now called *Yafa*, 32° 3' N, 34° 45' E.

**Ja'rah.** Son of Ahaz, a descendant of Saul. 1 Ch. ix. 42. Called JEHOADAH in chap. viii. 36.

**Ja'reb.** Apparently a symbolical name for the king of Assyria. Israel had sent to Assyria for help; but Assyria had proved to be no help, but rather a *Jareb*, or 'adversary, enemy' (Fürst). Hos. v. 13; x. 6: cf. 2 Ch. xxviii. 16, 20.

**Ja'red.** Son of Mahalaleel, a descendant of Seth. Gen. v. 15-20; Luke iii. 37. Called JERED in 1 Ch. i. 2.

**Jaresi'ah.** Son of Jeroham, a Benjamite. 1 Ch. viii. 27.

**Jar'ha.** Egyptian servant to Sheshan, who gave him his daughter in marriage. 1 Ch. ii. 34, 35.

**Ja'rib.** 1. Son of Simeon. 1 Ch. iv. 24. See JACHIN. 2. One whom Ezra sent to fetch Levites for the house of God. Ezra viii. 16. 3. Priest who had married a strange wife. Ezra x. 18.

**Jar'muth.** 1. City of Judah, taken from the Amorites by Joshua. Jos. x. 3, 5, 23; xii. 11; xv. 35; Neh. xi. 29. Identified with *el Yarmuk*, 31° 42' N, 34° 58' E. 2. City of Issachar, allotted to the Levites. Jos. xxi. 29. Probably the same as REMETH in chap. xix. 21, and RAMOTH in 1 Ch. vi. 73. Not identified.

**Jaro'ah.** Son of Gilead, a descendant of Gad. 1 Ch. v. 14.

**Ja'shen.** Father of one of David's valiant men. 2 Sa. xxiii. 32.

**Ja'sher, Book of.** A book only referred to in Jos. x. 13; 2 Sa. i. 18, and of which nothing further is known. The quotations are poetical. There are several writings extant bearing the above title, but neither of them have any connection with the one alluded to in scripture.

**Jashobe'am.** 1. A Hachmonite, chief of David's captains. 1 Ch. xi. 11; xxvii. 2. 2. A Korhite who resorted to David at Ziklag. 1 Ch. xii. 6.

**Ja'shub.** 1. Third son of Issachar. Num. xxvi. 24; 1 Ch. vii. 1. Apparently the same as JOB in Gen. xlv. 13. 2. One who had married a strange wife. Ezra x. 29.

**Ja'shubi-le'hem.** Person or place mentioned only in 1 Ch. iv. 22.

**Ja'shubites.** Descendants of Jashub, son of Issachar. Num. xxvi. 24.

**Jasi'el.** The Mesobaite, one of David's mighty men. 1 Ch. xi. 47.

**Ja'son.** The host of Paul and Silas at Thessalonica, whose house was attacked by the Jews, and himself arrested. Acts xvii. 5-9. Perhaps the same as the one at Rome described as a kinsman of Paul. Rom. xvi. 21.

**Jasper, yashpheh, ἰασπις.** This is not considered to be the same as the modern jasper, which is an opaque variety of quartz of many different colours. To what gem scripture refers is not known: some suppose the diamond. In Rev. xxi. 11 it is described as 'clear as crystal.' It had a place in the high priest's breastplate, and was one of the stones in the covering of the symbolical king of Tyrus in Eden. Exo. xxviii. 20; xxxix. 13; Eze. xxviii. 13. He who sat on the throne in heaven, as seen by John, was 'to look upon like a jasper;' it is also used in the description of the heavenly Jerusalem. Rev. iv. 3: xxi. 11, 18, 19. The jasper is a symbol of the communicable glory of God. Compare John xvii. 22.

**Jathni'el.** Son of Meshelemiah, a Korhite. 1 Ch. xxvi. 2.

**Jat'tir.** City in the highlands of Judah, allotted to the priests. Jos. xv. 48; xxi. 14; 1 Sa. xxx. 27; 1 Ch. vi. 57. Identified with ruins at *Attir*, 31° 22' N, 35° E.

**Ja'van.** Fourth son of Japheth, and father of Elishah, Tarshish, Kittim and Dodanim. "From these came the distribution of the isles of the nations." Gen. x. 2, 4; 1 Ch. i. 5, 7. Corresponding to this is Isa. lxvi. 19, where God sends His messengers to Javan, to the isles afar off, where His glory shall be made known. In Dan. vii. 21, where the Hebrew is the same, Alexander the Great is king of Javan, agreeing with chap. x. 20; xi. 2; Zec. ix. 13 that Javan refers to Greece. In Eze. xxvii. 13 the Javan that traded with Tyre doubtless also refers to Greece; but in ver. 19 it is supposed to point to southern Arabia, the verse being better translated "Vedan and Javan of Uzal traded in thy markets," &c.

**Javelin.** 1. *chanith*, a light, flexible spear, and often translated 'spear.' 1 Sa. xviii. 10, 11; xix. 9, 10; xx. 33. 2. *romach*, spear or lance used by heavy-armed troops. Num. xxv. 7.

**Ja'zer.** See JAAZER.

**Jaz'iz.** A Hagerite, David's chief shepherd. 1 Ch. xxvii. 31.



**Jealousy**, *qana*, 'to be inflamed.' The warm affection that cannot bear to see its loved one enticed by another, as a man is jealous of his wife, Num. v. 14; as Paul felt for the Corinthian saints, 2 Co. xi. 2; and as God regarded the people and the land which He had chosen, and upon which He had placed His name. Ps. lxxix. 5; Eze. xxxix. 25; Joel ii. 18; Zec. i. 14; viii. 2. "Jehovah, whose name is jealous, is a jealous God." Exo. xxxiv. 14.

Moses speaks of Jehovah provoking Israel to jealousy by their seeing Gentiles coming into blessing. Paul also sought to do the same that they might be saved. Deu. xxxii. 21; Rom. x. 19; xi. 11, 14.

**THE IMAGE OF JEALOUSY**, which provoketh to jealousy, was seen in a vision by the prophet, set up in the temple (Eze. viii. 3-5), as when Manasseh set up the graven image in the house of Jehovah, 2 Ki. xxi. 7; though doubtless by the scope of the prophecy reference is made to secret idolatry in connection with the service of the temple, and to secret idols in the hearts of those who were professedly the worshippers of God: such would assuredly provoke the jealousy of Jehovah.

**THE LAW OF JEALOUSY**, when a man suspected his wife of being unfaithful to him, is given in Num. v. 11-31. The woman was required to drink bitter water, composed of 'holy water,' in which was placed dust from the floor of the tabernacle (type of the Holy Spirit applying what death is, as God's judgment of sin, by the word to the conscience). If she had been unfaithful it would be a curse to her. It pointed figuratively to the question of Israel's unfaithfulness to Jehovah.

**Jea'rim**. Mount on the northern border of Judah, on the side of which was CHESALON, *q.v.* Jos. xv. 10.

**Jea'terai**. Son of Zerah, a descendant of Gershom. 1 Ch. vi. 21.

**Jeberechi'ah**. Father of Zechariah, in the reign of Ahaz. Isa. viii. 2.

**Jebu's, Jebu'si**. The original name of Jerusalem. Jos. xviii. 16, 28 Jud. xix. 10, 11; 1 Ch. xi. 4, 5. In Jos. xv. 8 it is called 'the Jebusite.'

**Jeb'usites**. A race of people, descendants of Canaan, son of Ham, living in Palestine when the land was promised to Abraham. Gen. x. 16; xv. 21. They were described by the spies as dwellers in the mountains. Num. xiii. 29. When the kings of the land combined against Gibeon for having made alliance with Israel, the Jebusites, who were apparently living in Jerusalem, were among them. They were defeated with great slaughter, and the king of Jerusalem was slain. Jos. x. 1-23. They joined in another confederacy (Jos. xi. 3) and were again defeated, but they were not rooted out of the land; and Israel mingled with them in marriage. Jud. i. 21; iii. 5.

When David came to Jerusalem he was defied by the Jebusite inhabitants, who apparently held it by a strong fort; but 'David took the stronghold of Zion,' and called it the city of David. Some of the Jebusites were however in Jerusalem long after; for it was the threshing floor of Araunah, or Ornan, the Jebusite, that David bought at the time of the plague. 2 Sa. v. 6, 8; xxiv. 16, 18.

**Jecami'ah**. Descendant of Jeconiah. 1 Ch. iii. 18.

**Jecholi'ah, Jecoli'ah**. Wife of Amaziah king of Judah, and mother of Azariah, or Uzziah. 2 Ki. xv. 2; 2 Ch. xxvi. 3.

**Jechoni'as**. See JECONIAH.

**Jecoli'ah**. See JECHOLIAH.

**Jeconiah**. Another form of JEHOIACHIN king of Judah. 1 Ch. iii. 16, 17; Est. ii. 6; Jer. xxiv. 1; xxvii. 20; xxviii. 4; xxix. 2. Its Greek form is JECHONIAS. Mat. i. 11, 12.

**Jedai'ah**. 1. Son of Shimri, a descendant of Simeon. 1 Ch. iv. 37. 2. Head of the second course of priests. 1 Ch. xxiv. 7. 3. Son of

Harumaph: he helped to repair the wall of Jerusalem. Neh. iii. 10.  
**4.** One who had returned from exile, apparently bringing gold and silver, of which crowns were made to be "for a memorial in the temple of Jehovah." Zec. vi. 10, 14. **5, &c.** Some priests who returned from exile. 1 Ch. ix. 10; Ezra ii. 36; Neh. vii. 39; xi. 10; xii. 6, 7, 19, 21. In Nos. 1 and 3 the Hebrew is different from the others.

**Jedi'ael.** **1.** Son of Benjamin, and from whom descended 17,200 mighty men of valour. 1 Ch. vii. 6, 10, 11. **2.** Son of Shimri and one of David's valiant men. 1 Ch. xi. 45. **3.** A warrior of Manasseh who resorted to David at Ziklag. 1 Ch. xii. 20. **4.** Son of Meshelemiah, a descendant of Korah. 1 Ch. xxvi. 2.

**Jedi'dah.** Daughter of Adaiah, and mother of Josiah king of Judah. 2 Ki. xxii. 1.

**Jedidi'ah.** Symbolical name, signifying 'Beloved of Jehovah,' given by God to Solomon, when an infant. 2 Sa. xii. 25. This, following on the great sin of David with Bathsheba, is a remarkable instance of how grace can abound over sin.

**Jedu'thun.** Son of Berechiah, a Levite, and one of David's chief musicians; he is also called the king's seer. Psa. xxxix., lxii. and lxxvii. are inscribed to him. Some of his descendants assisted in the service of song and some returned from exile. 1 Ch. xvi. 38, 41, 42; xxv. 1-6; 2 Ch. v. 12; xxxv. 15; Neh. xi. 17.

**Jee'zer, Jee'zerites.** Son of Gilead and his descendants. Num. xxvi. 30. Apparently the same as ABIEZER and ABIEZERITES in Jos. xvii. 2; Jud. vi. 11, &c (one letter being omitted).

**Jega'r-sahadu'tha.** Aramaic name given by Laban to the heap of stones raised as a witness between him and Jacob, which Jacob called GALEED, both signifying 'cairn of witness.' Gen. xxxi. 47.

**Jehal'eleel.** Descendant of Judah. 1 Ch. iv. 16.

**Jehal'elel.** A Merarite, father of Azariah. 2 Ch. xxix. 12.

**Jehdei'ah.** **1.** Son of Shubael, a Levite. 1 Ch. xxiv. 20. **2.** A Meronothite, overseer of David's asses. 1 Ch. xxvii. 30.

**Jehez'ekel.** Head of the twentieth course of priests. 1 Ch. xxiv. 16.

**Jehi'ah.** Door-keeper when the ark was brought to Jerusalem. 1 Ch. xv. 24.

**Jehi'el.** **1.** A Levite, musician and door-keeper in the time of David. 1 Ch. xv. 18, 20; xvi. 5. **2.** Son of Laadan, a Gershonite: he had charge of the treasures. 1 Ch. xxiii. 8; xxix. 8. **3.** Son of Hachmoni, and a companion of David's sons. 1 Ch. xxvii. 32. **4.** Son of Jehoshaphat, slain by Jehoram. 2 Ch. xxi. 2. **5.** Son of Heman, a Levite. 2 Ch. xxix. 14. **6.** Levite, set over the dedicated things. 2 Ch. xxxi. 13. **7.** A 'ruler of the house of God.' 2 Ch. xxxv. 8. **8.** Ancestor of some who returned from exile. Ezra viii. 9. **9.** Father of Shechaniah, who supported Ezra in the matter of the strange wives. Ezra x. 2. **10, 11.** Two who had married strange wives. Ezra x. 21, 26. **12.** Father of Gibeon, ancestor of Saul. 1 Ch. ix. 35. **13.** Son of Hothan and one of David's valiant men. 1 Ch. xi. 44. In Nos. 12 and 13 the Hebrew is different from the others.

**Jehie'li.** Gershonite family who had charge of the treasures. 1 Ch. xxvi. 21, 22. Apparently the patronymic of JEHIEL, No. 2.

**Jehizki'ah.** Son of Shallum: he opposed the captives from Judah being brought into Samaria. 2 Ch. xxviii. 12.

**Jehoah'ah.** See JARAH.

**Jehoah'dan.** Wife of Joash king of Judah, and mother of Amaziah. 2 Ki. xiv. 2; 2 Ch. xxv. 1.

**Jeho'ahaz.** **1.** Son and successor of Jehu king of Israel: he reigned

from B.C. 856 to 841. He did that which was evil in the sight of the Lord, and was oppressed by Hazael king of Syria, who compelled him to reduce his army to fifty horsemen, ten chariots, and ten thousand foot soldiers. His submission to Syria continued under Benhadad. But when he prayed to the Lord a 'saviour' was raised up who delivered him out of the hand of the Syrians. 2 Ki. xiii. 1-25; xiv. 1, 8, 17; 2 Ch. xxv. 17, 25. 2. Son and successor of Josiah king of Judah: he reigned only three months, B.C. 610. He did that which was evil in the sight of the Lord, and was deposed by Pharaoh-Necho, who sent him in chains to Egypt, where he died. 2 Ki. xxiii. 30-34; 2 Ch. xxxvi. 1-4. He is called SHALLUM in 1 Ch. iii. 15; Jer. xxii. 11. In the parable of the Lion's whelps in Eze. xix. 1-9 this king is referred to as being carried in chains to Egypt. 3. Name given to AHAZIAH in 2 Ch. xxi. 17. See AHAZIAH, No. 2.

**Jeho'ash.** See JOASH.

**Jehoha'nan.** 1. Son of Meshelemiah, a Korhite. 1 Ch. xxvi. 3. 2. Captain in the days of Jehoshaphat. 2 Ch. xvii. 15. 3. Father of Ishmael one of the captains of Jehoiada. 2 Ch. xxiii. 1. 4. One who had married a strange wife. Ezra x. 28. 5. Priest 'of Amariah.' Neh. xii. 13. 6. Priest who assisted at the dedication of the wall of Jerusalem. Neh. xii. 42.

**Jehoi'achin.** Son and successor of Jehoiakim king of Judah. According to 2 Ki. xxiv. 8 he began to reign when he was eighteen years of age, but 2 Ch. xxxvi. 9 says 'eight years' (one being apparently an error of the copyist). He reigned but three months, B.C. 599, when Jerusalem was taken by Nebuchadnezzar, and the great captivity of Judah was accomplished. Jehoiachin was carried to Babylon and kept in prison thirty-six years; on the accession of Evil-merodach, B.C. 561, he was released from prison and exalted above the other captive kings, and he ate bread before the king all the days of his life. 2 Ki. xxiv. 6-15; xxv. 27; 2 Ch. xxxvi. 8, 9; Jer. lii. 31; Eze. i. 2. He is called JECONIAH in 1 Ch. iii. 16, 17; Est. ii. 6; Jer. xxiv. 1; xxvii. 20; xxviii. 4 (where his return from Babylon is falsely prophesied of); xxix. 2. He is also called CONIAH in Jer. xxii. 24, 28; xxxvii. 1, and JECHONIAS in Mat. i. 11, 12.

**Jehoi'ada.** 1. Father of Benaiah one of David's officers. 2 Sa. viii. 18; 1 Ki. i. 8-44, &c. In 1 Ch. xxvii. 5 he is called 'a chief priest,' which makes it possible that he is the same person as No. 3; but in the *margin* he is called 'principal officer.' 2. High priest during the usurpation of Athaliah. He preserved the life of Joash, the infant son of Ahaziah, and succeeded, with wisdom and energy, in placing him on the throne, and then caused the death of Athaliah. It is recorded that Joash did that which was right in the sight of the Lord all the days of Jehoiada; but on the death of the priest, the king forgot his kindness and slew Zechariah his son. 2 Ki. xi. 4-17; xii. 2, 7, 9; 2 Ch. xxii. 11; xxiii. 1-18; xxiv. 2-25. 3. Leader of the Aaronites (or 'prince of Aaron') who resorted to David at Hebron. 1 Ch. xii. 27. 4. Son of Benaiah and one of David's counsellors. 1 Ch. xxvii. 34. 5. Son of Paseah: he repaired the 'old gate' of Jerusalem. Neh. iii. 6. 6. Priest mentioned by the false prophet Shemaiah in his letters against Jeremiah. Jer. xxix. 26.

**Jehoi'akim.** Name given by Pharaoh-Necho to ELIAKIM son of Josiah king of Judah, whom he made king in the room of Jehoahaz his brother. He reigned from B.C. 610 to 599. 2 Ki. xxiii. 34-36. He was at first tributary to Egypt; but Egypt being defeated by Assyria at Carchemish, B.C. 606, he became tributary to Babylon. Nebuchadnezzar visited Jerusalem, bound Jehoiakim in chains to carry him to Babylon,



but apparently altered his plans and left him at Jerusalem as a vassal; or, if he carried him to Babylon, allowed him to return. 2 Ch. xxxvi. 5-8; Dan. i. 2. After three years Jehoiakim revolted and God sent against him bands of the Chaldees, the Syrians, the Moabites, and the Ammonites to destroy Judah on account of their wickedness. 2 Ki. xxiv. 1-5.

Jehoiakim was warned many times, but he resented the admonitions, and put Urijah the prophet to death. In the fourth year of his reign, Jeremiah wrote in a book his prophecies against Judah and Israel, which were read in the Lord's house; but when tidings of this reached the king he sent for the book, heard it read, and then cut it in pieces and burnt it. He ordered the arrest of Jeremiah and of Baruch who had written the book; but the Lord hid them. God declared he would punish him, and said, "He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem:" his end is not recorded. Jer. xxii. 18, 24; xxvi. 21-23; xxxvi. 9-32.

**Jehoa'rib.** 1. Priest in Jerusalem, on the return from exile. 1 Ch. ix. 10. 2. Head of the first course of priests. 1 Ch. xxiv. 7.

**Jehona'dab.** See JONADAB.

**Jehona'than.** 1. Son of Uzziash, overseer of David's storehouses. 1 Ch. xxvii. 25. 2. Levite sent by Jehoshaphat to teach the people. 2 Ch. xvii. 8. 3. Priest 'of Shemaiah,' who returned from exile. Neh. xii. 18. Apparently called Jonathan in verse 35.

**Jeho'ram.** See JORAM.

**Jehoshabe'ath.** Daughter of Joram king of Israel, and wife of Jehoiada, high priest. She with her husband sheltered her nephew Joash until he was set on the throne. 2 Ch. xxii. 11. She is called JEHOSHEBA in 2 Ki. xi. 2.

**Jehosh'aphat.** 1. Son and successor of Asa king of Judah, B. C. 914 to 891. He sought God, walked in the 'first' ways of David, and took away the high places and groves out of Judah. God established the kingdom in his hand, and the fear of the Lord fell upon the kingdoms around. God gave him peace, and the Philistines and the Arabians brought him presents. He increased in riches, and was strengthened greatly. He not only feared the Lord himself, but he sent Levites and priests throughout all Judah, to teach the people. 2 Ch. xvii. 1-12. He erred, however, in making alliance with idolatrous Israel, and in allowing his son to marry Athaliah, the daughter of Ahab and Jezebel. He went with Ahab to war against Ramoth-gilead, and nearly lost his life, but God delivered him. 1 Ki. xxii.; 2 Ch. xviii. He was rebuked by Jehu the seer, who said, "Shouldst thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from before the Lord." Then he sought the Lord, and set his heart to bring all his people to fear the Lord. 2 Ch. xix.

After this, the men of Moab and of Ammon, a great multitude, came against Jehoshaphat. He turned to the Lord, proclaimed a fast, and prayed for help in the house of the Lord, where the Lord had set His name, pleading that He was *their* God, who had given the land to the seed of Abraham His friend, pleading also His response to the prayer of Solomon. He was at once assured by a prophet that the battle was not theirs, but God's, whose name they had invoked: they should see the salvation of the Lord. Jehoshaphat and all the people fell down and worshipped the Lord, and the next morning they marched toward the enemy singing. They had no need to fight, for the enemy destroyed one another, and there was much spoil. Praise was given to Jehovah. Subsequently the king, forgetting what was due to the name of the Lord, associated himself with the wicked Ahaziah king of Israel in sending

ships to Tarshish. This action was condemned by the prophet Eliezer, and his ships were wrecked. 2 Ch. xx. He is called **JOSAPHAT** in Mat. i. 8.

In Jehoshaphat there was a heart true to Jehovah, and a desire to bring his subjects to the true worship of God, but his history was marred by his inconsistently allying himself with the ungodly and idolatrous kings of Israel. The faithfulness of the Lord in chastening Jehoshaphat is very marked, and in not allowing him to be in a false position which practically denied the name of the Lord.

**2.** Son of Ahilud, and recorder to David and Solomon. 2 Sa. viii. 16; xx. 24; 1 Ki. iv. 3; 1 Ch. xviii. 15. **3.** Son of Paruah, and a commissariat officer of Solomon. 1 Ki. iv. 17. **4.** Son of Nimshi, and father of king Jehu. 2 Ki. ix. 2, 14. **5.** Priest who assisted in bringing up the ark. 1 Ch. xv. 24.

**Jehosh'aphat, Valley of.** This is mentioned only in Joel iii. 2, 12, as a place where the nations will be judged for their treatment of God's people, when Judah is being brought into blessing. The name signifies 'Jehovah is judge,' and some think that it is used symbolically for the place where God will judge. In ver. 14 occurs 'the valley of decision,' which is also connected with God's judgments.

Others however associate the above with the valley lying between Jerusalem and the Mount of Olives, now called the Valley of Jehoshaphat; but no trace of this name as attached to that particular valley can be found earlier than the fourth century. It was and is otherwise known as the Valley of the KIDRON, *q. v.*

**Jeho'sheba.** See **JEHOSHABEATH**.

**Jehoshu'a, Jehoshu'ah.** Name in its uncontracted form given to Joshua by Moses. He "called **OSHEA** the son of Nun Jehoshua," thus altering his name from 'Deliverance' to 'Jehovah is Saviour.' Num. xiii. 16; 1 Ch. vii. 27.

**Jeho'vah.** See **GOD**.

**Jeho'vah-jir'eh.** Name, signifying 'Jehovah will see, or provide,' given by Abraham to the place where he had been told to offer up his son Isaac in memory of God having provided a substitute. Gen. xxii. 14. "In the mount of the Lord it shall be seen" is added, which has led some to connect it with Mount Moriah in Jerusalem; but scripture does not reveal what mountain it was.

**Jeho'vah-nis'si.** Name, signifying 'Jehovah my banner,' which Moses gave to the altar he built after the defeat of Amalek. Exo. xvii. 15.

**Jeho'vah-sha'lom.** Name, signifying 'Jehovah of peace,' which Gideon gave to the altar which he built when the Lord appeared to him and he feared he should die. Jehovah said to him, "Peace be unto thee; fear not; thou shalt not die." Jud. vi. 24.

**Jeho'vah-sham'mah.** Name, signifying 'Jehovah is there,' to be given to Jerusalem, when it is brought into full blessing in the millennium. Eze. xlvi. 35 *margin*.

**Jeho'vah-tsidke'nu.** Name, signifying 'Jehovah our righteousness,' to be given to the Lord Jesus when He reigns over restored Judah and Israel in the millennium. Jerusalem will also bear the same name. Jer. xxxiii. 6; xxxiii. 16 *margin*.

**Jehoza'bad.** 1. Son of Shomer, or Shimrith: he, with Jozachar, slew Joash king of Judah. 2 Ki. xii. 21; 2 Ch. xxiv. 26. **2.** Son of Obed-edom, a Korhite. 1 Ch. xxvi. 4. **3.** A Benjamite, captain of king Jehoshaphat. 2 Ch. xvii. 18.

**Jehoza'dak.** Son of Seraiah: a priest carried into captivity. 1 Ch. vi. 14, 15. See **JOSEDECH**.

**Je'hu.** 1. Son of Jehoshaphat, a son of Nimshi: tenth king of Israel

and founder of the fifth dynasty: he reigned from B. C. 884 to 856. Jehu was captain of Jehoram, and was stationed at Ramoth-gilead to keep in check the Syrians on the east of the Jordan. A young man of the prophets, who had been sent by Elisha, arrived at the camp and said he had a message for Jehu. On retiring into the house he anointed Jehu to be king over Israel, with instructions to smite the whole house of Ahab. The prophet opened the door and fled. On Jehu relating what had happened, his companions in arms at once proclaimed him king of Israel. 2 Ki. ix. 1-13.

Jehu lost no time in fulfilling his mission; entering his chariot, he proceeded with some followers in haste to Jezreel, whither king Jehoram, being wounded, had gone to be healed. Jehu and his company were seen by the watchman of the city, and a horseman was despatched to meet him, and to ask if it was peace. Jehu detained him, and likewise a second messenger that was sent. The watchman now discerned that it was Jehu who was in the chariot, by his furious driving. Jehoram and Ahaziah king of Judah (who had come to visit the wounded king) at once each in his own chariot issued forth to meet Jehu. Jehoram, being repulsed by Jehu, called out 'Treachery,' and attempted to flee, but an arrow from Jehu pierced his heart and he fell dead. His body was thrown into the field of Naboth the Jezreelite, which Ahab had gained by murder: cf. 1 Ki. xxi. 19-29. The king of Judah escaped after being wounded, but died of his wound. 2 Ki. ix. 14-27.

As Jehu entered Jezreel, Jezebel taunted him; but she was thrown down from the window and her body was consumed by dogs, according to the word of the Lord. Jehu then caused the death of seventy of the sons of Jehoram and forty-two of the 'brethren of Ahaziah' who came to salute the royal family; and slew all that remained to Ahab, his great men and his priests. Meeting Jehonadab, he took him up in his chariot, saying, "Come with me, and see my zeal for the Lord." He then in craft gathered together all the priests and worshippers of Baal, for a great sacrifice, completely filling the house of Baal. At his command all were slain, the images burned, and the house destroyed. 2 Ki. ix. 30-x. 28.

Jehu was commended for carrying out the will of God in exterminating the house of Ahab, and Jehovah said to him that his children to the fourth generation should sit upon the throne. 2 Ki. xv. 12. But he took no heed to walk in the law of the Lord with all his heart. He did not remove the golden calves, and he departed not from the sins of Jeroboam who made Israel to sin. Therefore God began to cut Israel short by the king of Syria. 2 Ki. x. 29-36; Hos. i. 4.

The history of Jehu shews how one may have great zeal as far as outward activity goes without a *heart* set upon serving the Lord.

2. Son of Hanani and a prophet of Judah: he announced the judgment of God against Baasha and rebuked Jehoshaphat. 1 Ki. xvi. 1, 7, 12; 2 Ch. xix. 2; xx. 34. 3. Son of Obed, and father of Azariah. 1 Ch. ii. 38. 4. Son of Josibiah, of the tribe of Simeon. 1 Ch. iv. 35. 5. An Antothite who joined David at Ziklag. 1 Ch. xii. 3.

**Jehub'bah.** Son of Shamer, of the tribe of Asher. 1 Ch. vii. 34.

**Jehu'cal.** Son of Shelemiah and an officer of Zedekiah. Jer. xxxvii. 3. He is called JUCAL in chap. xxxviii. 1.

**Je'hud.** City of Dan. Jos. xix. 45. Identified with *el Yehudiyeh*, 32° 2' N, 34° 54' E.

**Jehu'di.** Son of Nethaniah, and an attendant at the court of Jehoiakim. Jer. xxxvi. 14-23.

**Jehudi'jah.** See HODIAH.



**Jehu'sh.** Son of Eshek, a descendant of Saul. 1 Ch. viii. 39.

**Jeiel.** 1. A chief of the tribe of Reuben. 1 Ch. v. 7. 2. Levite, musician and door-keeper in the time of David. 1 Ch. xv. 18, 21; xvi. 5. 3. Son of Mattaniah, a Levite of the sons of Asaph. 2 Ch. xx. 14. 4. Scribe to king Uzziah. 2 Ch. xxvi. 11. 5. Son of Elizaphan, a Levite. 2 Ch. xxix. 13. 6. A chief of the Levites in the time of Josiah. 2 Ch. xxxv. 9. 7. Son of Adonikam: he returned from exile. Ezra viii. 13. 8. One who had married a strange wife. Ezra x. 43.

**Jekab'zeel.** City in the extreme south of Judah. Neh. xi. 25. Called **KABZEEL** in Jos. xv. 21; 2 Sa. xxiii. 20; 1 Ch. xi. 22. Not identified.

**Jekam'eam.** Son of Hebron, son of Kohath. 1 Ch. xxiii. 19; xxiv. 23.

**Jekami'ah.** Son of Shallum, of the tribe of Judah. 1 Ch. ii. 41.

**Jeku'thiel.** Father of Zanoah, of the tribe of Judah. 1 Ch. iv. 18.

**Jemi'ma.** Eldest daughter of Job after his restoration to health and prosperity. Job xlii. 14.

**Jemu'el.** See **NEMUEL**.

**Jeph'thah, Jeph'thæ.** Son of Gilead by a 'strange woman.' Being turned out by his half-brothers he went into the land of Tob, where 'vain men' joined him, and went out with him, apparently as freebooters. But when the Ammonites attacked Israel, the men of Gilead called in the aid of this 'mighty man of valour.' He covenanted with them that if he was successful in the war he should be their head. After vainly seeking to divert the Ammonites from their unjust aggression, by maintaining that the Lord God of Israel had given them the land which Ammon now sought to possess, the Spirit of the Lord came upon Jephthah, and he prepared for the war; but before the battle, he vowed that if the Lord would deliver the Ammonites into his hand he would on returning devote to the Lord whatever should first come out of his house to meet him.

The Ammonites were smitten with very great slaughter: he conquered twenty cities, for the Lord delivered them into his hand. On returning to his house, his daughter, his only child, came out to meet him. He rent his clothes, and was in deep trouble; but said he had opened his mouth to the Lord, and could not go back. His daughter coincided with this view, seeing that the Lord had taken vengeance on their enemies. Two months were occupied by her and her companions bewailing her virginity.

As to his daughter being really offered as a sacrifice, the vow was "I will offer it up for a burnt offering;" and at the end of the two months "she returned to her father, who did with her according to his vow which he had vowed:" which seems to imply that she was offered up as a sacrifice. If so, such a sacrifice would have been contrary to the law, only certain clean beasts and birds being eligible. One of these *may* have been offered for her in the spirit of Exo. xiii. 13 and Lev. xxvi.; and she have been devoted to perpetual virginity. This to an Israelite would have been a sufficient calamity to account for Jephthah's grief. Jud. xi.

The men of Ephraim then gathered themselves together and complained that Jephthah had not called them to the war, beginning a quarrel, which ended with the death of 42,000 of the Ephraimites. Jephthah judged Israel six years. Jud. xii. 1-7.

The history of Jephthah shews how Israel had fallen in having recourse to the captain of a troop of 'vain men.' Jephthah suffered severely through his rash vow, and he had not wisdom and humility to appease the anger of Ephraim. God did not desert His people, but their low state is very manifest. 1 Sa. xii. 11. The faith of Jephthæ is spoken of in Heb. xi. 32. He maintained the title of God's people to the inheritance God had given them.

**Jephun'neh.** 1. Father of Caleb, of the tribe of Judah. Num. xiii. 6; xxxiv. 19, &c. 2. Son of Jether, of the tribe of Asher. 1 Ch. vii. 38.

**Je'rah.** Son of Joktan, of the family of Shem. Gen. x. 26; 1 Ch. i. 20.

**Jerah'meel.** 1. Son of Hezron, a descendant of Judah. 1 Ch. ii. 9-42. 2. Son of Kish, a Merarite. 1 Ch. xxiv. 29. 3. Son of Hammelech and an officer of Jehoiakim. Jer. xxxvi. 26.

**Jerah'meelites.** Descendants of Jerahmeel, son of Hezron. 1 Sa. xxvii. 10; xxx. 29.

**Je'red.** Father or founder of Gedor. 1 Ch. iv. 18. See also JARED.

**Jere'mai.** One who had married a strange wife. Ezra x. 33.

**Jeremi'ah.** 1. Man of Libnah, whose daughter Hamutal was the wife of Josiah. 2 Ki. xxiii. 31; xxiv. 18; Jer. lli. 1. 2. Head of a family in the tribe of Manasseh. 1 Ch. v. 24. 3. One who resorted to David at Ziklag. 1 Ch. xii. 4. 4, 5. Two of the Gadites who resorted to David at Ziklag. 1 Ch. xii. 10, 13. 6. Son of Hilkiah, priest of Anathoth: the writer of the Book of Jeremiah. His history is contained in his prophecy. He was carried to Egypt by the rebellious Jews and his end is not recorded. 2 Ch. xxxv. 25; xxxvi. 12, 21, 22; Ezra i. 1; Jer. i.-li. 7. Priest who sealed the covenant. Neh. x. 2; xii. 1, 12, 34. 8. Father of Jaazaniah a Rechabite. Jer. xxxv. 3.

**Jeremi'ah, Book of.** This prophecy commenced in the thirteenth year of Josiah, B. C. 629, and extended beyond the destruction of Jerusalem. The great captivity was in B. C. 599, when Zedekiah was left in Jerusalem by Nebuchadnezzar, and Jerusalem was not destroyed until B. C. 588, eleven years after. Great efforts were made by the prophet to bring Zedekiah to the fear of the Lord. What especially marks the spirit of the prophet personally is *sorrow*. It was a grief to him to see Judah departing from Jehovah, and to be obliged to predict the judgment of God upon them, the people he loved; added to which he actually *suffered* from the hand of those whom he sought to help. A similar sorrow is seen in the Lord Jesus respecting Jerusalem, and in Paul respecting the church. In some instances Jeremiah's parables were *acted*, so as the more forcibly to impress the careless people. The prophecies are not arranged chronologically, but there is doubtless a divine reason why that order is not followed. In the LXX the order of the chapters differs widely from that in the Hebrew and the A. V., but it is not known what led to the difference. The LXX appears to have been made from a faulty copy, or the text was misunderstood by the translators, for there are many deviations from the Hebrew. The phrase 'the Lord saith' is omitted sixty-four times, with other omissions—in all about one-eighth of the whole.

Chapter I. Jeremiah is established in his office, to which he had been sanctified from his birth as prophet to the nations, Israel having been set in the midst of the Gentiles as the direct centre of God's government in the earth. He was in great fear, but was assured of God's presence. He saw a rod of an almond tree (which is the first tree to blossom) signifying that God would *hasten* to perform what He said. The prophet also saw a seething pot, and its face towards the north, answering to Chaldaea.

Chapters II.—VI. This section is an appeal to Jerusalem, with exhortations to repentance, and warnings as to what had befallen Israel. It was given in the days of Josiah, when there had been a reformation, but they had not turned to God with the whole heart: backsliding Israel had justified herself more than treacherous Judah. Chap. iii. 6, 11.

Chapters VII.—X. This section is respecting the temple. The people boasted of possessing *the temple*, but there was insincerity and idolatry. Touching exhortations are made, and judgments declared.

Chapters XI., XII. The responsibility of the people is pressed: they

had entered into covenant with God, yet they had gone into idolatry, so that the Lord asks, "What hath my beloved [people] to do in mine house?" Judgment must follow; but here and there future blessings are spoken of. There is deep grief that judgments are needed. Chap. xii. 14 shews the prophet's office against the nations—"mine evil neighbours."

Chapter XIII. The destruction of the pride of Jerusalem is foretold under the figure of a marred girdle which Jeremiah had buried, the great sorrow being that though as a girdle cleaves to the loins of a man, the Lord had caused all Israel to cleave to Him for His glory, yet they had left Him: compare Luke xix. 41. [Some objectors consider it very improbable that Jeremiah would be told to go from Jerusalem to the Euphrates to hide the girdle, and then again to fetch it back. Some judge it to have been a vision only, and others that Ephrath (that is Bethlehem) is meant instead of the Euphrates. Jeremiah may however have gone but once, and it would have been a striking lesson of *obedience to Jehovah* to go such a long distance on such an errand.] The parable of the bottles of wine follows, with exhortations to repent of the abominations.

Chapters XIV., XV. A grievous famine occurred: the Lord would not be interceded with for them, yet Jeremiah takes up the sin of the people, and acknowledges it; but the answer (chap. xv.) is terrible. The false prophets were no excuse: they were utterly rejected. Jeremiah, though he loved the people, was hated by them. He had stood before *the people* for the Lord, who now identified him with *the remnant*. It should be well with them. Meanwhile Jehovah's words were the joy of his heart. Jehovah would deliver him.

Chapters XVI., XVII. The prophet is told to take no wife: the children of the place should only come to death: compare Mat. xii. 46, 50. God would drive them out of the land, but there was mercy in store for the future. The prophet was mocked by the people: he had to call them to the observance of the Sabbath.

Chapters XVIII.—XX. God was the potter and the people were the clay: He could do as He pleased with them, or with any nation—either pull down or build up; but they determined to walk after their own devices. He would fulfil His word concerning them. The people laid plots against Jeremiah: he was put in the stocks, and smitten by Pashur, upon whom a doom was denounced. Jeremiah bemoaned his lot.

Chapters XXI.—XXIV. When Nebuchadnezzar came against Jerusalem, Zedekiah sent to the prophet to know whether the Lord would appear for them. Jeremiah had to utter the dreadful news that God would Himself fight against them. To the people it was said that if they would surrender to the king of Babylon they should live; if not, they should die. They were exhorted to repentance, and the prophecies against Shallum, Jehoiakim, and Coniah are detailed. Woe to the shepherds, but there was a day of blessing coming, when the true Son of David, the righteous Branch and King, should reign and prosper. A lamentation was made against the false prophets. The people carried away with Jeconiah to Babylon by Nebuchadnezzar are compared to good figs; but those left in the land under Zedekiah to bad ones.

Chapter XXV. gives a summary of God's judgments by Nebuchadnezzar, with a seventy years' captivity for Judah: then Babylon and all the nations that surrounded Palestine should come under God's judgments, but judgment begins with the city called by God's name.

Chapter XXVI. In the beginning of the reign of Jehoiakim, Jeremiah exhorted to repentance, but the priests and prophets demanded his death. The princes however protected him, and the elders reminded the people that Hezekiah did not put Micah to death. To this it was apparently re-



sponded that Jehoiakim had put the prophet Urijah to death. Ahikam however shielded Jeremiah.

Chapter XXVII. Most probably the name Jehoiakim in ver. 1 should be Zedekiah; but it may be that the prophecy was given to Jeremiah in the days of Jehoiakim though not related till the days of Zedekiah. The king is exhorted to submit to the king of Babylon.

Chapter XXVIII. Hananiah prophesies falsely, and is opposed by Jeremiah, who foretells his death.

Chapter XXIX. Jeremiah wrote to the captives in Babylon, urging them to make themselves homes there, and God would bring them back at the end of the seventy years. The false prophets are condemned.

Chapters XXX., XXXI. The captives should surely return; but these chapters apply to the future, and this restoration will be after the 'time of Jacob's trouble,' a tribulation such as has never been cf. Mat. xxiv.; Mark xiii. The new covenant blessings concern both Judah and Israel. God will appear for them, and the restoration will be full and complete, with universal blessing.

Chapters XXXII., XXXIII. Jeremiah was put in prison by Zedekiah, but he bought a field in token of his assurance of the captives' return. In chap. xxxiii. the prophecy goes on to the future, when the Lord Jesus will appear as the Branch of righteousness, and the successor of David. Chap. xxxiii. 15.

Chapter XXXIV. All who had Hebrew bondservants had made a covenant with Zedekiah, and had set them free, but afterwards they again made bondmen of them. This is denounced by Jeremiah and its punishment foretold.

Chapter XXXV. The faithfulness of the Rechabites is held up as a worthy example: God would bless them and their posterity.

Chapter XXXVI. Jeremiah caused Baruch to write his prophecy against Jerusalem in a roll. On this being read to king Jehoiakim he burnt it, and sought to arrest the prophet and Baruch; but God hid them. Another roll was obtained and the prophecies re-written.

Chapters XXXVII.—XXXIX. The taking of Jerusalem was at hand. Jeremiah was about to leave the city, but was arrested, beaten, and put into prison. Zedekiah gave him some relief; but on foretelling the fall of the city he was put into a dungeon, where he sank in the mire. He was delivered by Ebed-melech, an Ethiopian, on whom a blessing was pronounced. The city was taken. Zedekiah was captured by the Chaldeans; his sons were slain before his eyes, and he himself was blinded and taken to Babylon. Jeremiah was protected by Nebuchadnezzar.

Chapters XL.—XLV. These chapters give the history of the remnant left in the land under Gedaliah, Jeremiah being with them. Gedaliah was murdered by Ishmael, sent by the king of the Ammonites, and the people were carried away. They were however rescued by Johanan, and Jeremiah was requested to inquire of God for them, the people promising obedience. God bade them abide in the land; but they, refusing to obey, went into Egypt, carrying Jeremiah with them. There they persistently practised idolatry, though warned by Jeremiah. The end of Jeremiah is not recorded.

Chapters XLVI.—LI. Judgments are pronounced against the various nations that had been in contact with Israel. God had used some of them as His instruments; but their pride, malice, and cruelty had afterwards to be punished. Judgments were to fall upon Egypt, the Philistines, Moab, the Ammonites, Edom, Damascus, Kedar, Elam, and Babylon. The prophecy against Babylon was written in a book, and given to Seraiah, 'a quiet prince,' to carry to Babylon, to be read there; then he was to

bind a stone to the book and cast it into the Euphrates. Babylon was to be desolate for ever.

Babylon has a special place in the prophecy of Jeremiah: Israel and Judah had been unfaithful, and the government of the world was entrusted to Babylon; but Babylon failed and its destruction was the setting free of Judah to return to their land. This was a sort of type of the judgment of the last empire in a future day when Israel will be fully restored and blessed. This is foreshadowed in some places, as in chap. L. 17-20, which speaks of both Judah and Israel being pardoned. Chap. li. closes with "Thus far are the words of Jeremiah."

Chapter LII. is historical and nearly the same as 2 Ki. xxiv. 18-xxv. 30.

The prophet's name occurs in the N. T. in Mat. ii. 17; xvi. 14; xxvii. 9 under the forms of JEREMIAS and JEREMY.

**Jeremi'as.** Jeremiah the prophet. Mat. xvi. 14.

**Jere'moth.** 1. A chief man among the Benjamites. 1 Ch. viii. 14. 2. Son of Mushi, a son of Merari. 1 Ch. xxiii. 23. Same as JERIMOTH in xxiv. 30. 3. Son of Heman, appointed to the service of song. 1 Ch. xxv. 22. Same as JERIMOTH in ver. 4. 4, 5. Two who had married strange wives. Ezra x. 26, 27.

**Jer'emy.** Jeremiah the prophet. Mat. ii. 17; xxvii. 9.

**Jeri'ah, Jeri'jah.** Descendant of Hebron the Kohathite. 1 Ch. xxiii. 19; xxiv. 23; xxvi. 31.

**Jeri'bai.** Son of Elnaam and one of David's valiant men. 1 Ch. xi. 46.

**Jer'icho.** The strongly fortified city that was the first to be taken by Israel when entering the land. The spies had been sheltered there by Rahab the harlot, from whom they heard that the terror of Israel had fallen upon the inhabitants. The city and all therein was accursed, and was to be utterly destroyed, except the silver, and gold, and vessels of brass and iron, which were consecrated to the Lord: typical of the power of Satan in the world that stops the progress of the Christian: he must count it all as accursed, though God may use such things by consecrating them to Himself.

The capture of the city was altogether of God, after it had been compassed six days by the people, accompanied by the ark and the priests blowing the trumpets: in that way they proclaimed the rights of the Lord of all the earth to the land, while Jericho was the fortress of the enemy. On the seventh day, after being compassed seven times (double type of perfection) the priests blowing their trumpets, the people shouted, and the walls of the city fell down. The city was destroyed and all that had life was put to the sword, except Rahab and those she had with her sheltered under the scarlet line. Jos. ii. 1-22; chap. vi; Heb. xi. 30. A curse was pronounced upon the man who should re-build the city. This was verified when Hiel built it. 1 Ki. xvi. 34.

Jericho was allotted to Benjamin, Jos. xviii. 21; but later was taken possession of by Eglon the king of Moab. It is designated 'the city of palm trees.' Deu. xxxiv. 3; Jud. i. 16; iii. 13; 2 Ch. xxviii. 15. Afterwards 'sons of the prophets' dwelt there: they said that the situation of the city was 'pleasant,' but the water was bad. It was Elisha's first miracle, he cast in salt and the water was healed. It was the ministration of the heavenly blessing in the place of the curse. 2 Ki. ii. 18-22. Some who returned from exile are described as 'children of Jericho.' Ezra ii. 34; Neh. vii. 36.

But little more is known of Jericho until Antony gave its palm groves and balsam gardens to Cleopatra; from her the place was rented by Herod the Great, who had a palace there, and it was there he died. It



ERIHA, JERICO.

was burned down soon after, but was rebuilt by Archelaus. This was the city visited by the Lord, when He lodged with Zacchæus and cured the blind men. Mat. xx. 29; Mark x. 46; Luke xviii. 35; xix. 1.

The *Ain es Sultan*, 31° 52' N, 35° 27' E, is held to be the fountain healed by Elisha, and the ruins around mark the site of the ancient city, five miles from the Jordan; but this is not the site of the Jericho of N.T. times, which may or may not agree with the situation of the miserable village of *Eriha*, which is sometimes called Jericho: it is a mile and a half S. E. of the ancient site.

**Jer'icho, Plains of.** The part of the Jordan valley between the river and the mountains near Jericho. 2 Ki. xxv. 5; Jer. xxxix. 5; lii. 8.

**Jeriel.** Son of Tola, a son of Issachar. 1 Ch. vii. 2.

**Jerijah.** See JERIAH.

**Jerimoth.** 1, 2. Son of Bela, and son of Becher, Benjamites. 1 Ch. vii. 7, 8. 3. One who resorted to David at Ziklag. 1 Ch. xii. 5. 4. Son of Mushi, a son of Merari. 1 Ch. xxiv. 30. Same as JEREMOTH in xxiii. 23. 5. Son of Heman: appointed to the service of song. 1 Ch. xxv.

4. Same as Jeremoth in ver. 22. 6. Son of Azriel and a ruler of Naphtali. 1 Ch. xxvii. 19. 7. Son of David: his daughter Mahalath was wife of Rehoboam. 2 Ch. xi. 18. 8. One of the Levites who had charge of the dedicated things in the time of Hezekiah. 2 Ch. xxxi. 13.

**Jerioth.** Wife or concubine of Caleb, son of Hezron. 1 Ch. ii. 18.

**Jerobo'am (I.).** Son of Nebat, of the tribe of Ephraim, and king of Israel. He reigned twenty-two years: B. C. 975-954. He had been an officer under Solomon, but Ahijah the prophet, having found him, tore his new garment into twelve pieces, and gave him ten of them, telling him that he should be king over ten of the tribes. Solomon thereupon sought to kill him, but he fled to Egypt and stayed there till the death of Solomon. On the division of the kingdom, Jeroboam was made king of the ten tribes. Fearing that his subjects, if they went up to Jerusalem to worship, would be alienated from him, he made two golden calves, placing one in Beth-el in the south, and the other in Dan in the north; and declared that these were the gods that had brought Israel out of Egypt. Priests of the common people were ordained by him, sacrifices were offered, and feast-



days devised. Thus the nation through their king sank at once into open idolatry: a warning to those in Christendom who devise out of their own heart their forms of worship, &c.

A man of God came from Judah to cry against the altar at Beth-el, and the king's hand, on being put forth to seize him, was dried up. On the prophet entreating the Lord his hand was restored, but he repented not of his idolatry. He had been told that if he would follow the Lord as David had done, his house should be established; but his dynasty extended only to his son Nadab. Jeroboam is charged with doing evil above all that had been before him, and his doings became a proverb. For Israel to sin "as Jeroboam the son of Nebat," was a mark of consummate wickedness. 1 Ki. xi. 26-40; xii.—xiv.; &c.

**Jerobo'am (II.).** Son of Jehoash, or Joash, and his successor on the throne of Israel. He was made co-regent in B.C. 836, and reigned alone 41 years: B.C. 825-784. Very little is recorded of this king except that he obtained signal victories over the Syrians, and Hamath and Damascus were recovered, for the Lord had mercy on Israel. "He departed not from all the sins of Jeroboam the son of Nebat." Amos announced his death by the sword. 2 Ki. xiii. 13; xiv. 16-29; xv. 1, 8; 1 Ch. v. 17; Hos. i. 1; Amos i. 1; vii. 9-11.

**Jero'ham.** 1. Son of Elihu a Kohathite, and grandfather of Samuel. 1 Sa. i. 1; 1 Ch. vi. 27, 34. 2, 3. Two heads of Benjamite families. 1 Ch. viii. 27; ix. 8. 4. Son of Pashur, a priest. 1 Ch. ix. 12; Neh. xi. 12. 5. Man of Gedor, whose two sons resorted to David at Ziklag. 1 Ch. xii. 7. 6. Father of Azareel a prince of Dan. 1 Ch. xxvii. 22. 7. Father of Azariah a captain of a hundred. 2 Ch. xxiii. 1.

**Jerub'baal.** Name, signifying 'Let Baal plead,' given to GIDEON, *q.v.*

**Jerub'besheth.** Name, signifying 'Let the shameful thing plead,' given to GIDEON, *q.v.*

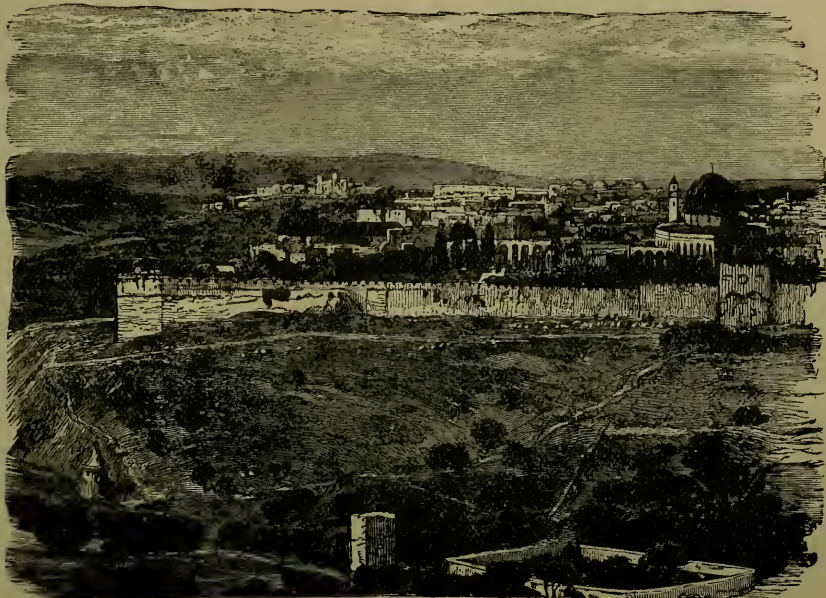
**Jeru'el.** A wilderness where Jehoshaphat was to find his enemies, the Ammonites, the Moabites, and the inhabitants of Mount Seir, who destroyed one another. 2 Ch. xx. 16, 23. Doubtless in some part of the wilderness west of the Dead Sea, but it is not definitely identified.

**Jeru'salem.** Great interest naturally attaches to this city because of its O.T. and N.T. histories, and its future glory. The signification of the name is somewhat uncertain: some give it as 'the foundation of peace;' others 'the possession of peace.' Its history has, alas, been anything but that of peace; but Hag. ii. 9 remains to be fulfilled: "in this place will I give peace," doubtless referring to the meaning of 'Jerusalem.' The name is first recorded in Jos. x. 1 when Adoni-zedec was its king, before Israel had anything to do with it, and four hundred years before David obtained full possession of the city. 2 Sa. v. 6-9. This name may therefore have been given it by the Canaanites, though it was also called JEBUS. Jud. xix. 10. It is apparently symbolically called SALEM, 'peace,' in Psa. lxxvi. 2;\* and ARIEL, 'the lion of God,' in Isa. xxix. 1, 2, 7; in chap. lii. 1 'the holy city,' as it is also in Mat. iv. 5; xxvii. 53. The temple being built there, and Mount Zion forming a part of the city, made Jerusalem typical of the place of blessing on earth, as it certainly will be in a future day, when Israel is restored.

Jerusalem was taken from the Jebusites and the city burnt, Jud. i. 8; but the Jebusites were not all driven out, for some were found dwelling in a part of Jerusalem called the fort, when David began to reign over the whole of the tribes. This stronghold was taken, and Jerusalem became the royal city; but the great interest that attaches to it arises

\* On the TELL AMARNA TABLETS (see page 235) Jerusalem occurs several times as *u-ru-sa-lim*, the probable signification of which is 'city of peace.'

from its being the city of Jehovah's election on the one hand, and the place of Jehovah's temple, where mercy rejoiced over judgment. See ZION and MORIAH. In Solomon's reign it was greatly enriched, and the temple built. At the division of the kingdom it was the chief city of Judah. It was plundered several times, and in B. C. 588 the temple and city were destroyed by the king of Babylon. In B. C. 536, after 70 years (from B. C. 606, when the first captivity took place, Jer. xxv. 11, 12; xxix. 10), Cyrus made a declaration that God had charged him to build Him a house at Jerusalem, and the captives were allowed to return for the purpose. In B. C. 455 the commission to build *the city* was given to



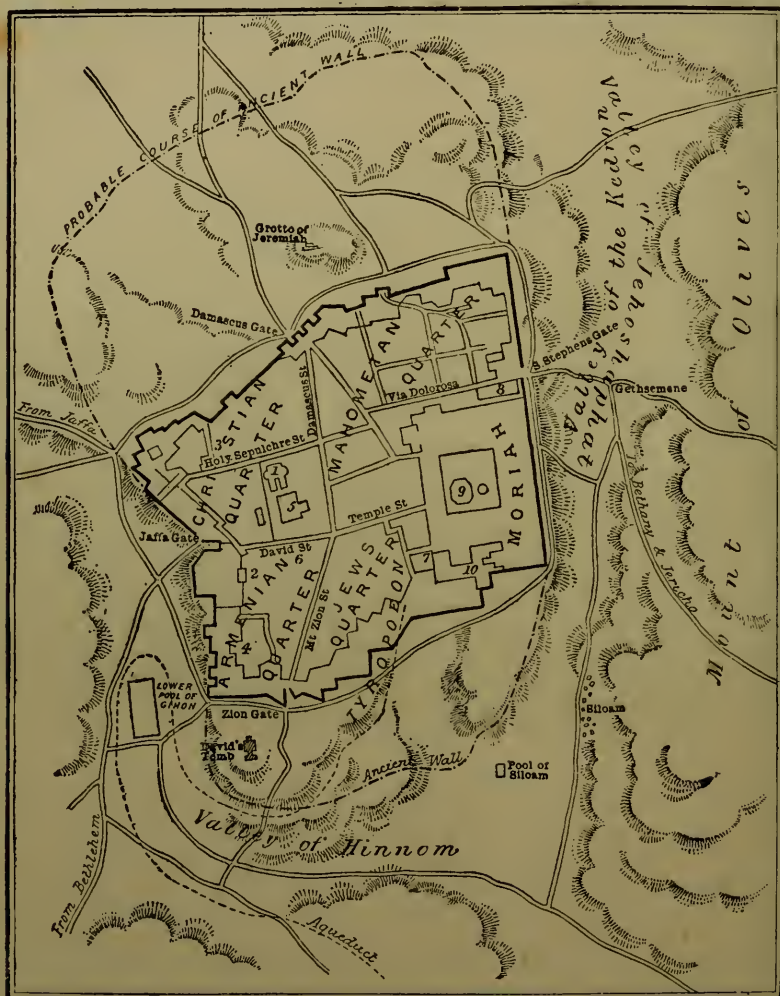
JERUSALEM.

Nehemiah. It existed, under many vicissitudes, until the time of the Lord, when it was part of the Roman empire. Owing to the rebellion of the Jews it was destroyed by the Romans, A. D. 70.

Its ruins had a long rest, but in A. D. 136 the city was rebuilt by Hadrian and called *Ælia Capitolina*. A temple to the Capitoline Jupiter was erected on the site of the temple. Jews were forbidden, on pain of death, to enter the city, but in the fourth century they were admitted once a year. Constantine after his conversion destroyed the heathen temples in the city. In A. D. 614 Jerusalem was taken and pillaged by the Persians. In 628 it was re-taken by Heraclius. Afterwards it fell into the hands of the Turks. In 1099 it was captured by the Crusaders, but was re-taken by Saladin. In 1219 it was ceded to the Christians, but was subsequently captured by Kharezmian hordes. In 1277 it was nominally annexed to the kingdom of Sicily. In 1517 it passed under the sway of the Ottoman Sultan, and continues a part of the Turkish empire. It has already sustained about twenty-seven sieges, and its desolations are not yet over!

The beautiful situation of Jerusalem is noticed in scripture; it stands about 2593 feet above the sea, and the mountains round about it are spoken of as its security. *Psa. cxxv. 2; Lam. ii. 15.* Between the mountains

and the city there are valleys on three sides: on the east the valley of the Kidron, or Jehoshaphat; on the west the valley of Gihon; and on the south the valley of Hinnom. The Mount of Olives is on the east, from whence the best view of Jerusalem is to be had. On the S.W. lies the Mount of Offence, so called because it is supposed that Solomon practised



MODERN JERUSALEM.

- |                                  |                         |
|----------------------------------|-------------------------|
| 1. Church of the Holy Sepulchre. | 6. English Hospital.    |
| 2. Protestant Church.            | 7. Jews' Wailing Place. |
| 3. Latin Convent.                | 8. Birket Israel.       |
| 4. Armenian Convent.             | 9. Dome of the rock.    |
| 5. Hospice of St. John.          | 10. Mosque el-Aksa.     |

idolatry there. On the south is the Hill of Evil Counsel; the origin of which name is said to be that Caiaphas had a villa there, in which a council was held to put the Lord to death. But these and many other names commonly placed on maps, have no other authority than that of tradition. To the north the land is comparatively level, so that the attacks on the city were made on that side.



The city, as it now stands surrounded by walls, contains only about one-third of a square mile. Its north wall running S.W. extends from angle to angle, without noticing irregularities, about 3930 feet; the east 2754 feet; the south 3425 feet; and the west 2086 feet; the circumference being about two and a third English miles. Any one accustomed to the area of modern cities is struck with the small size of Jerusalem. Josephus says that its circumference in his day was 33 stadia, which is more than three and three-quarters English miles. It is clear that on the south a portion was included which is now outside the city. Also on the north an additional wall enclosed a large portion, now called BEZETHA; but this latter enclosure was made by Herod Agrippa some ten or twelve years after the time of the Lord. Traces of these additional walls have been discovered and extensive excavations on the south are now (1896) determining the true position of the wall.

Several gates are mentioned in the O.T. which cannot be traced; it is indeed most probable they do not now exist. On the north is the Damascus gate, and one called Herod's gate walled up; on the east an open gate called St. Stephen's, and a closed one called the Golden gate; on the south Zion gate, and a small one called Dung gate; on the west Jaffa gate. A street runs nearly north from Zion gate to Damascus gate; and a street from the Jaffa gate runs eastward to the Mosque enclosure. These two streets divide the city into four quarters of unequal size. The N.W. is the Christian quarter; the N.E. the Mahometan; the S.W. the Armenian; and the S.E. the Jews' quarter.

There is a *fifth* portion on the extreme S.E. called MORIAH, agreeing, as is supposed, with the Mount Moriah of the O.T., on some portion of which the temple was most probably built. It is now called 'the Mosque enclosure,' because on it are built two mosques. It is a plateau of about 35 acres, all level except where a portion of the rock projects near the centre, over which the Mosque of Omar is built. To obtain this large plain, walls had to be built up at the sides of the sloping rock, forming with arches many chambers, tier above tier. Some chambers are devoted to cisterns, and others are called Solomon's stables. That horses have been kept there at some time appears evident from rings being found attached to the walls, to which the horses were tethered.

Josephus speaks of Jerusalem being built upon two hills with a valley between, called the TYROPÆON VALLEY. This lies on the west of the Mosque enclosure and runs nearly north and south. Over this valley the remains of two bridges have been discovered: the one on the south is called the 'Robinson arch,' because that traveller discovered it. He judged that some stones which jutted out from the west wall of the enclosure must have been part of a large arch. This was proved to have been the case by corresponding parts of the arch being discovered on the opposite side of the valley. Another arch was found complete, farther north, by Captain Wilson, and is called the 'Wilson arch.' Below these arches were others, and aqueducts.

Nearly the whole of this valley is filled with rubbish. There may have been another valley running across the above, as some suppose; but if so, that also is choked with débris, indeed the modern city appears to have been built upon the ruins of former ones, as is implied in the prophecy of Jer. ix. 11; xxx. 18. The above-named bridges would unite the Mosque enclosure, or Temple area, with the S.W. portion of the city, which is supposed to have included Zion.

Many of the houses, though built of stone, are dilapidated, and the streets narrow and dirty; the Jews' portion is declared to be the worst. But since the railway has been constructed from Jaffa to Jerusalem

improvements are being made in the city, and many houses are being erected outside the walls. The Jews are not allowed in the Temple area, therefore they assemble on a spot near Robinson's arch, called the JEWS' WAILING PLACE, where they can approach the walls of the area which are built of very large and ancient stones. On Fridays and feast days they assemble in numbers; they kiss the stones and weep, and pray for the restoration of their city and temple, being, alas, still blind to the only true way of blessing through the Lord Jesus whom they crucified.

The Jews are supposed to be allowed in Jerusalem on sufferance; the Christians, principally of the Latin, Greek, and Armenian churches, have more liberty. They have given names to the streets, and point out traditional sites of many events recorded in scripture, but of course without the slightest authority. Of these arbitrary identifications the one that appears the most improbable is that of the CHURCH OF THE HOLY SEPULCHRE, said to cover the spots where the Lord was crucified and where He was buried, which is *within* the city. See CALVARY.



STREET IN JERUSALEM.

About a hundred yards east of the Damascus gate is the entrance to a quarry, which extends a long way under the city, and from which a quantity of stone must have been extracted. There are heaps of small chips shewing that the stones were *dressed* there; perhaps the 'great and costly' stones for the temple built by Solomon were made ready there. 1 Ki. v. 17; vi. 7. There are blackened nooks where apparently lamps were placed to give the workmen light; marks of the tools are easily discernible, and some blocks are there which have been only partially separated; everything has the appearance of workmen having but recently left their work, except that there are no tools lying about.

The city is badly supplied with water, depending almost entirely upon large tanks; but it was reported in 1894 that the Sultan had ordered the ancient conduits to be repaired that once brought an abundant supply of spring water from what are called Solomon's pools, but which were allowed to fall into decay. Its modern name is *el Kuds*, 'the holy.'

As to the future of Jerusalem, scripture teaches that a portion of the Jews will return in unbelief (and indeed many are now returning), occupy Jerusalem, rebuild the temple, and have a political existence. Isa. vi. 13; xvii. 10, 11; xviii. 1-3. After being under the protection of the future Roman Empire, and having received Antichrist, they will be brought through great tribulation. The city will be taken and the temple destroyed. Isa. x. 5, 6; Zec. xiv. 1, 2. But this will not be the final destiny of Jerusalem. We read "it shall not be plucked up nor thrown down any more for ever." Jer. xxxi. 38-40. "Thus saith the Lord of hosts: There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof." Zec. viii. 4, 5. The temple will also be rebuilt, the particulars of which are given in the prophet Ezekiel. See TEMPLE and Map on page 276.

The sides of the square space allotted to the future city measure 5000 enlarged cubits (of probably  $24\frac{1}{2}$  inches), a little less than 2 miles: the city itself to occupy a square of 4500 cubits each way, with a margin all round of 250 cubits, with large suburbs east and west. The 4500 cubits equal about 1·8 mile, and give about three and a quarter square miles, which, by the dimensions given above, will be seen to be very much larger than the present city. Eze. xlviii. 15–20. The formation of the hills and valleys might be thought to be a difficulty, but houses are already being built outside the walls, and there will be physical changes in the country: living waters will flow from the city, half of them running into the western sea and half of them into the eastern sea: cf. Zec. xiv. 8–10. The new city will have twelve gates, three on each of its sides. “The name of the city from that day shall be THE LORD IS THERE.” Eze. xlviii. 30–35.

**Jeru'sha, Jeru'shah.** Daughter of Zadok, wife of Uziah, and mother of Jotham, king of Judah. 2 Ki. xv. 33; 2 Ch. xxvii. 1.

**Jesai'ah.** 1. Son of Hananiah, a descendant of David. 1 Ch. iii. 21. 2. Benjamite whose descendants returned from exile. Neh. xi. 7.

**Jeshai'ah.** 1. Son of Jeduthun: appointed to the service of song. 1 Ch. xxv. 3, 15. 2. Son of Rehabiah, a Levite. 1 Ch. xxvi. 25. 3. Son of Athaliah: one who returned from exile. Ezra viii. 7. 4. A Merarite who returned from exile. Ezra viii. 19.

**Jesha'nah.** City taken from Jeroboam by Abijah. 2 Ch. xiii. 19. Identified with *Ain Sinia*,  $31^{\circ} 58' N$ ,  $35^{\circ} 14' E$ .

**Jeshare'lah.** Levite appointed to the service of song. 1 Ch. xxv. 14. See ASARELAH.

**Jesheb'eab.** Head of the fourteenth course of priests. 1 Ch. xxiv. 13.

**Je'sher.** Son of Caleb the son of Hezron. 1 Ch. ii. 18.

**Jeshi'mon.** Plain or desert seen from the tops of Pisgah and Peor. Num. xxi. 20; xxiii. 28. Perhaps the same as that mentioned in 1 Sa. xxiii. 19, 24; xxvi. 1, 3. It was in the south, on the west of the Dead Sea. Some do not treat Jeshimon as a proper name, but translate it ‘the waste’ in all places.

**Jeshi'shai.** Son of Jahdo, of the tribe of Gad. 1 Ch. v. 14.

**Jeshoha'iah.** A prince among the descendants of Simeon. 1 Ch. iv. 36.

**Jeshu'a, Jeshu'ah.** 1. Head of the ninth course of priests. 1 Ch. xxiv. 11; Ezra ii. 36; Neh. vii. 39. 2. Levite who assisted in the distribution of the offerings of the people. 2 Ch. xxxi. 15; Ezra ii. 40; Neh. vii. 43. 3. Son of Jozadak: a high priest who aided Ezra and Nehemiah. Ezra ii. 2; iii. 2, 8, 9; iv. 3; v. 2; x. 18; Neh. vii. 7; xii. 1, 7, 10, 26. He is called JOSHUA in Haggai and Zechariah: See JOSHUA No. 4. 4. Levite, father of Jozabad. Ezra viii. 33. 5. Ancestor of some who returned from exile. Ezra ii. 6; Neh. vii. 11. 6. Father of Ezer who helped to repair the wall of Jerusalem. Neh. iii. 19. 7. Levite who explained the law to the people. Neh. viii. 7; ix. 4, 5; xii. 8. 8. Son of Kadmiel, and a chief of the Levites. Neh. xii. 24. 9. JOSHUA the son of Nun. Neh. viii. 17. 10. Son of Azaniah: a Levite who sealed the covenant. Neh. x. 9. 11. City in which some dwell who returned from exile. Neh. xi. 26.

**Jeshu'run, Jesu'run.** Name given to Israel, probably signifying ‘upright ones;’ others prefer ‘beloved of Jehovah.’ Jehovah was the ‘God of Jeshurun;’ and Moses, ‘king in Jeshurun.’ Deu. xxxii. 15; xxxiii. 5, 26; Isa. xlv. 2.

**Jesi'ah.** 1. One of the Korhites who resorted to David at Ziklag. 1 Ch. xii. 6. 2. Son of Uzziel, a Kohathite. 1 Ch. xxiii. 20.

**Jesi'miel.** A prince among the descendants of Simeon. 1 Ch. iv. 36.

**Jes'se.** Son of Obed, a Bethlehemite, and father of David. Little is



recorded of Jesse, but his name constantly occurs in the description of David as 'the son of Jesse.' Ruth iv. 17, 22; 1 Sa. xvi. 1-22; xvii. 12-20, 58; Psa. lxxii. 20; Mat. i. 5, 6; Luke iii. 32. The Lord Jesus is referred to as a branch and a root of Jesse. Isa. xi. 1, 10: cf. Rev. xxii. 16.

**Jesu'i, Jesu'ites.** See ISHUAL.

**Jesu'run.** See JESHURUN.

**Jes'us.** 1. The Greek form of Joshua, it occurs in Acts vii. 45; Heb. iv. 8, for Joshua the son of Nun. 2. Jesus called JUSTUS. A fellow-worker who had been a comfort to Paul while a prisoner at Rome. Col. iv. 11.

**Je'sus, The Lord.** Jesus is the pre-announced name of the Son of God as man. It signifies 'Jehovah the Saviour.' Mat. i. 21. What is revealed of Him historically may be thus divided:—

1. His birth and early years until He was about thirty years old.

2. His baptism by John; His being anointed with the Holy Ghost, and consequently John's testimony that He was the Lamb of God, the Baptist with the Holy Ghost, and the Son of God. This testimony attracted, as to a new centre, some of John's disciples. Subsequently, and before entering upon His public ministry, He was led of the Spirit into the wilderness to be tempted of the devil.

3. His public ministry, extending over the period of three-and-a-half years.

4. His sufferings and death upon the cross.

5. His resurrection and subsequent exaltation to glory.

1. Begotten by the power of the Holy Ghost, He was born of the Virgin Mary, as predicted in Isa. vii. 14. The details of this wonderful event are given in the gospels of Matthew and Luke. The former gospel records the accomplishment of the prophetic word that God would be present with His people, signified by the name Immanuel, 'God with us.' The latter, that the babe born of Mary was 'that Holy thing,' called "the Son of God." For thirty years He led a life of lowly retirement, but the references of scripture to this period shew that He grew up under the eye of God in the perfection of manhood, and yet in conscious Sonship to the Father, the vessel of the grace and wisdom of God.

2. At thirty years of age He took His place in Jordan with the repentant remnant of Israel, entering in by the door according to divine appointment, and He fulfilled righteousness in being baptised of John. He was at once owned of God by being sealed with the Holy Ghost, as distinct from all the others baptised, a voice from heaven declaring "Thou art my beloved Son; in thee I am well pleased." The gospel of John, at this moment, shews the momentous issues which hung upon the truth of His person. The taking away of the sin of the world by the Lamb of God, the baptising with the Holy Ghost, and Himself as the powerful attraction and commanding object for repentant sinners. The gospels of Matthew and Luke here record His being led of the Spirit into the wilderness to be tempted of the devil. It was necessary that the tempter of man should be overcome by man, and Jesus overcame all the wiles of Satan by the spiritual power of the word of God. Thus vanquished, the devil left Him for a season.

3. In the power of the Spirit (John the Baptist's preparatory ministry having closed through his imprisonment by Herod), He now commenced the marvellous ministry of divine words and works of grace and power which is presented to us in the four gospels. In *Matthew* we see Him as the Seed of promise, the Son of Abraham, and as the Son of David, the Heir of the throne of the Lord in Israel; He is also Emmanuel, the Jehovah of Israel. In *Mark* He is viewed as the Son and Servant of God,

acting and speaking for God in the midst of the circumstances of sin and sorrow into which He had entered. In *Luke* He is Son of man, yet altogether of a new order of manhood, the vessel of grace for man in the like circumstances of sin and sorrow. In *John* He is the Word, the Light and Revelation of God, but He became flesh and tabernacled here, full of grace and truth; and, as the only begotten Son who is in the bosom of the Father, He fully declared God, whom no man had seen at any time. It is said of Him, that He "went about doing good and healing all that were oppressed of the devil." He relieved man of every pressure which sin had brought upon him. He preached glad tidings to the poor, and brought to man the light of another sphere—the kingdom of God. It is also said of Him, that "God was in Christ reconciling the world unto himself, not imputing their trespasses." He refused to judge, for He came to save. He perfectly set forth God to men, and in Him as Man God found His delight. His words were the words of God (*John* iii. 34), and the Father who dwelt in Him did the works. *John* xiv. 10. His presence among men exposed men and revealed the thoughts of many hearts, and divine wisdom in Him detected the hollow religiousness, the infidelity, and the worldliness of the heart of man. As sent to do the will of God, He received all that came to Him, drawn by the grace of the Father. He led them and went before them as the Good Shepherd, held them in His hand, securing them thus for eternal life, and finally laid down His life for the sheep. In death He wrought redemption and by that work gave effect to His ministry.

4. From the first He was refused by the leaders of Israel, and 'the world knew him not.' From the mount of transfiguration, where God gave Him honour and glory, He descended to suffer at the hands of men, though His death was according to "the determinate counsel and foreknowledge of God." Because of this enmity of man, He retired beyond Jordan till the time came for the counsels of God to be accomplished in His death. During that period He visited Bethany to raise Lazarus, but again retired into the wilderness till six days before the Passover. He then presented Himself to Zion as her king, cleansed the temple of God, and judged with divine wisdom all the questions by which they sought to entrap Him. Then approached the 'hour' of man and of 'the power of darkness.' Jesus, knowing that this hour was at hand, ate the last Passover with His disciples, and instituted the Lord's supper. He then crossed the Kidron valley into the garden of Gethsemane. There His soul was 'exceeding sorrowful even unto death' in the anticipation of the cup which He had to drink, but, in the submission which flowed from His perfect accord with the Father's will, He received the cup from the Father's hands, and went forth to drink it. On the cross the judgment of God as to sin was fully executed; God was glorified as to it, and redemption was accomplished, hence a dying malefactor who turned to Jesus could that day be with Him in Paradise. He gave up His life, and the blood and water which flowed from His dead side witnessed that expiation and cleansing for man are alone found in His death. His death also laid the righteous ground for God to effectuate His counsels with regard to man, and to fulfil His promises.

5. Though rejected here by men, He was "raised up from the dead by the glory of the Father," and "God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." As Lord, He administers everything for God according to the redemption He has accomplished,

and the place He has taken in resurrection life and glory. He is there as the last Adam and the Second man, the Head and pattern of a new race of men. He is also the Advocate, Intercessor, and High Priest on behalf of those who believe on Him, who are still in weakness on earth and need His support and aid.

He is sitting at the right hand of God until His enemies are made His footstool. It is revealed that He will descend from heaven into the clouds to receive His own to Himself: the living changed and the dead raised in glory will be caught up to meet Him in the air. He will come with all His saints to reign where once He was rejected. He will purge out of His kingdom all evil and reign in righteousness, King of Righteousness and King of Peace. He will finally, having put down all enemies, deliver up the kingdom to God, even the Father; and, as the Son who has assumed manhood, take the place of subjection to Him who put all things under Him, that God may be all in all—supreme in a vast universe of bliss, the Son being the Head and Pattern of the whole redeemed and blessed race of man.

He is Judge of living and dead, and all that have done evil He will exclude from the presence of God, in the hopeless and helpless misery prepared for the devil and his angels. He will thus have brought to an issue the whole question of good and evil. Good will be for ever secured, and evil be in its own place of powerless misery.

**Je'ther.** 1. Gideon's firstborn son. Jud. viii. 20. 2. An Ishmeelite, father of Amasa. 1 Ki. ii. 5, 32; 1 Ch. ii. 17. He is called *ITHRA*, an Israelite, in 2 Sa. xvii. 25. He may have been an Ishmeelite by birth, and have become a proselyte. 3. Son of Jada, of the tribe of Judah. 1 Ch. ii. 32. 4. Son of Ezra, of the tribe of Judah. 1 Ch. iv. 17. 5. Descendant of Asher. 1 Ch. vii. 38.

**Jetheth'.** Duke of Edom, a descendant of Esau. Gen. xxxvi. 40; 1 Ch. i. 51.

**Jeth'lah.** City of the tribe of Dan. Jos. xix. 42. Identified by some with ruins at *Beit Tul*, 31° 49' N, 35° 4' E.

**Jeth'ro.** Father-in-law of Moses, and a priest of Midian, with whom Moses spent forty years of his life. He brought to Moses his wife and their two sons soon after Israel had left Egypt. He advised Moses to appoint judges for minor cases. He rejoiced and blessed God for the deliverance He had given to His people, and said, "Now I know that Jehovah is greater than all gods: for in the thing wherein they dealt proudly he was above them." He also took a burnt offering and sacrifices for God: and Aaron and all the elders of Israel came to eat bread with him before God. He thus prefigures the joy of the Gentiles in the Lord's salvation and deliverance witnessed to them in His dealings with Israel. Deut. xxxii. 43; Psa. lxvii.; cxvii. He departed again to his own land. Exo. iii. 1; iv. 18; xviii. 1-12.

He is apparently called *REUEL* in Exo. ii. 18; and *HOBAB* in Num. x. 29, where *RAGUEL* is *REUEL* in the Hebrew. This passage says that Raguel, the Midianite, was the father of Hobab, the father-in-law of Moses (see also Jud. iv. 11), so that in Exo. ii. 18 'father' may signify 'grandfather.' Hobab may have been the personal name, and Jethro an official name. In Jud. i. 16 Moses' father-in-law is called a Kenite, but the exact signification of this term is not known.

**Jetur'.** Son of Ishmael. Gen. xxv. 15; 1 Ch. i. 31; v. 19. His descendants were defeated by the tribes who dwelt on the east of the Jordan. See *ITURÆA*.

**Jeu'el.** Descendant of Zerah: he returned from exile. 1 Ch. ix. 6.

**Jeush'.** 1. An Edomite duke, son of Esau. Gen. xxxvi. 5, 14, 18;



1 Ch. i. 35. 2. Son of Bilhan, a Benjamite. 1 Ch. vii. 10. 3. Son of Shimei, a Gershonite. 1 Ch. xxiii. 10, 11. 4. Son of king Rehoboam. 2 Ch. xi. 19.

**Jeuz'.** A chief man in the tribe of Benjamin. 1 Ch. viii. 10.

**Jew.** A man of Judah. The term does not occur until after the division of the kingdom. 2 Ki. xvi. 6; xxv. 25. It is applied to any one belonging to the two tribes, and it may have been used respecting any of the ten tribes who remained in the land at the captivity or returned thither. The name is principally found in the O. T. in Ezra, Nehemiah, Esther, and Jeremiah. In Esther the name is applied to *all the Hebrews* in Persia. In the N. T. the name occurs most frequently in the gospel of John, where it is applied to those of Jerusalem and Judæa in distinction from 'the people' who may have been Galileans or visitors from a distance. John speaks of 'the Jews,' 'the Jews' passover,' &c., as though he were not a Jew. They had rejected the Lord, and in spirit John was separate from them.

In the addresses to the seven churches we twice read of those who "say they are Jews, and are not." The name is there used of those claiming to be the people of God by descent, but not so morally, as in another place there are some "who say they are apostles, and are not." Rev. ii. 2, 9; iii. 9. In a similar way the Jews prided themselves in being 'sons of Abraham,' whereas, the Lord declared that they were not such morally. The name **JEWESS** occurs only in Acts xvi. 1; xxiv. 24.

**Jewels.** A general name for costly ornaments of dress, of silver, gold, or precious stones. Exo. iii. 22; Cant. vii. 1; Isa. iii. 21; Hos. ii. 13, &c. In Gen. xxiv. 53 the word is used for the equipment of the bride. In Mal. iii. 17 it is used symbolically for the remnant that will be precious to the Lord of hosts in a future day, as the saints are now during the rejection of the Lord Jesus by the world.

**Jew'ry.** Same as Judæa in Luke xxiii. 5; John vii. 1. In Dan. v. 13 it refers to Judah.

**Jews' Language.** The Hebrew language, common to the Jews. Rab-shakeh was asked to speak in the Syrian language (the Aramaic); but he, wishing the people of Jerusalem to understand him, spoke in Hebrew. 2 Ki. xviii. 28; Neh. xiii. 24; Isa. xxxvi. 13.

**Jezani'ah.** See JAAZANIAH.

**Jez'ebel.** Daughter of Ethbaal king of the Zidonians, wife of Ahab king of Israel, and mother of Ahaziah, Joram, and Athaliah. She was a bold, wicked idolatress, and stirred up her husband to do evil against the Lord. She 'cut off' the prophets of Jehovah, and had four hundred prophets of Baal that ate at her table. When these were slain by Elijah, she threatened the life of the prophet, but he escaped out of her hands. When Ahab longed for the vineyard which Naboth refused to sell, Jezebel caused Naboth to be falsely accused and stoned to death, and then told her husband to go and take possession. Elijah was soon on the spot to tell Ahab his doom, and of his wife he said, "The dogs shall eat Jezebel by the wall of Jezreel." Jehu was to be the instrument of vengeance. He killed Joram and wounded the king of Judah, then as he rode into Jezreel, Jezebel, with painted face and head attired, looked from a window and taunted him with "Had Zimri peace who slew his master?" But on Jehu asking who was on his side, the eunuchs looked out, and at his request they threw her down to the ground. Her blood was sprinkled on the wall and she was trodden under foot. When Jehu told them to bury the 'cursed woman,' it was found that, as foretold by the prophet, the dogs had eaten her, except her skull, her hands and her feet. In the N. T. she is mentioned as symbolical of an evil seducing

system in the professing church that leads others into idolatrous associations. 1 Ki. xvi. 31; xviii. 4, 13, 19; xix. 1, 2; xxi. 5-29; 2 Ki. ix. 7-37; Rev. ii. 20.

**Je'zer, Je'zerites.** Third son of Naphtali, and his descendants. Gen. xlv. 24; Num. xxvi. 49; 1 Ch. vii. 13.

**Jezi'ah.** One who had married a strange wife. Ezra x. 25.

**Jezi'el.** A Benjamite who resorted to David at Ziklag. 1 Ch. xii. 3.

**Jezi'ah.** Son of Elpaal, a Benjamite. 1 Ch. viii. 18.

**Jezo'ar.** Son of Ashur, of the tribe of Judah. 1 Ch. iv. 7.

**Jezrahi'ah.** Leader of the singers at the dedication of the wall of Jerusalem. Neh. xii. 42.

**Jez'reel.** 1. Descendant of 'the father of Etam.' 1 Ch. iv. 3. (Six Hebrew MSS, the LXX, and the Vulgate read 'sons' instead of 'father.') 2, 3. Symbolical name both of the son of Hosea and of Israel. Hos. i. 4, 11. Jezreel is interpreted both 'God scatters' and 'God sows.' Ver. 4 refers to judgment upon the house of Jehu and the house of Israel; and ver. 11 to blessing, when of both Israel and Judah it will be said, "Ye are the sons of the living God." Then "great shall be the day of Jezreel:" cf. chap. ii. 22, 23: "I will sow her unto me in the earth." Then God will say to her, "Thou art my people; and they shall say, Thou art my God." 4. City of Judah, from whence David married Ahinoam. Jos. xv. 56; 1 Sa. xxv. 43; xxix. 1, 11. 5. City in Issachar, the abode of Ahab and Jezebel, and principally connected with their history. It was the scene of Jezebel's tragical end. Jos. xix. 18; 2 Sa. ii. 9; iv. 4; 1 Ki. xviii. 45, 46; xxi. 1, 23; 2 Ki. viii. 29; ix. 10-37; x. 1-11. Identified with *Zerin*, 32° 34' N, 35° 19' E. 6. The extensive valley or plain in which the last-named city was situated, in southern Galilee. It has been called the battle-field of Palestine. It was where Barak triumphed, and where Josiah was defeated, Jud. v. 19; 2 Ch. xxxv. 22—Megiddo being in the same locality. It is also perhaps the place where the great battle of Armageddon will be fought. Rev. xvi. 16. It is a very fertile plain, and is now well cultivated (cf. Hos. ii. 22); Jos. xvii. 16; Jud. vi. 33; Hos. i. 5. The name ESDRAELON is given to this valley in the Apocryphal Book of Judith iii. 9, &c. Now called *Merj Ibn Amir*.

**Jez'reelite, Jez'reelitess.** Inhabitants of Jezreel. 1 Sa. xxvii. 3; xxx. 5; &c.; 1 Ki. xxi. 1-16; 2 Ki. ix. 21, 25; &c.

**Jib'sam.** Son of Tola, a son of Issachar. 1 Ch. vii. 2.

**Jid'laph.** Son of Nahor, Abraham's brother. Gen. xxii. 22.

**Jim'na, Jim'nah.** See IMNAH.

**Jim'nites.** Descendants of Jimna. Num. xxvi. 44.

**Jiph'tah.** City of Judah. Jos. xv. 43.

**Jiph'tah-el, Valley of.** The boundary of Asher and Zebulun. Jos. xix. 14, 27. Not identified.

**Jo'ab.** 1. Son of Zeruiah the sister of David. He was a bold and successful warrior, and was made David's commander-in-chief; but he is not mentioned as associated with David until he was established at Hebron, and he is not classed among David's valiant men. He treacherously slew Abner in cold blood, avowedly because Abner had killed Asahel, Joab's brother; but the latter had been slain in battle. 2 Sa. iii. 23-27. He was the unscrupulous instrument of David's sin in causing the death of Uriah. 2 Sa. xi. 14-17. The return of Absalom was brought about by his means, but when Absalom revolted Joab remained faithful to David, and with his own hand slew Absalom. 2 Sa. xviii. 11-15. Though David on this occasion needed to be reminded that his life and throne had been saved, yet Joab's arrogant and threatening language to the king was unjustifiable; and Amasa was made captain of the host in the room of Joab.

This roused the jealousy of Joab, and he craftily slew Amasa and resumed his place at the head of the army. 2 Sa. xx. 4-10. David had said before this, "These men, the sons of Zeruah, be too hard for me;" but his own sin in the matter of Uriah made him feeble in the presence of Joab's murder of Amasa.

When David wished the people to be numbered, Joab endeavoured to dissuade him from it. The worldly wisdom in which he always acted, and not in faith, perceived the impolicy of the act. 2 Sa. xxiv. 1-4. His aiding Adonijah led to his ruin. When Solomon was declared king, David reminded him of what Joab had done to *him*, and how he had slain two captains in time of peace, and asked that his hoar head should not go down to the grave in peace. 1 Ki. ii. 5, 6. When Joab heard of the failure of Adonijah's cause, he saw his danger, fled to the tabernacle, and caught hold of the horns of the altar. Refusing to leave when summoned, he was put to death at the altar. Thus punishment for the murders he had committed, though long delayed, fell now in righteous judgment upon him. 1 Ki. ii. 33, 34.

2. Descendant of Caleb the son of Hur. 1 Ch. ii. 54. 3. Son of Seraiah: described as "the father of the valley of Charashim," or craftsmen. 1 Ch. iv. 14. 4, 5. Two whose descendants returned from exile. Ezra ii. 6; viii. 9; Neh. vii. 11.

**Jo'ah.** 1. Son of Asaph and an officer in the household of Hezekiah. 2 Ki. xviii. 18, 26, 37; Isa. xxxvi. 3, 11, 22. 2. Son of Zimmah, a Gershonite. 1 Ch. vi. 21. 3. Son of Obed-edom, a Korhite. 1 Ch. xxvi. 4. 4. Son of Zimmah, a Gershonite. 2 Ch. xxix. 12. 5. Son of Joahaz, and recorder: he was sent by Josiah to repair the temple. 2 Ch. xxxiv. 8.

**Joah'az.** Father of Joah, No. 5. 2 Ch. xxxiv. 8.

**Joan'na.** 1. Son of Rhesa in the genealogy of the Lord Jesus. Luke iii. 27. 2. Wife of Chuza, Herod's steward: she ministered to the Lord of her substance, and was one who carried news of His resurrection to the apostles. Luke viii. 3; xxiv. 10.

**Jo'ash.** 1. Son of Ahaziah king of Judah. When his grandmother Athaliah attempted to cut off all the seed royal, Joash, then an infant, was hidden and preserved by his aunt, Jehosheba, the wife of Jehoiada the high priest. When he was about seven years old, Jehoiada succeeded in placing him, as the preserved seed of David, on the throne, and putting Athaliah to death. Thus, at that time, did the Lord secure the sure mercies centred in the house of David. He reigned forty years, from B.C. 878 to 839.

During the life of Jehoiada, Joash did that which was right in the sight of the Lord, and with zeal caused the temple to be repaired. But on the death of the high priest, the princes of Judah and the king turned to idolatry. God sent them prophets, but they would not hear. Zechariah, son of Jehoiada, attempted to call them back to the worship of God, but by command of the king he was stoned to death in the court of the temple. God sent the Syrians to punish them: a small company of whom overcame a very great host of Judah, the princes were destroyed, and Joash gave all the treasures of the temple and of the king's house to the Syrians. Joash was now greatly diseased; and his servants conspired against him and slew him. He is very frequently called **ЈЕНОАШ**. 2 Ki. xi. 2, 21; xii. 1-20; xiii. 1, 10; 2 Ch. xxii. 11; xxiv. 1-26; xxv. 23, 25.

2. Son and successor of Jehoahaz, king of Israel: he reigned sixteen years: B.C. 841 to 825. He did that which was evil in the sight of the Lord, even as Jeroboam; but when Elisha was dying Joash visited him, and wept over him, uttering the same words which Elisha had uttered as he beheld Elijah taken to heaven. Joash had the sense that



the power which translated Elijah had been with Elisha, who was now departing. Elisha then prophesied that he should smite Syria. He told the king to smite upon the ground with arrows, and he smote three times. Elisha said that if he had smitten more times he would have consumed Syria; but now he should defeat them only three times. This was fulfilled, Joash smote them three times and recovered the cities of Israel that the king of Syria had taken. After this Amaziah king of Judah asked Joash to let them 'look one another in the face.' Joash in a parable called Judah a thistle, and himself a cedar, and advised Amaziah to stay at home; but he would not, and Judah was smitten. Joash went to Jerusalem, brake down the wall of it, and took away all the treasures of the temple and of the king's house, and returned with hostages to Samaria. Thus the two kingdoms punished each other. 2 Ki. xiii. 9-25; xiv. 1-27; 2 Ch. xxv. 17-25; Hos. i. 1; Amos i. 1. Called also **JEHOASH**.

**3.** Father of Gideon; he defended his son when he had thrown down the altar of Baal, saying, If Baal "be a god, let him plead for himself." Jud. vi. 11, 29-31; vii. 14; viii. 13, 29, 32. **4.** Son of Ahab king of Israel. 1 Ki. xxii. 26; 2 Ch. xviii. 25. **5.** Descendant of Shelah, a son of Judah. 1 Ch. iv. 22. **6.** Son of Becher, a son of Benjamin. 1 Ch. vii. 8. **7.** Son of Shemaah; he resorted to David at Ziklag. 1 Ch. xii. 3. **8.** One who had the care of the stores of oil in the time of David. 1 Ch. xxvii. 28.

**Jo'atham.** Son of Ozias in the genealogy of the Lord Jesus. Mat. i. 9. The same as **JOTHAM**, the son of Uzziah.

**Job.** **1.** The 'perfect and upright man' whose history is given in the book of Job. **2.** Son of Issachar. Gen. xlv. 13. See **JASHUB**.

**Job, Book of.** All that is known of the history of Job is found in the book bearing his name. He lived in the land of Uz, which was probably named after Uz, or Huz (the Hebrew is the same), the son of Nahor, Abraham's brother. Another link with that family is also found in that Elihu was the son of Barachel the Buzite, for Buz was the brother of Huz. Gen. xxii. 21. The land of Uz is supposed to be in the S.E. of Palestine toward Arabia Deserta. Job is called "the greatest of all the men of the east." No date is given to the book, but there being no reference in it to the law, or to Israel, makes it probable that Job lived in patriarchal times, as the name Almighty, which was revealed to Abraham, was known to Job, his three friends, and Elihu. He is described as "perfect and upright, and one that feared God, and eschewed evil;" yet he suffered the loss of all his property; his children were killed; and his body was grievously afflicted. The great problem of the book is, the *government* of God, not directly as with Israel, but providentially in a world into which sin and death had entered, and where Satan, if permitted of God, can exercise his antagonistic power. God's dealings with men in government and chastening are for good; but this brings out another question, How can man be just with God?—a question answered only in the gospel.

Job's three friends entirely misunderstood this government of God, asserting that he must have been doing evil or he would not have been thus dealt with. Job resented their judgment of him, and in justifying himself blamed God in His ways with him. The key to this part of the book is that Job was being tested: his heart was being searched that his true state might be brought out, and that he might learn to know God in His wisdom and power, and that His ways are in view of blessing to man.

The testing all came from God: it was He who introduced Job to the notice of Satan, in the wonderful vision of the *unseen*, where the 'sons of God' presented themselves before God. Satan was ever ready to afflict

man and to impute motives; but he was foiled. When all Job's property and his sons and daughters were swept away, still he worshipped, saying the Lord who gave was the Lord who had taken away; and he blessed the name of the Lord. Then, when his body was full of sores, his wife was used of Satan to try and induce him to curse God; but he replied, "What! shall we receive good at the hand of God, and shall we not receive evil?" "In all this did not Job sin with his lips." Satan was defeated, and he is not again mentioned in the book.

Then come Job's three friends, and though thus far he had not sinned with his *lips*, yet his friends bring out what was in his *heart*. Though they did not understand God's government with him, and falsely accused him, they said many right things as to that government in *other* cases. In short, Eliphaz went upon personal experience. He said "I have *seen* they that plough iniquity, and sow wickedness, reap the same." Chap. iv. 8. Bildad is the voice of tradition and the authority of antiquity. He said, "Enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers." Chap. viii. 8. Zophar exhibited law and religiousness. He said, "If iniquity be in thine hand, put it far away, . . . then shalt thou lift up thy face without spot." Chap. xi. 14, 15.

All this led Job to assert his integrity as *among men*. He said to God, "Thou knowest that I am not wicked; and there is none that can deliver out of thine hand. Thine hands have made me, and fashioned me together round about; yet thou dost destroy me." Chap. x. 7, 8. "I will maintain mine own ways before him . . . behold now, I have ordered my cause: I know that I shall be justified." Chap. xiii. 15, 18. Then, provoked by the suspicions and misjudgment of his friends, he falsely judged God, saying, "God hath delivered me to the ungodly, and turned me over into the hands of the wicked." "Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment." "Let me be weighed in an even balance, that God may know mine integrity." Chap. xvi. 11; xix. 7; xxxi. 6. Yet, as *before God*, he owned, "If I justify myself, mine own mouth shall condemn me;" and again, "If I wash myself with snow-water, and make my hands never so clean, yet shalt thou plunge me in the ditch and mine own clothes shall abhor me." Chap. ix. 20-30, 31. But the unsolved question in Job's mind was, Why should God set his heart upon man? He so great, and man so fleeting and wretched: why would not God let him alone to fill out his day? For Job had the sense that it was *God* who was dealing with him, and that he was not suffering from ordinary providential causes. His friends could not explain it.

Elihu then came forward: he is a type of Christ as mediator, and spoke on God's behalf. He said, "The Spirit of God hath made me, and the breath of the Almighty hath given me life. . . . I am according to thy wish in God's stead." Chap. xxxiii. 4-6. He shewed that Job was not just in justifying himself rather than God. He spoke of God's dealings with mankind; how He speaks to man, even in dreams, to give him instruction; and if there be an interpreter, one among a thousand, who can shew him how his soul can stand in truth before God, he may be delivered from going down to the pit; for God has found a ransom. God chastises man to bring him into subjection, so that He may be favourable to him.

In chap. xxxvi. Elihu ascribes righteousness to his Maker, and assures Job that "He that is perfect in knowledge is with thee." God despiseth not any, and He withdraweth not His eyes from the righteous; and if they are afflicted it is for their blessing. He closes with dwelling on the *incomprehensible* power of God.

God Himself then takes up the case of Job, and, by speaking of the

acts of His own divine wisdom and power in nature, shews by contrast the utter insignificance of Job. As to the wisdom of God's ways, would Job pretend to instruct Him? Job replied '*I am vile,*' and is silent. God continues to argue with him, "Wilt thou disannul my judgment? wilt thou condemn me, that thou mayest be righteous?" And He again points to His power in nature. Job confesses that he had uttered what he understood not: things too wonderful for him, which he knew not. He said, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee: wherefore *I abhor myself,* and repent in dust and ashes."

Job had now learned the lesson God intended to teach him: he is in his proper place of nothingness before God. There God can take him up. In 1 Cor. i. Christ is seen to be the wisdom and power of God when man is brought to nothing by the cross. Job had seen God, and all was changed. God reproved Job's friends: they had not spoken of *Him* what was right as Job had. They must take a sacrifice, and Job must pray for them: Job was God's servant, and him God would accept. God blessed his latter end more than the beginning: he had great possessions, and seven sons and three daughters. He lived after his restoration 140 years.

Twice Job is mentioned along with Noah and Daniel in connection with 'righteousness' when the state of Israel had become so iniquitous that if these three men had been there, even their righteousness would have delivered their own souls only, but would not have saved so much as a son or a daughter. Eze. xiv. 14, 20. Job is also held up as an example of endurance, and as shewing what the *end* of the Lord is, that He is very pitiful, and of tender mercy. Jas. v. 11.

**Jo'bab.** 1. Son of Joktan, a descendant of Shem. Gen. x. 29; 1 Ch. i. 23. 2. Son of Zerah and king of Edom. Gen. xxxvi. 33, 34; 1 Ch. i. 44, 45. 3. King of Madon, conquered by Joshua. Jos. xi. 1. 4. Son of Shaharaim, a Benjamite. 1 Ch. viii. 9. 5. Son of Elpaal, a Benjamite. 1 Ch. viii. 18.

**Jo'chebed.** Wife and aunt of Amram, and mother of Aaron, Moses, and Miriam. Exo. vi. 20; Num. xxvi. 59.

**Jo'ed.** Son of Pedaiiah, a Benjamite. Neh. xi. 7.

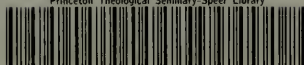
**Jo'el.** 1. Eldest son of Samuel: he and his brother Abiah acted as judges; their corrupt practices were the plea upon which Israel demanded a king. 1 Sa. viii. 2; 1 Ch. vi. 33; xv. 17. Apparently Joel is called VASHNI in 1 Ch. vi. 28; but it is possible that the word Joel has dropped out: the passage would then read "the firstborn Joel, and 'the second' Abiah," as in the R.V. 2. Prince in the tribe of Simeon. 1 Ch. iv. 35. 3. A Reubenite, father of Shemaiah, or Shema. 1 Ch. v. 4, 8. 4. A chief man among the Gadites. 1 Ch. v. 12. 5. Son of Azariah, a Kohathite. 1 Ch. vi. 36. 6. Son of Izrahiah, a descendant of Issachar. 1 Ch. vii. 3. 7. One of David's mighty men. 1 Ch. xi. 38. 8. A chief of the sons of Gershom. 1 Ch. xv. 7, 11. 9. Son of Jehieli, and descendant of Laadan, a Gershonite. 1 Ch. xxiii. 8; xxvi. 22. 10. Son of Pedaiiah, of the tribe of Manasseh. 1 Ch. xxvii. 20. 11. Son of Azariah, a Kohathite of Hezekiah's time. 2 Ch. xxix. 12. 12. One who had married a strange wife. Ezra x. 43. 13. Son of Zichri, and overseer of the Benjamites in Jerusalem. Neh. xi. 9. 14. Son of Pethuel: the prophet. Joel i. 1.

**Jo'el, Book of.** Of the minor Prophets, Joel is judged to be the earliest in connection with Judah, though there are no dates given in the prophecy itself. The key-note of the prophecy is 'the day of Jehovah,' which is five times mentioned in connection with the future judgments, which will bring in the full blessing of Israel and the earth, when the Lord also will have His portion, a meat offering, and a drink offering for Himself.





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